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PHILOSTRATUS

I









APOLLONIUS OF TYANA. (?)
BUST IN THE CAPITOLINE MUSEUM, ROME.

PHILOSTRATUS
THE LIFE OF APOLLONIUS
OF TYANA

THE EPISTLES OF APOLLONIUS AND THE
TREATISE OF EUSEBIUS

WITH AN ENGLISH TRANSLATION BY
F. C. CONYBEARE, M.A.

WITH INTRODUCTION AND NOTES BY UNIVERSITY COLLEGE, OXFORD

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1912

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INTRODUCTION

THE Life of Apollonius of Tyana has only been once translated in its entirety into English, as long ago as the year 1811 by an Irish clergyman of the name of E. Berwick. It is to be hoped therefore that the present translation will be acceptable to the English reading public, for there is in it much that is very good reading, and it is lightly written. Of its author, Philostratus, we do not know much apart from his own works, from which we may gather that he was born in the island of Lemnos about the year 172 of our era, that he went to Athens as a young man to study rhetoric, and later on to Rome. Here he acquired a reputation as a sophist, and was drawn into what we may call the *salon* of the literary and philosophic Empress Julia Domna, the wife of Septimius Severus. She put into his hands certain memoirs of Apollonius, the sage of Tyana, who had died in extreme old age nearly

INTRODUCTION

100 years before during the reign of the Emperor Nerva, and she begged him to use them for the composition of a literary life of the sage in question. These memoirs had been composed by a disciple and companion of Apollonius named Daphis, a native of the city of Nineveh, whose style, Philostratus says, like that of most Syrian Greeks, was heavy and wanting in polish. Besides these memoirs Philostratus used for his work a history of the career of Apollonius at Aegae, written by an admirer of the name of Maximus. He also used the many letters of Apollonius which were in circulation. His collection of these agreed partly, but not wholly, with those which are preserved to us and translated below. He tells us further that the Emperor Hadrian had a collection of these letters at his villa at Antium. Philostratus also possessed various treatises of Apollonius which have not come down to us. Beside making use of the written sources here enumerated Philostratus had travelled about not only to Tyana, where there was a temple specially dedicated to the cult of Apollonius, but to other cities where the sage's memory was held in honour, in order to collect such traditions of the sage as he found still current. From these sources then the work before us was drawn, for although Philostratus

INTRODUCTION

also knew the four books of a certain Moeragenes upon Apollonius, he tells us he paid no attention to them, because they displayed an ignorance of many things which concerned the sage. The learned Empress seems never to have lived to read the work of Philostratus, for it is not dedicated to her and cannot have been published before the year 217.

It has been argued that the work of Damis never really existed, and that he was a mere man of straw invented by Philostratus. This view was adopted as recently as the year 1910 by Professor Higg, in his history of the origins of Christianity. But it seems unnecessarily sceptical. It is quite true that Philostratus puts into the mouth of the sage, on the authority of Damis, conversations and ideas which, as they recur in the lives of the Sophists of Philostratus, can hardly have been reported by Damis. But because he resorted to this literary trick, it by no means follows that all the episodes which he reports on the authority of Damis are fictitious, for many of them possess great verisimilitude and can hardly have been invented as late as the year 217, when the life was completed and given to the literary world. It is rather to be supposed that Damis himself was not altogether a credible writer, but one who, like the so-called

INTRODUCTION

aretaologi of that age, set himself to embellish the life of his master, to exaggerate his wisdom and his supernatural powers; if so, more than one of the striking stories told by Philostratus may have already stood in the pages of Damis.

However this be, the evident aim of Philostratus is to rehabilitate the reputation of Apollonius, and defend him from the charge of having been a charlatan or wizard addicted to evil magical practices. This accusation had been levelled against the sage during his life-time by a rival sophist Euphrates, and not long after his death by the author already mentioned, Moeragenes. Unfortunately the orations of Euphrates have perished, and we know little of the work of Moeragenes. Origen, the Christian father, in his work against Celsus, written about the year 240, informs us that he had read it, and that it attacked Apollonius as a magician addicted to sinister practices. It is certain also that the accusations of Euphrates were of similar tendency, and we only need to read a very few pages of this work of Philostratus to see that his chief interest is to prove to the world that these accusations were ill-founded, and that Apollonius was a divinely-inspired sage and prophet, and a reformer along Pythagorean lines of the Pagan
vin

INTRODUCTION

region. It is possible that some of the stories told by Byzantine writers of Apollonius, notably by John Tzetzes, derive from Moeragenes.

The story of the life of Apollonius as narrated by Philostratus is briefly as follows. He was born towards the beginning of the Christian era at Lyana, in Cappadocia, and his birth was attended according to popular tradition with miracles and portents. At the age of sixteen he set himself to observe in the most rigid fashion the almost monastic rule ascribed to Pythagoras, renouncing wine, rejecting the married estate, refusing to eat any sort of flesh, and in particular condemning the sacrifice of animals to the gods, which in the ancient world furnished the occasion, at any rate for the poor people, of eating meat. For we must not forget that in antiquity hardly any meat was eaten which had not previously been consecrated by sacrifice to a god, and that consequently the priest was the owner of a village and the butcher the priest. Like other votaries of the Neo-Pythagorean philosophy or discipline, Apollonius went without shoes or only wore shoes of bark, he allowed his hair to grow long, and never let a razor touch his chin, and he took care to wear on his person nothing but linen, for it was accounted by him as by Brahmins, an impurity to allow any

INTRODUCTION

dress made of the skin of dead animals to touch the person. Before long he set himself up as a reformer, and betaking himself to the town of Aegae, he took up his abode in the temple of Aesculapius where he rapidly acquired such a reputation for sanctity that sick people flocked to him asking him to heal them. On attaining his majority, at the death of his father and mother, he gave up the greater part of his patrimony to his elder brother, and what was left to his poor relations. He then set himself to spend five years in complete silence, traversing, it would seem, Asia Minor, in all directions, but never opening his lips. The more than Trappist vow of silence which he thus enforced upon himself seems to have further enhanced his reputation for holiness, and his mere appearance on the scene was enough to hush the noise of warring factions in the cities of Cilicia and Pamphylia. If we may believe his biographer he professed to know all languages without ever having learned them, to know the inmost thoughts of men, to understand the language of birds and animals, and to have the power of predicting the future. He also remembered his former incarnation, for he shared the Pythagorean belief of the migrations of human souls from body to body, both of animals and of human beings. He preached

INTRODUCTION

a rigid asceticism, and condemned all dancing and other diversions of the kind, he would carry no money on his person and recommended others to spend their money in the relief of the poorer classes. He visited Persia and India, where he consorted with the Brahmins, he subsequently visited Egypt, and went up the Nile in order to acquaint himself with those precursors of the monks of the Tachoud called in those days the Gymnosophists or naked philosophers. He visited the catenacts of the Nile, and returning to Alexandria held long conversations with Vespesian and Titus soon after the siege and capture of Jerusalem by the latter. He had a few years before, in the course of a visit to Rome, merited the wrath of Nero, whose minister Tigellamus however was so intimidated by him as to set him at liberty. After the death of Titus he was again arrested, this time by the Emperor Domitian as a fomentor of sedition but was apparently acquitted. He died at an advanced age in the reign of Nerva, who befriended him, and according to popular tradition he ascended bodily to heaven, appearing after death to certain persons who entertained doubts about a future life.

Towards the end of the third century when the struggle between Christianity and decadent Paganism

INTRODUCTION

had reached its last and latest stage, it occurred to some of the enemies of the new religion to set up Apollonius, to whom temples and shrines had been erected in various parts of Asia Minor, as a rival to the founder of Christianity. The many miracles which were recorded of Apollonius, and in particular his eminent power over evil spirits or demons, made him a formidable rival in the minds of Pagans to Jesus Christ. And a certain Hierocles, who was a provincial governor under the Emperor Diocletian, wrote a book to show that Apollonius had been as great a sage, as remarkable a worker of miracles, and as potent an exorcist as Jesus Christ. His work gave great offence to the missionaries of the Christian religion, and Eusebius the Christian historian wrote a treatise in answer, in which he alleges that Apollonius was a mere charlatan, and if a magician at all, then one of very inferior powers: he also argues that if he did achieve any remarkable results, it was thanks to the evil spirits with whom he was in league. Eusebius is careful, however, to point out that before Hierocles, no anti-Christian writer had thought of putting forward Apollonius as the rival and equal of Jesus of Nazareth. It is possible of course that Hierocles took his cue from the Emperor Alexander Severus (A.D. 205-235), who instead of setting up

xii

INTRODUCTION

images of the gods in his private shrine, established therein, as objects of our veneration, statues of Alexander the Great, Orpheus, Apollonius of Tyana, Abraham, and Christ. This story however in no way contradicts the statement of Eusebius, and it is a pity that this significant caution of the latter has been disregarded by Christian writers of the last three centuries, who have almost unanimously adopted a view tant is utterly unwarrantable, namely, that Philostratus intended his life of Apollonius as a counterblast to that of the Christian gospel. The best scholars of the present generation are opposed to this view, for they realize that demonic possession was a common feature in the ancient landscape, and that the exorcist driving demons out of afflicted human beings by use of threats and invocations of mysterious names was as familiar a figure in old Pagan society as he was in the early church.

We read that wherever Apollonius traveled, he visited the temples, and undertook to reform the cults which he there found in vogue. His reform seems to have consisted in this that he denounced as derogatory to the gods the practice of sacrificing to them animal victims and tried to persuade the priests to abandon it. In this respect he prepared the ground for Christianity and was working along

INTRODUCTION

the same lines as many of the Christian missionaries. In the third century Porphyry the philosopher and enemy of Christianity was as zealous in his condemnation of blood-offerings, as Apollonius had been in the first. Unquestionably the neo-Pythagorean propaganda did much to discredit ancient paganism, and Apollonius and its other missionaries were all unwittingly working for that ideal of bloodless sacrifice which, after the destruction of the Jewish Temple, by an inexorable logic imposed itself on the Christian Church.

It is well to conclude this all too brief notice of Apollonius with a passage cited by Eusebius¹ from his lost work concerning sacrifice. There is no good reason for doubting its authenticity, and it is a apt summary of his religious belief —

“In no other manner, I believe, can one exhibit a fitting respect for the divine being, beyond any other men make sure of being singled out as an object of his favour and good-will, than by refusing to offer to God whom we termed First, who is One and separate from all, as subordinate to whom we must recognise all the rest, any victim at all; to Him we must not kindle fire or make promise unto Him of any sensible

¹ Eusebius, *On the Preparation for the Gospel*, Bk. iv, Ch. 18.

INTRODUCTION

object whatsoever. For He needs nothing even from beings higher than ourselves. Nor is there any plant or animal which earth sends up or nourishes, to which some pollution is not incident. We should make use in relation to him solely of the higher speech, I mean of that which issues not by the lips; and from the noblest of beings we must ask for blessings by the noblest faculty we possess, and that faculty is intelligence, which needs no organ. On these principles then we ought not on any account to ascribe victims to the mighty and supreme God."

The text followed by the translator is that of C. L. Kayser, issued by B. G. Teubner, at Leipzig in 1870.



PHILOSTRATUS

BOOK I

ΦΙΛΟΣΤΡΑΤΟΥ

ΤΑ ΕΣ ΤΟΝ ΤΤΑΝΕΑ ΑΠΟΛΛΩΝΙΟΝ

Α'

Ι

ΟΑΡ. Οἱ τὸν Σάμιον Πυθαγόραν ἐπαινοῦντες τιθε-
ῖν αὐτῷ φασιν ὡς Ἴων μὲν οὐκ ἔφη γένεσθαι δὲ
ἐν Τροίᾳ ποτὲ Εὐφορβος, ἀναβιοῖη τε ἀποθανοῖν,
ἀποθάνοι δὲ, ὡς ᾠδαὶ Ὀμήρου, ἐσθιῆτά τε τὴν ἀπὸ
θηρσιδίων παραιτοῖτο καὶ καθαρεύοι βρώσεως,
ὁπρὸς ἐμφύχων, καὶ θυσίας μὴ γὰρ αἰμάρτεν
τοὺς βωμούς, ἀλλὰ ἢ μελιττοῦναι καὶ ὁ λιβανωτὸς
καὶ τὸ ἐφυμνήσαι, φοιτῶν ταῦτα τοῖς θεοῖς παρὰ
τοῦ ἀνδρὸς τούτου, γιγνώσκειν τε, ὡς ἀσπάζονται
τὰ τοιαῦτα οἱ θεοὶ μᾶλλον ἢ τὰς ἐκατόμβας καὶ
τὴν μίχαιραν ἐπὶ τοῦ κανοῦ. ξυνεῖναι γὰρ δὴ
τοῖς θεοῖς καὶ μανθάνει παρ' αὐτῶν, ὅπη τοῖς
ἀνθρώποις χαίρουσι καὶ ὅπη ἄχθονται, περὶ τε
φύσεως ἐκείθεν λέγειν· τοὺς μὲν γὰρ ἄλλους
τεκμαιρεσθαι τοῦ θεοῦ καὶ δόξας ἀνομοίους ἀλλή-

PHILOSTRATUS

THE LIFE OF APOLLONIUS OF TYANA

BOOK I

I

THE votaries of Pythagoras of Samos have this story to tell of him, that he was not an Ionian at all, but that, once in a time in Troy, he had been Eupatorus, and that he had come to life after death, but had died as the songs of Homer relate. And they say that he declined to wear a garb made from dead animal products and, to guard his purity, abstained from all flesh diet, whether of animals or of sacrificial victims. For that he would not stain the altars with blood, nay, rather the honey-cake and frankincense and the hymn of praise these they say were the offerings made to the Gods by this man, who realised that they welcome such tribute more than they do the hecatombs and the knife laid upon the sacrificial basket. For they say that he had of a certainty social intercourse with the gods, and learnt from them the conditions under which they take pleasure in men or are disgusted, and on this intercourse he based his account of nature. For he said that, whereas other men only make conjectures about the divinity and make guesses that

FLAVIUS PHILOSTRATUS

CAP I λαις περὶ αὐτοῦ δοξάζειν, ἑαυτῷ δὲ τόν τε Ἀπόλλω
 ἤκειν ὁμολογοῦντα, ὡς αὐτὸς εἶη, ξυνεῖναι δὲ καὶ
 μὴ ὁμολογοῦντας τὴν Ἀθηναῶν καὶ τὰς Μούσας
 καὶ θεοὺς ἑτέρους, ὧν τὰ εἶδη καὶ τὰ ὀνόματα οὐπω
 τοὺς ἀνθρώπους γινώσκειν. καὶ ὃ τι ἀποφηναιτο
 ὁ Πυθαγόρας, νόμον τοῦτο οἱ ὁμιληταὶ ἡγοῦντο καὶ
 ἐτίμων αὐτὸν ὡς ἐκ Διὸς ἦκοντα, καὶ ἡ σιωπὴ δὲ
 ὑπὲρ τοῦ θείου σφίσιν ἐπήσκητο· πολλὰ γὰρ θεῖά
 τε καὶ ἀπόρρητα ἤκουον, ὧν κρατεῖν χαλεπὸν ἦν
 μὴ πρῶτον μαθαῖναι, ὅτι καὶ τὸ σιωπῶν λόγος.
 καὶ μὴν καὶ τὸν Ἀκραγαντῖνον Ἰμπεδοκλέα βα-
 δίσαι φασὶ τὴν σοφίαν ταύτην, τὸ γὰρ

χαίρει, ἐγὼ δ' ὕμνιν θεοῖς ἀμβροτοῖς, οὐκέτι
 θνητός

καὶ

ἤδη γὰρ πατ' ἐγὼ γενομένην κύρη τε κορος τε

καὶ ὁ ἐν Ὀλυμπίᾳ βούς, ὃν λέγεται πέμμα
 ποιησάμενος θῦσαι, τὰ Πυθαγόρου ἐπαινοῦντος
 εἶη ἂν· καὶ πλείω ἕτερα περὶ τῶν τὸν Πυθαγόρου
 τρύπον φιλοσοφησάντων ιστοροῦσιν, ὧν οὐ προσ-
 ἤκει με νῦν ἀπτασθαι σπευδοντα ἐπὶ τὸν λόγον, ὃν
 ἀποτελέσαι προῦθέμην.

LIFE OF APOLLONIUS, BOOK I

contradict one another concerning it,—in his own case he said that Apollo had come to him acknowledging that he was the god in person, and that Athene and the Muses and other gods, whose forms and names men did not yet know, had also consorted with him though without making such acknowledgment. And the followers of Pythagoras accepted as law any decisions laid down by him, and honoured him as an emissary from Zeus, but imposed, out of respect for their divine character, a ritual silence on themselves. For many were the divine and ineffable secrets which they had heard, but which it was difficult for any to keep who had not previously learnt that silence also is a mark of speech. Moreover they declare that Empedocles of Acragas has trodden this way of wisdom which he wrote the line

"Rejoice ye for I am unto you an immortal God,
and no more mortal."

And this also:

"For awhile, I already became both girl and boy."

And the story that he made at Olympia a bull out of pastry and sacrificed it to the god shews that he approved of the sentiments of Pythagoras. And there is much else that they tell of those ages who observe the rule of Pythagoras, but I must not now enter upon such points, but hurry on to the work which I have set myself to complete.

CAP.
11 Ἀδελφὰ γὰρ τούτοις ἐπιτηδεύσαντα Ἀπολλώνιον, καὶ θεϊότερον ἢ ὁ Πυθαγόρας τῇ σοφίᾳ προσελθόντα τυραννίδων τε ὑπεράραιντα, καὶ γενόμενον κατὰ χρόνους οὐτ' ἀρχαίους οὐτ' αὐ νέους οὐπω οἱ ἄνθρωποι γυγνώσκουσιν ἀπὸ τῆς ἀληθινῆς σοφίας, ἣν φιλοσόφως τε καὶ ὑγιῶς ἐπήσκησεν, ἀλλ' ὁ μὲν τό, ὁ δὲ τὸ ἐπαινῆ τοῦ ἀνδρὸς, οἱ δέ, ἐπειδὴ μίγχοις Βαβυλωνίων καὶ Ἰνδῶν Ἰραχμῆσι καὶ τοῖς ἐν Αἰγύπτῳ Γυμνοῖς συνεγένετο, μίγαν ἡγοῦνται αὐτὸν καὶ διαβάλλουσιν ὡς βιαίως σοφόν, κακῶς γυγνώσκοντες· Ἐμπεδοκλῆς τε γὰρ καὶ Πυθαγόρας αὐτὸς καὶ Δημόκριτος, ὁμιλήσαντες μάχοις καὶ πολλὰ δαιμόνια εἰπόντες, οὐπω ὑπήχθησαν τῇ τέχνῃ, Ἠλιάτων τε βαδίσας ἐς Αἴγυπτον καὶ πολλὰ τῶν ἐκεῖ προφητῶν τε καὶ ἱερέων ἐγκαταμίξας τοῖς ἑαυτοῦ λόγοις, καὶ καθ' ἕπερ ζωγράφος ἐσκιαγραφημένοις ἐπιβαλὼν χρώματα, οὐπω μαγεύειν ἔδοξε, καίτοι πλεῖστα ἀνθρώπων φθονηθεὶς ἐπὶ σοφίᾳ. οὐδὲ γὰρ τὸ προαισθῆσθαι πολλὰ καὶ προγνῶναι διαβάλλοι ἂν τὸν Ἀπολλωνιον ἐς τὴν σοφίαν ταύτην, ἥ διαβεβλήσεται γε καὶ Σωκράτης ἐφ' οἷς παρὰ τοῦ δαιμονίου προεγίνωσκε, καὶ Ἀναξαγόρας ἐφ' οἷς προὔλεγε· καίτοι τίς οὐκ οἶδε τὸν Ἀναξαγόραν Ὀλυμπίασι μὲν, ὅποτε ἤκιστα ὕε, παρελθόντα ὑπὸ κωδίῳ ἐς τὸ στάδιον ἐπὶ προρρήσει ὄμβρου, οἰκίαν

For quite akin to theirs was the ideal which Apollonius pursued, and more divinely than Pythagoras he wooed wisdom and soared above tyrants, and though he lived in times not long gone by now again quite of our own day yet men know him not because of the true wisdom, which he practised as a sage and more, but one man singles out one feature for praise to him and another another, and a name because he had interviews with the monarchs of Hellen and with the Brahmins of India, and with the nude ascetics of Egypt, put him down as a wizard and spread the story that he was a sage of an illegitimate kind; being of the kind for he quoted as a sage Pythagoras himself and Democritus connected with wizards and uttered many super-natural truths yet never stooped to the black art, and Plato went to Egypt and mingled with his own discourses much of what he heard from the prophets and priests there, and though like a painter he said their colour on to his rough sketches yet he never passed for a wizard a thing much envied of mankind for his wisdom. For the circumstance that Apollonius foresaw and foreknew so many things does not in the least justify us in imputing to him this kind of wisdom. We might as well accuse Socrates of the same because thanks to his fair argument he knew things beforehand and we might also accuse Anaxagoras because of the many things which he foretold. And indeed who does not know the story of how Anaxagoras at Olympia in a season of intense drought came forward wearing a fleece into the stadium, by way of predicting rain, and of how he

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11
A possible type
was
withdrew

FLAVIUS PHILOSTRATUS

CAP. II. τε, ὡς πεσεῖται, προειπύοντα μὴ ψεύσασθαι, πεσεῖν γάρ, νύκτα τε ὡς ἐξ ἡμέρας ἔσται, καὶ ὡς λίθοι περὶ Αἰγὸς ποταμούς τοῦ οὐρανοῦ ἐκδοθήσονται, προαναφωνήσαντα ἀληθεύσαι; καὶ σοφίᾳ ταῦτα τοῦ Αναξαγόρου προστιθέντες ἀφαιροῦνται τὸν Ἀπολλώνιον τὸ κατὰ σοφίαν προγινώσκειν καὶ φασιν, ὡς μίγῃ τέχνῃ τοῦτ' ἐπραττεν. δοκεῖ οὖν μοι μὴ περιδεῖν τὴν τῶν πολλῶν ἄγνοιαν, ἀλλ' ἐξακριβῶσαι τὸν ἄνδρα τοῖς τε χρόνους, καθ' οἷς εἶπέ τι ἢ ἐπραξε, τοῖς τε τῆς σοφίας τρόποις, ὑφ' ὧν ἔψαυσε τοῦ δαιμόνιός τε καὶ θεῖος νομισθῆναι. ξυνείλεκται δέ μοι τὰ μὲν ἐκ πόλεων, ὁπόσαι αὐτοῦ ἦρων, τὰ δὲ ἐξ ἱερῶν, ὁπόσα ὑπ' αὐτοῦ ἐπανήχθη παραλελυμένα τοὺς θεσμούς ἤδη. τὰ δὲ ἐξ ὧν εἶπον ἑταροὶ περὶ αὐτοῦ, τὰ δὲ ἐκ τῶν ἐκείνου ἐπιστολῶν. ἐπέστελλε δὲ βασιλεῦσι σοφισταῖς φιλοσόφοις Ἑλλείοις Δελφοῖς Ἰνδοῖς Αἰγυπτίοις ὑπὲρ θεῶν ὑπὲρ ἐθῶν ὑπὲρ νόμων, παρ' οἷς ὅ τι ἁμαρτάνοιτο, ἐπηνώρθου. τὰ δὲ ἀκριβέστερα ὧδε συναλεξάμην.

III

CAP. I. I. Ἐγένετο Δάμις ἀνὴρ οὐκ ἄσοφος τὴν ἀρχαίαν ποτὲ οἰκῶν Νῆον· οὗτος τῷ Ἀπολλωνίῳ προσφιλοσοφήσας ἀποδημίας τε αὐτοῦ ἀναγέγραφεν, ὧν

LIFE OF APOLLONIUS, BOOK I

foretold the fall of the house, and truly for it ^{CHAP.} did fall, and of how he said that day would be ¹¹ turned into night and stones would be discharged from heaven round Aegospotami, and of how his predictions were fulfilled? Now these feats are set down to the wisdom of Anaxagoras by the same people who would rob Apollonius of the credit of having predicted things by dint of wisdom, and say that he achieved these results by art of wizardry. It seems to me then that I ought not to condone or acquiesce in the general ignorance, but write a true account of the man, detailing the exact times at which he said or did this or that, as also the habits and temper of wisdom by means of which he came near to being considered a supernatural and divine being. And I have gathered my information partly from the many cities where he was loved, and partly from the temples whose long neglected and decayed rites he restored, and partly from the accounts left of him by others and partly from his own letters. For he addressed these to kings, sophists, philosophers, to men of Elia of Delphi, to Indians, and Egyptians, and his letters dealt with the subjects of the gods, of customs, of moral principles, of laws, and in all these departments he corrected the errors into which men had fallen. And the precise details which I have collected are as follows.

which seems-
nations call
for a true
life of
Apollonius

The text here
is by
Plutarch

III

THERE was a man, Damis, by no means stupid, ^{CHAP.} who formerly dwelt in the ancient city of Nineveh. ¹¹ He resorted to Apollonius in order to study wis- ^{The} dom, and having shared, by his own account, his ^{memoirs of} ^{Damis used}

ΟΑΡ. ^{III} κοινωνῆσαι καὶ αὐτός φησι, καὶ γνῶμας καὶ λόγους καὶ ὅποσα ἐς πρόγνωσιν εἶπε. καὶ προσήκων τις τῷ Δάμειδι τὰς δέλτους τῶν ὑπομνημάτων τούτων οὕτω γυγνώσκομένας ἐς γνῶσιν ἤγαγεν Ἰουλίᾳ τῇ βασιλίδι μετέχοντι δέ μοι τοῦ περὶ αὐτὴν κύκλου—καὶ γὰρ τοὺς ῥητορικοὺς πάντας λόγους ἐπὶ ηὐτῇ καὶ ἡσπάζετο—μεταγράψαι τε προσεταξε τὰς διατριβὰς ταύτας καὶ τῆς ἀπαγγελίας αὐτῶν ἐπιμεληθῆναι, τῷ γὰρ Νινίῳ σαφῶς μὲν, οὐ μὴν δεξιῶς γε ἐπηγγέλλετο. ἐνέτυχον δὲ καὶ Μαξιμόν τοῦ Ἀλγίως βιβλίου ξυνειληφότι τὰ ἐν Ἀλγαῖς Ἀπολλωνίου πάντα, καὶ διαβῆκαι δὲ τῷ Ἀπολλωνίῳ γεγράφαται, παρ' ὧν ὑπάρχει μαθεῖν, ὡς ὑποθειάξων τὴν φιλοσοφίαν ἐγένετο. οὐ γὰρ Μοιραγένοι γε προσεκτέον, βιβλία μὲν ξυνθέντι ἐς Ἀπολλωνίου τέτταρα, πολλὰ δὲ τῶν περὶ τὸν ἄνδρα ἠγνοήσαντι ὡς μὲν οὖν ξυνήγαγον ταῦτα διεσπασμένα, καὶ ὡς ἐπεμελήθην τοῦ ξυνθεῖναι αὐτά, εἶρηκα, ἐχέτω δὲ ὁ λόγος τῷ τε ἀνδρὶ τιμὴν, ἐς οὗ ξυγγέγραπται, τοῖς τε φιλομαθεστέροις ὠφέλειαν· ἢ γὰρ ἂν μάθοιεν, ἢ μήπω γιγνώσκουσιν.

IV

ΟΑΡ. ^{IV} Ἀπολλωνίῳ τοίνυν πατὴρ μὲν ἦν Τύανα πόλις Ἑλλάς ἐν τῷ Καππαδοκῶν ἔθνει, πατὴρ δὲ ὁμώνυμος, γένος ἀρχαίου καὶ τῶν οἰκιστῶν ἀνημμένον, πλούτος ὑπὲρ τοὺς ἐκεῖ, τὸ δὲ ἔθνος βαθύ. κυούσῃ δὲ αὐτὸν τῇ μητρὶ φύσμα ἦλθεν Αἰγυπτίου

LIFE OF APOLLONIUS, BOOK I

wanderings abroad, wrote an account of them. And he records his opinions and discourses and all his prophecies. And a certain kinsman of Damis drew the attention of the empress Julia to the documents containing these memoirs hitherto unknown. Now I belonged to the circle of the empress, for she was a devoted admirer of all rhetorical exercises; and she commanded me to recast and edit these essays, at the same time paying more attention to the style and diction of them, for the man of Nineveh had told his story clearly enough, yet somewhat awkwardly. And I also read the book of Maximus of Aegae, which comprised all the life of Apollonius in Aegae; and furthermore a will was composed by Apollonius, from which one can learn how rapturous and inspired a sage he really was. For we must not pay attention anyhow to Mariagenes, who composed four books about Apollonius, and yet was ignorant of many of the circumstances of his life. That then I combined these scattered sources together and took trouble over my composition, I have said; but let my work, I pray, redound to the honour of the man who is the subject of my compilation, and also be of use to those who love learning. For assuredly they will here learn things of which as yet they are ignorant.

CHAP.
III

at the
instigation
of the
empress
Julia

A and
Maximus
of Aegae

The work of
Mariagenes
ignored

IV

Apollonius' home, then, was Tynna, a Greek city amidst a population of Cappadocians. His father was of the same name, and the family was ancient and directly descended from the first settlers. It excelled in wealth the surrounding families, though the district is a rich one. To his mother, just before

CHAP.
IV

Parentage
and
ancestral
birth of
Apollonius

FLAVIUS PHILOSTRATUS

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LIFE OF APOLLONIUS, BOOK I

he was born, there came an apparition of Proteus, CHAP. IV who changes his form so much in Homer, in the guise of an Egyptian demon. She was in no way frightened, but asked him what sort of child she would bear. And he answered "Myself." "And who are you?" she asked. "Proteus," answered he, "the god of Egypt." Well, I need hardly explain to readers of the poets the quality of Proteus and his reputation as regards wisdom, how versatile he was, and for ever changing his form, and defying capture, and how he had the reputation of knowing both past and future. And we must bear Proteus in mind all the more, when my advancing story shows its hero to have been more of a prophet than Proteus, and to have triumphed over many difficulties and dangers in the moment when they beset him most closely.

V

Now he is said to have been born in a meadow, CHAP. V hard by which there has been now erected a sumptuous temple to him, and let us not pass by the manner of his birth. For just as the hour of his birth was approaching, his mother was warned in a dream to walk out into the meadow and pluck the flowers, and in due course she came there and her maids attended to the flowers, scattering themselves over the meadow, while she fell asleep lying on the grass. Thereupon the swans who fed in the meadow set up a dance around her as she slept, and lifting their wings, as they are wont to do, cried out aloud all at once, for there was somewhat of a breeze blowing in the meadow. She then leaped up at the sound of their song and bore her child, for any

The god's
circumsta-
tial to
his mother

FLAVIUS PHILOSTRATUS

CAP
 V ἄκπληξιν μαιεύσασθαι καὶ πρὸ τῆς ὥρας. οἱ δὲ
 ἐγγχώριοι φασιν, ὡς ὁμοῦ τε τίκτοιτο, καὶ σκηπτὸς
 ἐν τῇ γῇ πεσεῖσθαι δοκῶν ἐμμετεωρισθεῖν τῷ
 αἰθέρι καὶ ἀφανισθεῖν ἄνω, τὸ, οἶμαι, ἐκφανές καὶ
 ὑπὲρ πάντα τὰ ἐν τῇ γῇ καὶ τὰ ἀγγχοῦ θεῶν καὶ
 ἐπόσα ὤδε ὁ ἀνὴρ ἐγένετο, φαίνοντες οἱ θεοὶ καὶ
 προσσημαίνοντες.

VI

CAP
 VI Ἔστι δέ τι περὶ Ὑάνα ὕδωρ Ὀρκίου Διόν,
 ὥς φασι, καλοῦσι δὲ αὐτὰ Ἀσβαμαῖον, οὗ πηγὴ
 ἀναδίδεται ψυχρά, παφλάζει δὲ, ὥσπερ ὁ θαρμαι-
 νομένος λάβης. τοῦτο εὐόρκους μὲν ἱλεῶν τε καὶ
 ἡδὺ ὕδωρ, ἐπιόρκους δὲ παρά πόδας ἡ δίκη· ἱπο-
 σκηπτει γὰρ καὶ ἐς ὀφθαλμοὺς καὶ ἐς χεῖρας καὶ
 ἐς πόδας, καὶ ὑδέροις ἀλίσκονται καὶ φθύαις, καὶ
 οὐδ' ὑπελθεῖν δυνατόν, ἰλλ' αὐτῷσι ἔχονται καὶ
 ὀλοφύρονται πρὸς τῷ ὕδατι ὁμολογοῦντες ἢ ἐπι-
 ὥρκησαν· οἱ μὲν δὴ ἐγγχώριοι φασι παῖδα τοῦ
 Διὸς τὸν Ἀπολλώνιον γεγονέναι, ὁ δ' ἀνὴρ Ἀπολ-
 λωνίου ἑαυτὸν καλεῖ.

VII

CAP
 VII Προϊὼν δὲ ἐς ἡλικίαν, ἐν τῇ γραμματα, μνήμης
 τε ἰσχυρὸν ἐδήλου καὶ μελέτης κράτος, καὶ ἡ γλῶττα
 Ἀττικῶς εἶχεν, οὐδ' ἀπήχθη τὴν φωνὴν ὑπὸ τοῦ
 ἔθνους, ὀφθαλμοὶ τε πάντες ἐς αὐτὸν ἐφέροντο, καὶ
 γὰρ περίβλεπτος ἦν τὴν ὥραν. γεγονότα δὲ αὐτὸν

LIFE OF APOLLONIUS, BOOK I

sudden fright is apt to bring on a premature delivery. CHAP. V
 But the people of the country say that just at the moment of the birth, a thunderbolt seemed about to fall to earth and then rose up into the air and disappeared aloft, and the gods thereby indicated, I think, the great distinction to which the sage was to attain, and hinted in advance how he should transcend all things upon earth and approach the gods, and signified all the things that he would achieve. Portents at his birth

VI

Now there is near Tynna a well sacred to Zeus, the god of oaths, so they say, and they call it the well of Asiamna. Here a spring rises cold, but bubbles up like a boiling cauldron. This water is favourable and sweet to those who keep their oaths, but to perjurers it brings hot-foeten justice; for it attacks their eyes and hands and feet, and they fall the prey of dropsy and wasting disease, and they are not even able to go away, but are held on the spot and bemoan themselves at the edge of the spring, acknowledging their perjuries. The people of the country, then, say that Apollonius was a son of Zeus, but the sage called himself the son of Apollonius. CHAP. VI
The well of Asiamna

VII

On reaching the age when children are taught their letters, he showed great strength of memory and power of application, and his tongue affected the Attic dialect, nor was his accent corrupted by the race he lived among. All eyes were turned upon CHAP. VII
Education by Ruthydomene in Tarsus

CAP
VII ἔτη τεσσαρεσκαίδεκα ἄγει ἐς Ταρσοὺς ὁ πατὴρ παρ' Εὐθύδημον τὸν ἐκ Φοινίκης. ὁ δὲ Εὐθύδημος ῥήτωρ τε ἀγαθὸς ἦν καὶ ἐπαίδευε τοῦτον, ὁ δὲ τοῦ μὲν διδασκάλου εἶχετο, τὰ δὲ τῆς πόλεως ἥθος ἀτοπὸν τε ἠγεῖτο καὶ οὐ χρηστὸν ἐμφιλοσοφῆσαι, τρυφῆς τε γὰρ οὐδαμοῦ μᾶλλον ἄπτονται, σκωπτολαί τε καὶ ὕβρισταί πάντες, καὶ δεδοκασι τῇ ὀθόνῃ μᾶλλον ἢ τῇ σοφίᾳ Ἀθηναῖοι, ποταμὸν τε αὐτοὺς διαρρεῖ Κύδνος, ᾧ παρακύθηνται, καθάπερ τῶν ὀρνιθῶν οἱ ὑγραί. τό τοι "παύσασθε μεθύοντες τῷ ὕδατι" Ἀπολλωνίῳ πρὸς αὐτοὺς ἐν ἐπιστολῇ εἴρηται. μεθίστησιν οὖν σὺν διδάσκαλον δεηθεὶς τοῦ πατρὸς ἐς Αἰγὰς τὰς πλησίον, ἐν αἷς ἡσυχία τε πρόσφορος τῷ φιλοσοφῆσαι καὶ σπουδαὶ νεανικώτεραι καὶ ἱερὸν Ἀσκληπιοῦ, καὶ ὁ Ἀσκληπιδὲς αὐτὸς ἐπιδηλοῦσιν τοῖς ἀνθρώποις. ἐνταῦθα ξυμφιλοσόφουν μὲν αὐτῷ Πλατωνεῖοί τε καὶ Χρυσίππειοι καὶ οἱ ἀπὸ τοῦ περιπάτου, διήκουε δὲ καὶ τῶν Ἐπικούρου λόγων, οὐδὲ γὰρ ταύτους ἀπεισπούδαζε, τὴν δὲ γε Πυθαγορείους ἄρρητον τινὶ σοφίᾳ ξυνέλαβε· διδάσκαλος μὲν γὰρ ἦν αὐτῷ τῶν Πυθαγόρου λόγων οὐ πάνυ σπουδαῖος, οὐδὲ ἐνεργῶς τῇ φιλοσοφίᾳ χρώμενος, γαστρός τε γὰρ ἥττων ἦν καὶ ἀφροδισίων καὶ κατὰ τὸν Ἐπίκουρον ἐσχημάτιστα ἦν δὲ οὗτος Εὐξενος ὁ ἐξ Ἡρακλείας τοῦ Πόντου, τὰς δὲ Πυθαγόρου δόξας ἐγίνωσκεν, ὥσπερ οἱ ὀρνιθες

LIFE OF APOLLONIUS, BOOK I

him, for he was moreover, conspicuous for his beauty. When then he reached his fourteenth year, his father brought him to Iarvus, to Euthydemus the teacher from Phoenicia. Now Euthydemus was a good rhetor, and began his education; but, though he was attached to his teacher, he found the atmosphere of the city harsh and strange and little conducive to the philosophic life: for nowhere are men more addicted than here to luxury, yestern and full of insouciance are they all, and they attend more to their fine men than the Athenians did to wisdom, and a stream called the Tydnus runs through their city, along the banks of which they sit like so many water-fowl. Hence the words which Apollonius addresses to them in his letter: "He dined with getting drunk upon your water." He therefore transferred his teacher with his father's consent to the town of Argae which was close by, where he found a peace congenial to one who would be a philosopher, and a more serious school of study and a temple of Asclepius, where that god reveals himself in person to men. There he had as his companions in philosophy the owners of Plato and Chrysippus and peripatetic philosophers. And he diligently attended also to the discourses of Epicurus, for he did not despise these either, although it was to those of Pythagoras that he applied himself with unspeakable wisdom and ardour. However, his teacher of the Pythagorean system was not a very serious person nor one who practised in his conduct the philosophy he taught, for he was the slave of his belly and appetites, and modelled himself upon Epicurus. And this man was Euxenus from the town of Heraclea in Pontus, and he knew the opinions of Pythagoras just as

CHAP VII

Restored by
A. J. A. A.
V. 1. 1860
in the
Library of
the University of
Cambridge

His Pythagorean
system
was not
the same

CAP. VII Διμανθάνουσι παρὰ τῶν ἀνθρώπων, τὸ γὰρ
 "χαῖρε" καὶ τὸ "εὖ πράττε" καὶ τὸ "Ζεὺς
 ἔλεως" καὶ τὰ τοιαῦτα οἱ ὄρνευθες εὐχονται, οὔτε
 εἰδοτες ὅ τι λέγουσιν οὔτε διακείμενοι πρὸς τοὺς
 ἀνθρώπους, ἀλλὰ ἐρρυθμισμένοι τὴν γλῶτταν·
 ὁ δέ, ὥσπερ οἱ νέοι τῶν ἀετῶν ἐν ἀπαλῷ μὲν τῷ
 πτερῷ παραπέτονται τοῖς γειναμένοις αὐτοὺς μελε-
 τώμενοι ὑπ' αὐτῶν τὴν πτῆσιν, ἐπειδὴν δὲ αἴρε-
 σθαι δυνηθῶσιν, ὑπερπέτονται τοὺς γονέας, ἄλλως
 τε καὶ λίκχους αἰσθωνται καὶ κνίσης ἕνεκα πρὸς
 τῇ γῇ πετομένους, οὕτω καὶ ὁ Ἀπολλώνιος προσ-
 εἶχε τε τῷ Εὐξένῳ παῖς ἔτι, καὶ ἤγετο ὑπ' αὐτοῦ
 βαινῶν ἐπὶ τοῦ λόγου, προσελθὼν δὲ ἐς ἔτος
 δέκατον καὶ ἕκτον ὥρμησεν ἐπὶ τὸν τοῦ Πυθαγόρου
 βίαν, πτερωθεὶς ἐπ' αὐτὸν ὑπὸ τινος κρείττονος.
 οἱ μὲν τὸν γε Εὐξένον ἐπαύσατο ἀγαπῶν, ἀλλ'
 ἐξαιτηθεὶς αὐτῷ προάστειον παρὰ τοῦ πατρὸς, ἐν
 τῷ κῆποί τε ἀπαλοὶ ἦσαν καὶ πηγαί, "συ μὲν ζῆθι
 τὸν σεαυτοῦ τρόπον," ἔφη, "ἐγὼ δὲ τὸν Πυθαγόρου
 ζήσομαι."

VIII

CAP. VIII Ἐγοιμένου δὲ αὐτὸν τοῦ Εὐξένου μεγάλης δια-
 νοίας ἀπτεσθαι καὶ ἐρομένου, ὁπάθεν ἄρξαιτο,
 "ὄθην περ οἱ ἱατροί," ἔφη, "καὶ γὰρ ἐκεῖνοι καθ-
 αίροντες τὰς γαστέρας τοὺς μὲν οὐδὲ νοσεῖν ἐῷσι,
 τοὺς δὲ ἰῶνται." καὶ εἰπὼν τοῦτο τὰς μὲν ἐμφύ-
 χους βρωσεῖς ὥς οὔτε καθαρὰς καὶ τὸν νοῦν
 παχυνοῦσας παρητήσατο, τραγῆματα δὲ καὶ
 λάχανα ἐσιτεύτο, καθαρὰ εἶναι φύσκων, ὁπόσα ἡ

LIFE OF APOLLONIUS, BOOK I

birds know what they learn from men, for the birds ^{CHAP}
will wish you "fare well," and say "Good day" or "Zeus ^{VII}
help you," and such like without understanding what
they say and without any real sympathy for mankind,
merely because they have been trained to move their
tongue in a certain manner. Apollonius, however,
was like the young eagles who, as long as they are
not fully fledged, fly alongside of their parents and
are trained by them in flight, but who, as soon as
they are able to rise on their own, outswear the parent
birds, especially when they perceive the latter to be
greedy and to be flying along the ground in order to
snuff the quarry like them. Apollonius attended
Euxenus as long as he was a child and was guided by
him in the path of argument, but when he reached
his sixteenth year he felt an impulse towards the life
of Pythagoras, having fledged and winged thereto by
some higher power. Notwithstanding he did not
cease to love Euxenus, nay he persuaded his father
to present him with a villa outside the town, where
there were tender groves and fountains, and he said
to him, "Now you live there your own life, but I
will live that of Pythagoras."

VIII

Now Euxenus realised that he was attached to a ^{CHAP}
lofty ideal, and asked him at what point he would ^{VIII}
begin it. Apollonius answered, "At the point at
which physicians begin, for they, by purging the
bowels of their patients prevent some from being
ill at all, and heal others." And having said this he
declined to live upon a flesh diet, on the ground that
it was unclean, and also that it made the mind gross,
so he partook only of dried fruits and vegetables,

Apollonius
the great
famous
and wise

CAP VIII γῇ αὐτῇ δίδωσι, καὶ τὸν οἶνον καθαρὸν μὲν ἔφα-
 σκεν εἶναι πῶμα ἐκ φυτοῦ οὕτως ἡμέρου τοῖς
 ἀνθρώποις ἤκοντα, ἐναντιοῦσθαι δὲ τῇ τοῦ νοῦ
 συστάσει διαβολοῦντα τὸν ἐν τῇ ψυχῇ αἰθέρα.
 μετὰ δὲ τὴν καθαρσιν τῆς γαστρὸς τοιαύτην
 γεγομένην ἀνυποδησίαν τε ποιεῖται κόσμημα καὶ
 λίνου ἐσθῆτα ἀμπίσχεται παραιτησίμενος τὴν ἀπὸ
 τῶν ζώων, ἀνῆκέ τε τὴν κόμην καὶ ἐν τῷ ἱερῷ ἔζη.
 ἐκπεπληγμένων δὲ αὐτὸν τῶν περὶ τὸ ἱερὸν καὶ
 τοῦ Ἀσκληπιοῦ ποτε πρὸς τὸν ἱερέα φήσαντος.
 ὥς χαίροι, θεραπεύων τοὺς νοσοῦντας ὑπὸ Ἀπολ-
 λωνίῳ μάρτυρι, ξυνήεσαν ἐς τὰς Αἰγὰς ἐφ' ἱστορίᾳ
 Κιλικίης τε αὐτοὶ καὶ οἱ πέριξ, ὃ τε Κιλικίος λόγος
 "ποῖ τρέχεις; ἢ ἐπὶ τὸν ἔφηβον," ἐπ' ἐκείνῳ
 τε ἐλέγετο καὶ παροιμιώδη τιμὴν ἔσχεν.

IX

CAP IX Ἄξιον δὲ μὴδὲ τὰ ἐν τῷ ἱερῷ παρελθεῖν βίον γε
 ἀφηγοῦμενον ἄνδρός, ὃς καὶ τοῖς θεοῖς ἦν ἐν λόγῳ-
 μαιράκιον γὰρ δὴ Ἀσσύριον παρὰ τὸν Ἀσκληπιον
 ἤκον ἐτρύφα νοσοῦν καὶ ἐν πότοις ἔζη, μᾶλλον
 δὲ ἀπέθνησκεν· ὑδέρῳ δὲ ἄρα εἶχετο καὶ μέθῃ χαῖ-
 ρον αὐχμοῦ ἡμέλει. ἡμελεῖτο δὴ ὑπὸ τοῦ Ἀσ-
 κληπιοῦ διὰ ταῦτα, καὶ οὐδὲ θναρ αὐτῷ ἐφαίτα.

LIFE OF APOLLONIUS, BOOK I

for he said that all the fruits of the earth are clean CHAP. V.
 And of wine he said that it was a clean drink because
 it is yielded to men by so well-domesticated a plant
 as the vine, but he declared that it endangered the
 mental balance and system and darkened, as with
 mud, the ether which is in the soul. After then Went from about
 having thus purged his interior, he took to walk-
 ing without shoes by way of adornment and clad
 himself in linen raiment, declining to wear any
 animal product, and he let his hair grow long and
 lived in the Temple. And the people round about
 the Temple were struck with admiration for him,
 and the god Asclepius one day said to the priest that
 he was delighted to have Apollonius as witness of his
 cures of the sick, and such was his reputation
 that the Cilicians themselves and the people all
 around flocked to Aegae to see him. Hence the
 Cilician proverb "Whither runnest thou? Is it to
 see the stripling?" Such was the saying that arose
 about him, and it gained the distinction of becoming
 a proverb.

IX

Now it is well that I should not pass over, in my CHAP. IX.
 narrative, the life led in the Temple by my hero, Incidents of the life of the temple of Asclepius, Cures & dromed patient
 who was held in esteem even by the gods. For an
 Assyrian stripling came to Asclepius, and though he
 was sick, yet he lived the life of luxury, and being
 continually drunk, I will not say he lived rather he
 was ever dying. He suffered then from dropsy, and
 finding his pleasure in drunkenness took no care to
 dry up his malady. On this account then Asclepius
 took no care of him, and did not visit him even

CAP.
IX ἐπιμεμφομένῳ δε ταῦτα ἐπιστάς ὁ θεὸς "εἰ Ἀπολλωνίῳ," ἔφη, "διαλέγοιο, ῥᾶν ἔση." προσελθὼν οὖν τῷ Ἀπολλωνίῳ "τί ἄν," ἔφη, "τῆς σῆς σοφίας ἐγὼ ὑπολαύσαιμι, κελεύει γάρ με ὁ Ἀσκληπιὸς συνεῖναί σοι." "ὦ," ἢ δ' ὅς, "ἔσται σοι πρὸς τὰ παρόντα πολλοῦ ἄξιον ὑγείας γάρ που δέη;" "νῆ Δί," εἶπεν, "ἦν γε ὁ Ἀσκληπιὸς ἐπαγγέλλεται μέν, σὺ δίδωσι δέ." "εὐφήμει," ἔφη, "τοῖς γὰρ βουλόμενοις δίδωσι, σὺ δὲ ἐναντία τῇ νόσῳ πρίττεις, τρυφῇ γὰρ διδοὺς ὀψοφαγίαν ἐπεσώγεις ὑγροῖς καὶ διεφθορόσι τοῖς σπλάγχχνοις καὶ ὕδατι ἐπαντλεῖς πηλόν." ταυτὶ μὲν σαφέστερα, οἶμαι, τῆς Ἡρακλείτου σοφίας ἔχρησμεν. ὁ μὲν γὰρ δεῖσθαι ἔφη τοῦ ποιήσαντος ἐξ ἐπομβρίας αὐχμόν, ἐσελθόντος αὐτὸν τουτουὶ τοῦ πάθους, οὐκ εὐξύνετ' αὖ που λέγων, οὐδὲ δῆλα, ὁ δ' ἤγαγεν ἐς ὑγίειαν τὸ μεριόκειον τὰ σοφὰ σαφῶς ἐρμηνεύσας.

X

CAP.
"Ἰδὼν δὲ ἄθρόον ποτὲ ἐν τῷ βωμῷ αἶμα, καὶ διακείμενα ἐπὶ τοῦ βωμοῦ τὰ ἱερά, τεθυμένους τε βοῦς Αἰγυπτίους καὶ σὺς μεγάλους, καὶ τὰ μὲν δέροντας αὐτοὺς, τὰ δὲ κόπτοντας, χρυσίδας τε ἠνακειμένας δύο καὶ λίθους ἐν αὐταῖς τῶν Ἰνδικωτάτων καὶ θαυμασίων, προσελθὼν τῷ ἱερεῖ "τί ταῦτα," ἔφη, "λαμπρῶς γάρ τις χαρίζεται τῷ

LIFE OF APOLLONIUS, BOOK I

in a dream. The youth grumbled at this, and there-
upon the god standing over him, said, "If you were
to consult Apollonius you would be easier." He
therefore went to Apollonius, and said "What is
there in your wisdom that I can profit by? for
Asclepius bids me consult you." And he replied
"I can advise you of what, under the circumstances,
will be most valuable to you, for I suppose you want
to get well. "Yes, by Zeus," answered the other,
"I want the health which Asclepius promises, but
never gives." "Hush," said the other, "for he gives
to those who desire it, but you do things that irritate
and aggravate your disease, for you give yourself up
to luxury, and you accumulate heavy meals upon
your water-logged and worn-out stomach, and as it
were, choke water with a flood of mud. This was
a clearer response in my opinion, than Heracles,
in his wisdom, gave. For he said when he was
visited by this affection that what he needed was
some one to substitute a drought for his rainy weather,
a very untellable remark, it appears to me, and
by no means clear, but the sage restored the youth
to health by a clear interpretation of the wise saw

X

One day he saw a flood of blood upon the altar, CHAP
and there were victims laid out upon it, Egyptian X
bulls that had been sacrificed and great hogs, and Ostracodon
some of them were being flayed and others were & wrinkled
being cut up, and two gold vases had been dedicated Chloridion
set with jewels, the rarest and most beautiful that
India can provide. So he went up to the priest and
said "What is all this, for some one is making a

CAP. X θεῶν ὁ δὲ “θαυμάσῃ,” ἔφη, “μᾶλλον, ὅτι μήτε
 ἱκετευσας ποτὲ ἐνταῦθα μήτε διατρίψας, ὃν οἱ
 ἄλλοι χρόνον, μήτε ὑγιάνας πω παρὰ τοῦ θεοῦ,
 μηδ’ ἄπερ αἰτήσων ἦλθεν ἔχων. χθὲς γὰρ δὴ
 ἀφίγμενῳ ἔοικεν, οὗ οὕτως ἀφθύνως θύει. φησὶ
 δὲ πλείῳ μὲν θύσειν, πλείῳ δὲ ἀναθήσειν, εἰ πρό-
 σοιτο αὐτὸν ὁ Ἀσκληπιός. ἔστι δὲ τῶν πλου-
 σιωτάτων· κέκτηται γοῦν ἐν Κιλικίᾳ βίον πλείῳ
 ἢ Κίλικες ὁμοῦ πάντες ἱκετεύει δὲ τὸν θεὸν ἀπο-
 δοῦναι οἱ τὸν ἕτερον τῶν ὀφθαλμῶν ἐξερρυηκότα.”
 ὁ δὲ Ἀπολλώνιος, ὥσπερ γεγενηκὼς εἰώθει, ταῦν
 ὀφθαλμοὺς εἰς τὴν γῆν στήσας “τί δὲ ὄνομα αὐτῆς;”
 ἤρετο. ἐπεὶ δὲ ἤκουσε “δοκεῖ μοι,” ἔφη, “ὦ
 ἱερεῦ, τὸν ἄνθρωπον ταῦτον μὴ προσδέχεσθαι
 τῷ ἱερῷ, μαρὸς γὰρ τις ἦκει καὶ κεχρημένος οὐκ
 ἐπὶ χρηστοῖς τῷ πάθει, καὶ αὐτὸ δὲ τὸ πρὶν
 εὐρέσθαι τι παρὰ τοῦ θεοῦ πολυτελῶς θύειν οὐ
 θύοντός ἐστιν, ἀλλ’ ἑαυτὸν παραιτουμένου σχε-
 τλίων τε καὶ χαλεπῶν ἔργων.” ταῦτα μὲν ὁ
 Ἀπολλώνιος. ὁ δὲ Ἀσκληπιός ἐπιστὰς νύκτωρ
 τῷ ἱερεῖ “ἀπίτω,” ἔφη, “ὁ δεῖνα τὰ ἑαυτοῦ ἔχων,
 ἄξιος γὰρ μηδὲ τὸν ἕτερον τῶν ὀφθαλμῶν ἔχειν.”
 ἀναμανθάνων οὖν ὁ ἱερεὺς τὸν ἄνθρωπον, γυνῇ
 μὲν τῷ Κίλικι τούτῳ ἐγεγόνει θυγατέρα ἔχουσα
 προτέρων γάμων, ὁ δὲ ἦρα τῆς κόρης καὶ ἀκολά-
 στως εἶχε ξυνήν τε οὐδ’ ὥς λαθεῖν ἐπιστάσα

LIFE OF APOLLONIUS, BOOK I

very handsome gift to the gods? And the priest marvels, saying, I am not rather surprised at a man offering all this without having first put up a prayer in our fair city without having stayed with us as long as other people do and without having gained his breath from the god and without obtaining all the things he came to ask for here. But he appears to have come only yesterday and yet he is sacrificing on this lavish scale. And he declares that he will sacrifice more victims and dedicate more gifts if the gods ever hear him. And he is one of the richest men in existence—at any rate he owns in Cilicia an estate bigger than a Thebais together joined. And he is supplicating the god to restore to him one of his eyes that has fallen out. But Apollonius knew his eyes and the ground on which he was accustomed to do his exercises and travel. What is his name? And when he heard this said. It seems to me (I think) that we might catch some glimpse of the truth. For I am sure that some man has come here and that he is afflicted in this way is due to some sinister reason. Now his very conduct in sacrificing on such a magnificent scale before he has gained anything from the god is not that of a genuine votary but rather of a man who is begging himself off from the penalty of some horrible and cruel deed. This was what Apollonius said and Asclepius appeared to the priest by night and said: "Send away and get rid once with all thy possessions, and let him keep them for his dearest to see the other eye as well." The priest accordingly made inquiries about the Cilician and learned that his wife had by a former marriage borne a daughter and he had fallen in love with the maiden and seduced her, and was living with her in open sin. For the

CAP. I γὰρ ἡ μήτηρ τῇ εὐνῇ τῆς μὲν ἄμφω, τοῦ δὲ τὸν ἕτερον τῶν οφθαλμῶν ἐξέκαψεν ἐναράξασα τὰς περόνας.

ΛΙ

CAP. XI Τό γε μὴν θύοντας ἢ ἀνατιθέντας μὴ ὑπερβάλλειν τὸ μέτριον ὧδε αὐτῷ ἐφιλοσοφεῖτο· πλεονῶν γὰρ ποτε ξυνεληλυθότων ἐς τὸ ἱερὸν ἄρτι ἐξεληλαμένου τοῦ Κίλικος ἤρετο τὸν ἱερέα σὺ τωσὶ "ἄρα," ἔφη, "οἱ θεοὶ δίκαιοι," "δικαιοτάτοι μὲν οὖν" εἶπε. "τί δέ· ξυνεταί," "καὶ τί," ἔφη, "ξυνετώτερον τοῦ θείου," "τὰ δὲ τῶν ἀνθρώπων ἴσασιν, ἢ ἄπειροι αὐτῶν εἰσι," "καὶ μὴν τοῦτ'," ἔφη, "πλεονεκτοῦσι μάλιστα οἱ θεοὶ τῶν ἀνθρώπων, ὅτι οἱ μὲν ὑπ' ἀσθενείας οὐδὲ τὰ ἑαυτῶν, ἴσασι, τοῖς δὲ γιγνώσκουν ὑπάρχει τὰ ἐκείνων τε καὶ τὰ αὐτῶν." "πάντα," ἔφη, "ἄριστα, ὦ ἱερεῦ, καὶ ἀληθέστατα. ἐπεὶ τοίνυν πάντα γιγνώσκουσι, δοκεῖ μοι τὸν ἥκοντα ἐς θεοῦ καὶ χρηστὰ ἑαυτῷ ξυνειδὸτα τοιμῶδε εὐχὴν εὐχεσθαι ὦ θεοί, δοίητέ μοι τὰ ὀφειλόμενα· ὀφείλεται γάρ που, ὦ ἱερεῦ, τοῖς μὲν ὁσίοις τὰ ἀγαθὰ, τοῖς δὲ φαύλοις τὰναντία, καὶ οἱ θεοὶ οὖν εὖ ποιοῦντες, ὅν μὲν ἂν ὑγιᾶ τε καὶ ἄτρωτον κακίας εὖρωσι, πέμπουσι δῆπου στεφανώσαντες οὐ χρυσοῖς στεφάνοις, ἀλλ' ἀγαθοῖς

LIFE OF APOLLONIUS, BOOK I

another had surprised the two in bed and had put out both her eyes and one of his by stabbing them with her bracelet-pun

CHAR
I

XI

Again he recounted the wise rule, that in our sacrifices or dedications we should not go beyond the just mean in the following way. On one occasion several people had flocked to the Temple not long after the expulsion of the tyrant and he took the occasion to ask the priest the following question, "Are then, he said, "the gods just? Why of course most just," answered the priest. "Well, and are they wise?" "Alas," said the other, "can be wiser than the god-head?" "But do they know the affairs of men?" "We are they without experience of them?" "Why," said the other, "this is just the point in which the gods exact mankind, for the latter because of their frailty do not understand their own concerns whereas the gods have the privilege of understanding the affairs both of men and of themselves." "All your answers," said Apollonius, "are excellent O Priest and very true. Since then they know everything it appears to me that a person who comes to the house of God and has a good conscience should put up the following prayer: O ye gods, grant unto me that which I deserve. For he went on, "the holy O Priest, surely deserves to receive blessings and the wicked the contrary. Therefore the gods as they are beneficent, if they find anyone who is healthy and whose soul unscathed by vice, will send him away unscathed after crowning him, not with golden crowns, but with all

CHAR
II

Translation into
modernity by
Hedwig von
Hedwig von

The Prayer
of
a god-fearing

FLAVIUS PHILOSTRATUS

CAP. XI πᾶσιν, ὃν δ' ἂν κατεστιγμένον ἴδωσι καὶ διε-
φθορότα, καταλείπουνσι τῇ δίκῃ, τοσοῦτον αὐτοῖς
ἐπιμηνίσαντες, ὅσον ἐτόλμησαν καὶ ἱερὰ ἐσφοιτᾶν
μὴ καθαροὶ ὄντες." καὶ ἅμα ἐς τὸν Ἀσκληπιον
βλέψας "φιλοσοφεῖς" ἔφη "ὦ Ἀσκληπιέ, τὴν
ἄρρητόν τε καὶ συγκυνηή σου φιλοσοφίαν μὴ
συγχωρῶν τοῖς φαύλοις δεῦρο ἦκειν, μὴδ' ἂν πάντα
σοι τὰ ἀπὸ Ἰνδῶν καὶ Σαρδύων ξυμφέρωσιν· οὐ
γὰρ τιμῶντες τὸ θεῖον θύουσιν ταῦτα καὶ ἰνύ-
πτουσι, ἰλλ' ὠνούμενοι τὴν δίκην, ἣν οὐ συγχω-
ρεῖτε αὐτοῖς δικαιοτάτοι ὄντες." πολλὰ τοιαῦτα
ἐν τῷ ἱερῷ ἐφιλοσόφει ἐν ἐφήβῳ ἔτι.

XII

CAP. XII Κακεῖνα τῆς ἐν Λύγαῖς διατριβῆς· Κιλικῶν
ἦρχεν ὑβριστῆς ἄνθρωπος καὶ κακὸς τὰ ἐρωτικά·
ἐς τοῦτον ἦλθε λόγος τῆς Ἀπολλωνίου ὥρας, ὃ δὲ
ἐρρῶσθαι φράσας οἷς ἔπραττεν ἐν Ταρσοῖς δὲ ἄρα
ἀγορὰν ἤγε· ἐξωρμήθη ἐς τὰς Λύγας νοσεῖν τε ἐαυ-
τὸν φήσας καὶ τοῦ Ἀσκληπιοῦ δεῖσθαι, καὶ προσ-
ελθὼν τῷ Ἀπολλωνίῳ βαδίζοντι ἰδίᾳ "σύστησόν
με" ἔφη "τῷ θεῷ." ὃ δὲ ὑπολαβὼν "καὶ τί σοι
δεῖ τοῦ συστήσαντος," εἶπεν, "εἰ χρηστὸς εἶ; τοὺς
γὰρ σπουδαίους οἱ θεοὶ καὶ ἄνευ τῶν προξενούντων
ἀσπάζονται." "ὅτι νῆ Δε," ἔφη, "Ἀπολλῶνιε,

LIFE OF APOLLONIUS, BOOK I

worts of blessings, but if they find a man branded with sin and utterly corrupt, they will hand him over and leave him to justice, after inflicting their wrath upon him all the more, because he dared to invade their Temples without being pure." And at the same moment he looked towards Asclepius, and said "O Asclepius, the philosophy you teach is secret and congenial to yourself, in that you suffer not the wicked to come hither, not even if they pour into your lap all the wealth of India and Sardis. For it is not out of reverence for the divinity that they sacrifice these victims and kindle these fires, but in order to purchase a venial, which you will not concede to them in your perfect justice." And much similar wisdom he delivered himself of in this Temple, while he was still a youth.

XII

THIS tale also belongs to the period of his residence in Aegae. Cilicia was governed at the time by a ruffian addicted to infamous forms of passion. No sooner did he hear the beauty of Apollonius spoken of, than he cast aside the matters he was busy upon (and he was just then holding a court in Tarsus), and hurrying off to Aegae pretended he was sick and must have the help of Asclepius. There he came upon Apollonius walking alone and prayed him to recommend him to the god. But he replied "What recommendation can you want from anyone if you are good? For the gods love men of virtue and welcome them without any introductions." "Because, to be sure, said the other, "the god, O Apollonius, has invited you to be

CHAP
XI

CHAP
XII
Alternata
of the
vicious
Governor
of Cilicia on
Apollonius

CAP. XII. σὲ μὲν ὁ θεὸς πεποιήται ξένον, ἐμὲ δὲ οὐπω.”
 “ἀλλὰ καὶ μοῦ,” ἔφη, “καλοκάγαθία προύξείησεν,
 ἢ χρώμενος, ὥς δυνατὸν νέψω, θεράπων τέ εἰμι τοῦ
 Ἀσκληπιοῦ καὶ ἑταῖρος· εἰ δὲ καὶ σοὶ καλοκάγα-
 θίας μέλει, χάρις θαρρῶν παρὰ τὸν θεὸν καὶ εὐχῶν,
 ὃ τι ἐθέλεις.” “νὴ Διῖ,” εἶπεν, “ἦν σοὶ γε προ-
 τέρῳ εὐξωμαι.” “καὶ τί,” ἔφη, “ἐμοὶ εὐξῇ;” “ὃ,”
 ἦ δ’ ὅς, “εὐχεσθαι δεῖ τοῖς καλοῖς· εὐχόμεθα δὲ
 αὐτοῖς κοινωνεῖν τοῦ κάλλους καὶ μὴ φθονεῖν τῆς
 ὥρας” ἔλεγε δὲ ταῦτα ὑποθρύπτων ἑαυτὸν καὶ
 τοὺς ὀφθαλμοὺς ὑγραίνων, καὶ τί γὰρ οὐχ ἐλπίτων
 τῶν οὕτως ἀσελγῶν τε καὶ ἐπιρρήτων· ὁ δὲ ταυρη-
 δὸν ὑποβλέψας αὐτοὺς “μαίνῃ,” ἔφη, “ὦ κάθαρμα.”
 τοῦ δ’ οὐ μόνον πρὸς ὀργὴν ταῦτα ἀκούσαντος,
 ἀλλὰ καὶ ἀπειλήσαντος, ὥς ἀποκόψῃ αὐτοῦ τὴν
 κεφαλὴν, καταγελάσας ὁ Ἀπολλώνιος “ὦ ἡ δεῖνα
 ἡμέρα” ἀνεβόησε· τρίτη δὲ ἄρα ἦν ἀπ’ ἐκείνης, ἐν
 ἣ δῆμοι κατὰ τὴν ὁδὸν ὑπέκτειναν τοὺς ὑβριστὴν
 ἐκεῖνον, ὥς ξὺν Ἀρχελάῳ τῷ Καππαδόκας
 βασιλεῖ νεώτερα ἐπὶ Ῥωμαίους πρῶττοντα. ταῦτα
 καὶ πολλὰ τοιαῦτα Μαξιμῷ τῷ Ἀλγίει ξυγγέ-
 γραπται, ἠξιωθῇ δὲ καὶ βασιλείων ἐπιστολῶν
 οὗτος εὐδοκίμων τὴν φωνήν.

XIII

CAP. XIII. Ἐπεὶ δὲ τεθνεῶτα τὸν πατέρα ἤκουσεν, ἔδραμεν
 ἐς τὰ Τύανα, καὶ κεῖνον μὲν ταῖς ἑαυτοῦ χερσὶν
 ἔθανψε πρὸς τῷ τῆς μητρὸς σήματι, ἐτεβνήκει δὲ
 καὶ κεῖνη οὐ πάλας, τὴν δὲ οὐσίαν λαμπρὰν οὖσαν

LIFE OF APOLLONIUS, BOOK I

his guest, but so far has not invited me." "Nay," answered Apollonius, "tis my humble merits, so far as a young man can display good qualities, which have been my passport to the favour of Asclepius, whose servant and companion I am. If you too really care for goodness, go boldly up to the god and tender what prayer you will." "By heaven, I will," said the other, "if you will allow me to address you one first." "And what prayer," said Apollonius, "can you make to me?" "A prayer which can only be offered to the beautiful and which is that they may grant to others participation in their beauty and not grudge their charms." Thus he said with a vile leer and voluptuous air and all the usual wriggles of such infamous carbounces, but Apollonius with a stern fierce glance at him, said "You are mad, you scoundrel." The other not only flared up at these words, but threatened to cut off his head, whereat Apollonius laughed at him and cried out loud, "Ha that day is to come." And in fact it was only three days later that the ruffian was executed by the officers of justice on the high road for having intrigued with Archelaus the king of Cappadocia against the Romans. These and many similar incidents are given by Maximus of Aegre in his treatise, a writer whose reputation for oratory won him a position in the emperor's Secretariat.

XIII

Now when he heard that his father was dead, he hurried to Tyana, and with his own hands buried him hard by his mother's sepulchre, for she too had died not long before, and he divided the property,

CHAP.
XII

CHAP.
XIII

Apollonius
reburies his
old brother

διέλαχε πρὸς τὸν ἀδελφὸν ἀκόλαστόν τε καὶ φιλοποτην ὄντα. καὶ τῷ μὲν τρίτῳ τε καὶ εἰκοστῷ ἦν ἔτος καὶ ἡλικία οἷα μὴ ἐπιτροπεύεσθαι, ὁ δ' αὖ εἴκοσι γέγονει καὶ οἱ νομοὶ αὐτὸν ὑπεῖχον τοῖς ἐπιτρόποις διατριψας οὖν ἐν Ἀνγαῖς πάλιν καὶ τὸ ἱερὸν Λύκειόν τε ἀποφύνας καὶ Ἀκαδημίαν, φιλοσοφίας γὰρ ἤχῃ πεισθεὶς ἐν αὐτῷ ἦν, ἐπανεῖλθεν ἐς τὰ Τύανα ἀνὴρ ἤδη καὶ κύριος τῶν ἑαυτοῦ· εἰπόντος δὲ πρὸς αὐτὸν τινος, ὥς σωφρονίσαι τὸν ἀδελφὸν προσήκοι αὐτῷ καὶ μεταβαλεῖν τοῦ τρόπου, "τουτὶ μὲν θρασύ," ἔφη, "δοξεῖ, πρεσβύτερου γὰρ νεὸς πῶς ἂν σωφρονίζοιμι; ὥς δέ μοι δυνατόν, ἰάσομαι αὐτὸν τουτῶν τῶν παθῶν" δίδωσι δὴ αὐτῷ τὴν ἡμισειαν τῆς ἑαυτοῦ μοίρας, τὸν μὲν πλειόνων δεῖσθαι φήσας, ἑαυτὸν δὲ ολίγων, ἐφιστάς δὲ αὐτὸν καὶ σοφῶς ὑπαγομενός ἐς τὸ σωφρονίζοντι πείθεσθαι "ὁ μὲν πατήρ," ἔφη, "μεθεστηκεν, ὃς ἐπαιδεύε τε ἡμᾶς καὶ ἐνουθέτει, λοιπὸς δὲ σὺ ἔμοι καὶ σοὶ δηπὸν ἐγώ· εἴτ' οὖν ἐγὼ τι ἁμαρτανόειμι, σύμβουλος γίγνου καὶ ἰῶ τάμά, εἴτ' αὐτός τι ἁμαρτανόει, ἀνέχοι διδισκόντος" κάκεινον μὲν, ὥσπερ οἱ καταψῶντες τοὺς δυσηγιόους τε καὶ μὴ εὐαγωγούς τῶν ἵππων, ἐς πειθὴν ἤγαγε καὶ μετερρυθμίσε τῶν ἁμαρτημάτων πολλῶν ὄντων, καὶ γὰρ κύβων ἤττητο καὶ οἶνου, καὶ ἐφ' ἐταίρας ἐκώμαζεν, ἐπαιρούσης αὐτὸν κόμης, ἦν καὶ βαφαῖς ἤσκει, σοβῶν τε καὶ ἄνω βαίνων.

which was very ample, with his brother, who was an incorrigibly bad character and given to drink. Now the latter had reached his twenty third year, and was of an age no longer to need a guardian, Apollonius, on the other hand was only twenty, and the law subjected him to guardians. He therefore spent afresh some time in Aegae and turned the temple into a Lyceum and Academy for it resounded with all sorts of philosophical discussions. After that he returned to Tyana, by this time grown to manhood and his own master. Some one said to him that it was his duty to correct his brother and convert him from his evil ways, whereon he answered "This would seem a bold enterprise for how can I who am the younger one correct and render wise an older man? but so far as I can do anything I will heal him of these bad passions. Accordingly he gave to him the half of his own share of the property, on the pretence that he required more than he had while he himself needed little, and then he pressed him and cleverly persuaded him to submit to the counsels of wisdom, and said "Our father has departed this life, who educated us both and corrected us, so that you are all that I have left and I imagine, I am all that you have left. If therefore I do anything wrong, please advise me and cure me of my faults, and in turn if you yourself do anything wrong, suffer me to teach you better." And so he reduced his brother to a reasonable state of mind, just as we break in skittish and unruly horses by stroking and patting them, and he reformed him from his faults numerous as they were, for he was the slave of play and of wine, and he led a riotous life and was vain of his hair, which he dressed up and dyed strutting

CAS. ἐπεὶ δὲ καὶ τὰ πρὸς τὸν ἀδελφὸν αὐτῷ εὖ εἶχεν,
 XIII ἐπὶ τοὺς ἄλλους ἤδη συγγενεῖς ἱστράτετο καὶ τοὺς
 δισκομικοὺς σφῶν ἀνεκτέτατο τῇ λοιπῇ οὐσίᾳ μικρὰ
 ἐαυτῷ ὑπολιπόμενος. ὅτε δὲ τὸν μὲν Κλαζομενίων
 Ἀναξαγόραν ἀγγελίας τε καὶ μηλοῦς τὰ ἑαυτοῦ
 ἀνέκτα προβαταῖς ἔφη μᾶλλον ἢ ἀνθρώποις φιλοσο-
 φῆσαι, τοῦ δὲ ἑθνηταίου Κρατήτα καταποντισσάντα
 τὴν οὐσίαν οὔτε ἀνθρώποις γενίσθαι ἐπιτηδεῖον
 οὔτε προβυταῖς εὐδοκίμησαντος δὲ τοῦ Πυθαγόρου
 ἐπὶ τῇ λογῇ, ὃν ἔλεγεν περὶ τοῦ μηδεῖν παρ' ἄλλην
 ἵναμι γυναῖκα ἢ τὴν ἑαυτοῦ, τοῦτι μὲν ἑτέροις ἔφη
 ὑπὸ Πυθαγόρου προτιρῆσθαι, αὐτὸς δὲ μήτ' ἂν
 γῆμαι μητ' ἂν ἐς ὀμίλιαν ἀφικέσθαι ποτὲ ἀφροδι-
 σίων, ὑπερβαλλόμενος καὶ τοῦ Σοφοκλέους· ὁ μὲν
 γὰρ λυττωντὰ ἔφη καὶ ἀγρίον δεσποτὴν ἀποφυγεῖν
 ἐς γῆρας ἔλθων, ὁ δ' ὑπ' ἀρετῆς τε καὶ σωφροσύνης
 οὐδ' ἐν μεираκιῳ ἡττήθη τούτου, ἀλλὰ καὶ νύκτος ὦν
 καὶ τὸ σῶμα ἐρρωμένον κρατεῖ τε καὶ λυττῶντος
 ἐδουλοῦσεν· ἀλλ' ὅμως συκοφαντοῦσι τινες ἐπὶ
 ἀφροδισίοις αὐτόν, ὥς διαμαρτίᾳ ἐρωτικῇ χρη-
 σάμενον καὶ διὰ τοῦτο ἀπειναντισσάντα ἐς τὸ
 Σκυθῶν ἔθνος, ὃς οὔτε ἐφοίτησε ποτὲ ἐς Σκυθας
 οὔτε ἐς ἐρωτικά πιπθὴ ἀπηκεχθῇ· οὐκ οὐν οὐδὲ
 Εὐφράτης ποτὲ ἐσυκοφάνησεν ἐπὶ ἀφροδισίοις
 τὸν ἄνθρωπον, καίτοι φεῦδ' ὑγράμματα κατ' αὐτοῦ
 ξυνθεῖε, ὡς ἐν τοῖς περὶ Εὐφράτου λόγοις δεῖξομεν,
 διεφερέτο δὲ πρὸς τὸν Ἀπολλωνίον, ἐπειδὴ πανθ'
 ὑπὲρ χρημάτων αὐτὸν πρυτταντὰ ἐπέκασθεν οὗτος

about like an arrogant dandy. So when all was well CHAP.
XIII
between him and his brother, he at once turned his attention to his other relatives, and conciliated such of them as were in want by bestowing on them the rest of his property, leaving only a trifle to himself for he said that Anaxagoras of Clazomenæ kept his philosophy for cats rather than for men when he abandoned his fields to flocks and goats, and that Crates of Thebes when he threw his money into the sea benefited neither man nor beast. And as Pythagoras was celebrated for his saying that "a man should have no intercourse except with his own wife" he declared that this was attested by Pythagoras for others than himself for that he was resolved never to wed nor have any connexion whatever with women. In having such restraint on himself he surpassed Sophocles, who only said that in reaching old age he had escaped from a mad and cruel master, but Apollonius by dint of virtue and temperance never even in his youth was so overcome. While still a mere stripling, in full enjoyment of his bodily vigour he mastered and gained control of the maddening passion. And yet there are those who accuse him falsely of an addiction to venery, alleging that he fell a victim of such sins and spent a whole year in their indulgence among the Scythians, the facts being that he never was visited by them nor was ever carried away by such passions. Not even Euphrates ever accused the sage of venery though he traduced him otherwise and composed lying treatises against him, as we shall shew when we come to speak of him below. And his quarrel with Apollonias was that the latter rallied him for doing everything for money and tried to wean him of his

He goes to a stage

FLAVIUS PHILOSTRATUS

CAP.
XIII καὶ ἀπῆγε τοῦ χρηματίζεσθαι τε καὶ τὴν σοφίαν
καπηλεύειν, «λλὰ ταῦτα μὲν ἐς τοὺς αὐτῶν
χρόνους ἀναβεβλήσθω μοι.

XIV

CAP.
XIV Ἐρομένου δέ ποτε τὸν Ἀπολλώνιον τοῦ Εὐξε-
νου, τι δῆτα οὐ ξιγγρυφοὶ καίτοι γενναίως δοξα-
ζων καὶ ἀπαγγελία χρώμενος δοκιμῇ καὶ ἐγγηγε-
μενῇ "ὅτι," ἔφη, "οὐπω ἐσιώπησα." καὶ ἐνθὺνδε
ἀρξάμενος σιωπᾶν φησὶ δεῖν, καὶ τὴν μὲν φωνὴν
κατεῖχεν, οἱ δ' ὀφθαλμοὶ καὶ ὁ νοῦς πλείστα μὲν
ἀνεγίγνωσκον, πλείστα δὲ ἐς μνήμην ἀναλέγεσθαι
τότοι μνημονικὸν ἑκατοντούτης γενομένος καὶ
ὑπὲρ τὸν Σιμωνίδην ἔρρωτο, καὶ ὕμνος αὐτῷ τις ἐς
τὴν μνημοσύνην ἦδετο, ἐν ᾧ πάντα μὲν ὑπὸ τοῦ
χρόνου μαραίνεσθαι φησιν, αὐτὸν γε μὴν τὸν
χρόνον ἀγῆρω τε καὶ ἀθάνατον παρὰ τῆς μνημο-
σύνης εἶναι. οὐ μὲν ἄχαρις τὰ γε ἐς ξυνουσίας
ἦν παρ' ὃν ἐσιώπα χρόνον, ἀλλὰ πρὸς τὰ λεγό-
μενα καὶ οἱ ὀφθαλμοὶ τι ἐπισημαίνον καὶ ἡ χεὶρ
καὶ τὸ τῆς κεφαλῆς νεῦμα, οὐδὲ ἀμειδῆς ἡ
σκυθρωπὸς ἐφαίνετο, τὸ γὰρ φιλέταιρον τε καὶ τὸ
εὐμενὲς εἶχε. ταῦτον ἐπιπονῳατο αὐτῷ φησι
γενέσθαι τὸν βίον ὅλων πέντε ἐτῶν ἡσκηθῆντα,
πολλὰ μὲν γὰρ εἰπεῖν ἔχοντα μὴ εἰπεῖν, πολλὰ δὲ
πρὸς ὀργὴν ἀκούσαντα μὴ ἀκοῦσαι, πολλοῖς δ'
ἐπιπλήξαι προαχθέντα "τέτλαθι δὴ κραδίη τε

LIFE OF APOLLONIUS BOOK I

love of filthy lucre, and of luckstering his wisdom, CHAP
 But these matters I must defer to the times to which XIII
 they belong

XIV

On one occasion Fox has asked Apollonius why GRAPH
 he had not a thinker as it would seem who was master of 3 3
 a duty so fine and nervous did not write a book in five
 He replied: 'I have not yet kept silence. And years ago
 forthwith he began to hold his tongue from a sense of silence
 of duty, and kept absolute silence though his eyes
 and his mind were taking note of every thing and
 thoughts and things were being stored and save more.
 Indeed when he reached the age of a hundred he
 still surpassed Socrates in point of memory and he
 used to count a lesson addressed to memory in which
 it is said that everything is worn and is carried away
 by time whereas time itself never ages, but remains
 immortal because of memory. Nevertheless his
 company was not without charm during the period
 of his silence, for he would maintain a conversation
 by the expression of his eyes by gestures of his hand
 and nodding his head, nor did he strike men as
 gloomy or morose, for he retained his fondness for
 company and his cheerfulness. This part of his life
 he says was the most painful work he knew, since he
 practised silence for five whole years, for he says he
 often had things to say and could not do so, and he
 was often obliged not to hear things the hearing of
 which would have enraged him and often when he
 was moved and inclined to break out in a rebuke to some of
 others, he said to himself: 'Bear up then my heart

καὶ γλώττα" πρὸς ἑαυτὸν φέρεται, λογιῶν το
 προσκρουσάντων αὐτῷ παρεῖναι τὰς ἐλέγξεις
 τότε.

XV

Διέτριψέ τε τοῖς τῆς σιωπῆς χρόνους τὸν
 μὲν ἐν Παμφύλοις, τὸν δὲ ἐν Κιλικίᾳ, καὶ βαδίζων
 δι' οὕτω τρυφάντων ἔθνων οὐδαμοῦ ἐφθέγγετο,
 οὐδ' ὑπὲρ ἤρχετο γρυξαι. ὅποτε μὲν στασιαζούσῃ
 πόλει ἐντύχοι, πολλαὶ δὲ ἐστασίαζον ὑπὲρ
 θεαμάτων οὐ σπουδαίων, παρελθὼν ἂν καὶ
 δείξας ἑαυτὸν, καὶ τι καὶ μαλλούσης ἐπιπλήξῃ
 τῇ χειρὶ καὶ τῷ προσώπῳ ἐνδείξάμενος, ἐξήρπῃ
 ἂν ἀταξία πᾶσα, καὶ ὥσπερ ἐν μυστηρίοις ἐσιώπων,
 καὶ το μὲν τοὺς ὀρχηστῶν τε καὶ ἵππων ἑγκα
 στασιάζειν ὠρμηκότες ἀνασχεῖν οὕτω μάλα, οἱ
 γὰρ ὑπὲρ τοιούτων ἀτακτοῦντες, ἂν πρὸς ἄνδρα
 ἴδωσιν, ἐρυθριῶσί τε καὶ αὐτῶν ἐπιλαμβανόντες
 καὶ ῥᾶστα δὴ ἐς τοῦν ἤκουσι. λιμῷ δὲ πεπιεσμένην
 πόλιν οὐ ῥᾶδιον εὐηνίῃ καὶ πιθανῷ λόγῳ μεταδι
 δάξει καὶ ὀργῆς παῦσαι. ἀλλ' Ἀπολλωνίῳ καὶ
 ἡ σιωπὴ πρὸς τοὺς οὕτω διακειμένους ἤρκει.
 ἀφικέτο μὲν γὰρ ἐς Ἀσπενδον τὴν Παμφύλων—
 πρὸς Εὐρυμέδοντι δὲ οἰκεῖται ποταμῷ ἡ πόλις
 αὕτη, τρίτῃ τῶν ἐκεῖ—δροβοι ὅ ὄνιοι καὶ τὰ ἐν
 βρωσίῳ ἀναγκαῖα διεβόσκον αὐτούς. τὸν γὰρ
 σίτον οἱ δυνατοὶ ξυγκλείσαντες εἶχον, ἔν' ἐκκαπη
 λευθαίῃ τῆς χώρας. ἀπηρέθιστο δὴ ἐπὶ τὸν
 38

THE OF APOLLONIUS, BOOK I

and tongue — and when reasoning offended him he ^{could}
had to give up for the time the refuting of it. XIV

XV

THREE years of silence he spent partly in Paphlagonia and partly in Cilicia, and though his path lay through such offensive places as these, he never spoke nor was ever inclined to murmur. Whenever he never, he came on a city engaged in civil conflict and many were divided into factions over spectacles of a low kind: he would advance and show himself and by indicating part of his intended remark by manual gesture or by look on his face, he would put an end to all the disorder and people would cheer their voices as if they were engaged in the mysteries. Well, it is not so very difficult to restrain those who have started a quarrel about dances and horses for those who are rioting about such matters if they turn their eyes to a real man, blush and check themselves and easily recover their senses: but a city hard pressed by famine is not so tractable nor so easily brought to a better mind by persuasive words and to passion quelled. But in the case of Apollonius more success on his part was enough for those so affected. Anyhow when he came to Aspendus in Paphlagonia and the city is built on the river Eurymedon along with two others, he found nothing to catch an idle in the market and the citizens were feeding upon this and on anything else they could get for the rich men had shut up all the corn and were hoarding it up for export from the country. Consequently an excited

CHAP.
XV
The selfish
conscience
clashes of
Aegeus' selfish

ἄρχοντα ἡλικία πῦσα καὶ πυρὸς ἐπ' αὐτοὺς
 ἵπτοντο καίτοι προσκείμενον τοῖς βασιλείοις
 ἀνδριάσιν, οἱ καὶ τοῦ Διὸς τοῦ ἐν Ὀλυμπίᾳ
 φοβερωτέρου ἦσαν τότε καὶ ἰσχυρότεροι, Τιβερίου
 γε ὄντες, ἐφ' οὗ λέγεται τις ἀσεβῆσαι δοξαι
 τυπτήσας τὸν ἑαυτοῦ δοῦλον φέροντα δραχμὴν
 ἀργυρᾶν νενομισμένην ἐς Τιβερίον. προσελθὼν
 οὖν τῷ ἄρχοντι ἤρετο αὐτὸν τῇ χειρί, ὃ τι εἴη
 τοῦτο, τοῦ δὲ ἀδικεῖν μὲν οὐδὲν φησαντος, ἀδικεῖ-
 σθαι δὲ μετὰ τοῦ δήμου, λόγου δ' εἰ μὴ τύχοι,
 ξυναπολεῖσθαι τῷ δήμῳ, μετестραφῆ τε εἰς τοὺς
 περιεστηκότας ὁ Ἀπολλωνίος καὶ ἐνευσεν ὥς χρὴ
 ἀκούσαι, οἱ δὲ οὐ μόνον ἐσιώπησαν ὑπ' ἐκπλήξεως
 τῆς πρὸς αὐτόν, ἀλλὰ καὶ τὸ πῦρ ἔθεντο ἐπὶ τῶν
 βωμῶν τῶν αὐτοῦ. ἀναθαρρησας οὖν ὁ ἄρχων
 "οὐ δεῖνα," ἔφη, "καὶ ὁ δεῖνα," πλείους εἰπὼν, "τοῦ
 λιμοῦ τοῦ καθεστηκότος αἰτίαι, τον γὰρ σῖτον
 ἀπολαμβάνετε φυλάττουσι κατ' ἄλλος ἄλλα τῆς
 χώρας." διακελευομένων δὲ τῶν Ἀσπενδιων
 ἀλλήλοις ἐπὶ τοὺς ἀγροὺς φοιτᾶν, ἀνένευσεν ὁ
 Ἀπολλωνίος μὴ πράττειν τοῦτο, μετακαλεῖν δὲ
 μᾶλλον τοὺς ἐν τῇ αἰτίᾳ καὶ παρ' ἐκόντων
 εὑρεσθαι τὸν σῖτον, ἀφικομένων δὲ μικροῦ μὲν
 ἔδεσσε καὶ φωνὴν ἐπ' αὐτοὺς ῥῆξαι, παθῶν τι
 πρὸς τὰ τῶν πολλῶν δακρυα—καὶ γὰρ παιδία
 ξυνορυήκει καὶ γυναῖκα, καὶ ὠλοφύροντο οἱ
 γοητρακότες, εἰς αὐτίκα δὲ ἀποθανοῦμενοι λιμῷ—

crowd of all ages had set upon the governor and were lighting a fire to burn him. Although he was clinging to the statues of the *Epagor* which were more crowded at that time and more inviolable than the *Lais* or *Olympas* for they were statues of *Theraps* in whose region an altar is said to have been built guilty of impiety, namely because he struck his own slave when he laid on his person a silver drachma connected with the image of *Theraps*. Apollonius then went up to the governor and with a sign of his hand asked him what was the matter, and he answered that he had done no wrong, but was indeed being wronged up to as much as the populace, but he said if he could get a bearing he would pass along with the populace. Apollonius then turned to the bystanders, and beckoned to them that they must listen, and they not only told their tongues from wondering at his conduct but they set the fire they had kindled on the statues which were there. The governor then plucked up courage and said, "This man and that man, and he accused several," are to blame for the famine which has arisen, for they have taken away the corn and are keeping it off to one part of the country and another in another. The bystanders of Apollonius thereupon passed the word to one another to make for those men's estates, but Apollonius signified with his hand, that they should do no such thing, but rather summon those who were to blame and obtain the corn from them with their consent. And when, after a little time the guilty parties arrived he very nearly broke out in speech against them, so much was he affected by the tears of the crowd, for the children and women had all flocked together and the

ΣΑΤ
 XV τιμῶν δὲ το τῆς σιωπῆς δόγμα γράφει ἐς γραμ-
 ματεῖον ἐπίπληξιν, καὶ δίδωσιν ἀναγνῶναι τῷ
 ἄρχοντι· ἡ δὲ ἐπιπληξίς ὧδε εἶχεν. “ Ἀπολλώνιος
 σιτοκαπηλοῖς Ἀσπενδιων. ἡ γῆ πάντων μήτηρ,
 δικαία γάρ, ὑμεῖς δὲ ἄδικοι ὄντες πεποίησθε
 αὐτὴν αὐτῶν μόνων μητέρα, καὶ εἰ μὴ παύσεσθε,
 οὐκ ἐάσω ὑμᾶς ἐπ’ αὐτῆς ἐστῖναι.” ταῦτα
 δέισαντες ἐνέπληξαν τὴν ἀγορὰν σιτου καὶ ἀνεβίω
 ἡ πόλις.

XVI

ΣΑΤ
 XVI Ἐπεφοίτησε καὶ Ἀντιοχεῖα τῇ μεγάλῃ πεπαι-
 μένος τοῦ σιωπᾶν, καὶ παρήλθεν ἐς τὸ ἱερόν τοῦ
 Δαφναίου Ἀπόλλωνος, ᾧ περιάπτουσι Ἀσσύριοι
 τὸν μῦθον τὸν Ἀρκάδα τὴν γὰρ τοῦ Λάδωνος
 Δάφνην ἐκεῖ μεταφύναι λέγουσι, καὶ ποταμὸς
 αὐτοῖς ῥεῖ Λυδῶν, καὶ φυτὸν τιμᾶται παρ’ αὐτοῖς
 δάφνης, τοῦτο δὲ τὸ ἀντὶ τῆς παρθένου, κυπαρίττων
 τε ὕψη ἀμήχανα περιέστηκε κύκλῳ τὸ ἱερόν, καὶ
 πηγὰς ἐκδίδωσιν ὁ χῶρος ἀφθύνους τε καὶ ἡρεμού-
 σας, αἷς τον Ἀπόλλω φασὶ ῥαίνεσθαι. ἐνταῦθα κυ-
 παρίττου τι ἔρνος ἡ γῆ ἀναδεδωκεν, ἐπὶ Κυπαρίττῳ
 φασὶν ἐφήβῳ Ἀσσυρίῳ, καὶ πιστοῦνται τὴν μετα-
 βολὴν ἡ ὥρα τοῦ φυτοῦ. καὶ ἴσως νεανικώτερον
 ἄπτεσθαι δοκῶ τοῦ λόγου διαμυθολογῶν τὰ τοι-
 αῦτα ἀλλ’ οὐχ ὑπὲρ μυθολογίας ταῦτα. τί δέ μοι

LIFE OF APOLLONIUS, BOOK I

old men were groaning and moaning as if they were CHAP.
XV
on the point of dying by hunger. However, he respected his vow of silence and wrote on a writing board his indictment of the offenders and handed it to the governor to read out aloud, and his indictment ran as follows: "Apollo is to the corn-dealers of Aspendus. The earth is mother of us all, for she is just, but you because you are unjust have pretended that she is your mother alone, and if you do not stop, I will not permit you to remain upon her." They were so terrified by these words, that they filled the market-place with corn and the city revived.

XVI

AFTER the term of his silence was over he also CHAP.
XVI
visited the great Antioch, and passed into the Temple of the Apollo of Daphne to which the Assyrians attach the legend of Arcadia. For they say that Daphne, the daughter of Ladon, there underwent her metamorphosis, and they have a river flowing there, the Ladon, and a laurel tree is worshipped by them which they say was substituted for the maiden, and cypress trees of enormous height surround the Temple, and the ground sends up springs both abrupt and placid, in which they say Apollo purified himself by ablution. And there it is that the earth sends up a shoot of cypress, they say in honour of Cyparissus, an Assyrian youth; and the beauty of the shrub lends credence to the story of his metamorphosis. Well, perhaps I may seem to have fallen into a somewhat juvenile vein to approach my story by such legendary particulars as these, but my interest CHAP.
XVI
Philo
Antioch of
Syria
uninterrupted

ὁ λόγος βοιλεται ; ὁ Ἀπολλώνιος ἰδὼν τὸ ἱερὸν
 χαρίεν μὲν, σπουδὴν δ' ἐν αὐτῷ οὐδεμίαν, ἄλλ' ἄν-
 θρώπους ἡμιβαρβάρους καὶ ἁμούσους "Ἀπολλαν."
 ἔφη, "μεταβαλε τοὺς ἁφῶνους ἐς δένδρα, ἵνα κἂν
 ὡς κυπάριστοι ἡχῶσιν." τὰς δὲ πηγὰς ἐπισκεψί-
 μενος, ὡς γὰρ ἡν ἄγουσι καὶ κελαρύζει σφῶν
 οὐδεμία, "ἡ ἁφωνία," εἶπεν, "ἡ ἐνταῦθα οὐδέ
 ταῖς πηγαῖς ξυγχωρεῖ φθέγγεσθαι." πρὸς δὲ τὸν
 Λιδωνα ἰδὼν "οὐχ ἡ θυγάτηρ," ἔφη, "σοὶ μόνῃ
 μετέβαλεν, ἀλλὰ καὶ σὺ τῷ δύξαι βάρβαρος
 ἐξ Ἑλληνός τε καὶ Ἀρκαδος." ἐπεὶ δὲ ἔγνω
 διαλέγεσθαι, τὰ μὲν ὁμιλούμενα τῶν χωρίων
 καὶ ἀτακτοῦντα παρητεῖτο, φήσας οὐκ ἀνθρώπων
 ἑαυτῷ δεῖν, ἀλλ' ἀνδρῶν, τὰ δὲ σεμνότερα ἐσεφοίτα
 καὶ ᾤκει τῶν ἱερῶν τὰ μὴ κληιστά. ἡλίου μὲν
 δὴ ἀνισχοντος ἐφ' ἑαυτοῦ τινα ἔπραττεν, ἃ μόνοις
 ἐποίει δῆλα τοῖς ἐτῶν τεττάρων σιωπᾷ γεγυμνα-
 σμένοις, τὸν δὲ μετὰ ταῦτα καιρὸν, εἰ μὲν Ἑλλὰς
 ἡ πόλις εἶη καὶ τὰ ἱερὰ γινώριμα, ξυγκαλῶν ἄν-
 τοὺς ἱερέας ἐφιλοσόφει περὶ τῶν θεῶν καὶ διωρ-
 θοῦτο αὐτούς, εἰ που τῶν νομιζομένων ἐξαλλάττοιεν,
 εἰ δὲ βάρβαρά τε καὶ ἰδιότροπα εἶη, διεμάνθανε
 τοὺς ἰδρυσμένους αὐτὰ καὶ ἐφ' ὅτῳ ἰδρύθη,
 πυθόμενός τε, ὅπῃ θεραπεύεται ταῦτα καὶ ὑπο-
 θεμενος, εἰ τι σοφώτερον τοῦ δρωμένου ἐνθυμηθείη.

LIFE OF APOLLONIUS, BOOK I

is not really in mythology. What then is the purpose of my narrative? Apollonius when he heard a temple so graceful and yet the home of no serious studies, and one of men half barba-
 rous and uneducated, remarked: "O Apollo, change these dumb dogs into trees, so that at least as experiences they may become real." And when he had inspected the springs and noted how calm and quiet they were, and how not one of them made the least noise, he remarked: "The prevailing dumbness of this place does not permit even the springs to speak." And when he saw the Lacon he said: "It is not your daughter alone that underwent a change but you too, so far as one can see have become a barbarian after being a Hellenic and an Arcadian." And when he was invited to converse, he avoided the frequenting regions and the discourses and said that it was not a rabble he wanted but real men, and he resorted to the more serious places, and used in such places as were not so
 up. At sunrise indeed he performed certain rites by himself, rites which he only communicated to those who had displayed themselves by a four years' spell of silence, but during the rest of the day in case the city was a Greek one and the sacred rites familiar to him, he would call the priests together and talk much about the gods and would correct them, supposing they had departed from the traditional forms. If however the rites were barbarous and peculiar then he would find out who had founded them and on what occasion they were established and having learnt the sort of cult it was he would make suggestions in case he could think of any improvement upon them, and then he

MAP
XVI

vol. 2
p. 101
101

CAP. XVI μετῆρει ἐπὶ τοὺς ὁμιλητάς καὶ ἐκέλευεν ἐρωτᾶν, ἃ
 βουλονται. ἔφασκε γὰρ χρῆναι τοὺς οὕτω φιλο-
 σοφοῦντας ἡοὺς μὲν ἀρχομένης ξυνεῖναι θεοῖς,
 προιούσης δὲ περὶ θεῶν, τὸν δὲ μετὰ ταῦτα καιρὸν
 ἀνθρωπειῶν περὶ τὰς ξυνουσίας ποιεῖσθαι. εἰπὼν
 δ' ἂν πρὸς τοὺς ἐταίρους, ὅποσα ἡρώτων, καὶ
 ἱκανῶς τῆς τοιαύτης ξυνουσίας ἔχων ἐπὶ τὴν διά-
 λεξιν ἀνίστατο λοιπὸν τὴν ἐς πάντας, οὐ πρὸ
 μεσημβρίας, ἀλλ' ὅποτε μάλιστα ἡ ἡμέρα ἐστήκοι.
 καὶ διαλεχθεὶς ἂν ὡς ἀπαρκεῖν ᾔετο, ἠλείφετό τε
 καὶ τριψυμενος ἴει ἑαυτὸν ἐς ὕδωρ ψυχρὸν, γῆρας
 ἀνθρώπων καλῶν τὰ βαλανεῖα· τῆς γοῦν Ἀντιο-
 χείας ἀποκλεισθείσης ἐς αὐτὰ ἐπὶ μεγάλοις
 ἀμαρτήμασιν “ἔδωκεν ὑμῖν,” ἔφη, “ὁ βασιλεὺς
 κακοῖς οὔσι βιώναι πλείονα ἔτη.” Ἐφεσίων δὲ
 βουλομένων καταλιθῶσαι τὸν ἀρχοντα ἐπὶ τῷ μὴ
 ἐκπυροῦν τὰ βαλανεῖα “ὑμεῖς μὲν τὸν ἀρχοντα,”
 ἔφη, “αἰτιᾶσθε, ἐπειδὴ πονηρῶς λοῦσθε, ἐγὼ δὲ
 ὑμᾶς, ὅτι λοῦσθε”

XVII

CAP. XVII Λογῶν δὲ ἰδέαν ἐπήσκησεν οὐ διθυραμβῶδη
 καὶ φλεγμαίνουσαν ποιητικοῖς ὀνομασίαις, οὐδ' αὖ
 κατεγλωττισμένην καὶ ὑπεραπτικίζουσαν, ἀηδὲς
 γὰρ τὸ ὑπὲρ τὴν μετρίαν Ἀτθίδα ἡγεῖτο, οὐδὲ
 λεπτολογία ἐδίδου, οὐδὲ διῆγε τοὺς λόγους,

LIFE OF APOLLONIUS, BOOK I

would go in quest of his followers and bid them ask CHAP. XVI
any questions they asked. For he said that it was
the duty of philosophers of his school to hold con-
verse at the earliest dawn with the gods, but as the
day advanced, about the gods, and during the rest
of the day to discuss human affairs in friendly inter-
course. And having answered all the questions
which his companions addressed to him, and when he
had had enough of their society, he would rise and
give himself up for the rest of the day to the general
public, not however before mid-day, but as far as
possible just when the day stood still. And when he
thought he had had enough of such conversation, he
would be anointed and rubbed, and then fling him-
self into cold water, for he called hot baths the ula-
ge of men. At any rate when the people of Constantinople
Antioch were shut out of them because of the hot baths
enormities committed there, he said, "The Emperor,
for your sakes, has granted you a new lease of life."
And when the Ephesians wanted to stone their
governor because he did not warm their baths
enough he said to them, "You are blaming your
governor because you get such a sorry bath, but
I blame you because you take a bath at all."

XVII

THE literary style which he cultivated was not CHAP. XVII
dithyrambic or tunid and swollen with poetical
words, nor again was it far-fetched and full of
affected Atticisms, for he thought that an excessive
degree of Atticising was unpleasant. Neither did he
indulge in subtleties, nor spin out his discourses, nor
His literary and oratorical style

FLAVIUS PHILOSTRATUS

CAP. XV. οὐδὲ εἰρωνευομένου τις ἤκουσεν ἢ περιπατοῦντος
 ἐς τοὺς ἀκρωμένους, ἀλλ' ὥσπερ ἐκ τρίποδος
 ὅτε δ' αὖτε "οἶδα" ἔλεγε καὶ "δοκεῖ μοι"
 καὶ "ποῖ φέρεσθε," καὶ "χρὴ εἰδέναι," καὶ
 αἱ δόξαι βραχεῖαι καὶ ἀδαμάντινοι, κύριά τε
 ὀνόματα καὶ προσπεφυκότα τοῖς πράγμασι, καὶ
 τὰ λεγόμενα ἡχῶ εἶχεν, ὥσπερ ἀπὸ σκῆπτρου
 θεμιστευόμενα. ἐρομένοι δὲ αὐτὸν τῶν στενολε-
 σχούντων τινός, ὅτου ἕνεκα οὐ ζητοίη, "ὅτι," ἔφη,
 "μερῖκιοι ὧν ἐζήτησα, νῦν δὲ οὐ χρὴ ζητεῖν,
 ἀλλὰ διδάσκειν ἃ εὔρηκα." "πῶς οὖν, Ἀπυλλωνιε,
 διαλέξεται ὁ σοφός," πύλιν ἐπερομένου αὐτὸν
 "ὥς νομοθέτης," ἔφη, "δεῖ γὰρ τὸν νομοθέτην,
 ἃ πέπεικεν ἑαυτὸν, ταῦτα ἐπιτάγματα ἐς τοὺς
 πολλοὺς ποιεῖσθαι." ὧδε αὐτῷ τὰ ἐν Ἀντιοχείᾳ
 ἐσπουδάζετο, καὶ ἐπέστρεφεν ἐς ἑαυτὸν ἀνθρώπους
 ἀμουστοτάτους.

XVIII

CAP. XVII. Μετὰ δὲ ταῦτα λογισμὸν ἑαυτῷ διδοὺς ἀποδη-
 μίας μείζονος, ἐνθυμείται τὸ Ἰνδικὸν ἔθνος καὶ
 τοὺς ἐν αὐτῷ σοφοὺς, οἳ λέγονται Βραχμᾶνές τε
 καὶ Ἵρκάνιοι εἶναι, προσήκειν φήσας νῆφ' ἀνδρὶ
 ἀποδημεῖν τε καὶ ὑπερορίῳ αἵρεσθαι. εὔρημα δὲ
 τοὺς μάγους ἐποιεῖτο, οἳ Βαβυλῶνα καὶ Σοῦσα
 οἰκοῦσι, καὶ γὰρ ἂν καὶ τὰ ἐκείνων διαμαθεῖν ὁδῷ
 χρώμενος. καὶ πρὸς τοὺς ὁμιλητὰς ἐπτά ὄντας
 ἀνέφηνε τὴν γνώμην. πειρωμένων δὲ αὐτῶν

LIFE OF APOLLONIUS, BOOK I

did anyone ever hear him dissembling in an ironical way, nor addressing to his audience methodical arguments, but when he conversed he would assume an oracular manner and use the expressions, "I know," or "It is my opinion," or, "Where are you drifting to?" or, "You must know." And his sentences were short and crisp, and his words were telling and closely fitted to the things he spoke of and his words had a ring about them as of the dreams delivered by a sceptred king. And when a certain quibbler asked him, why he asked no questions of him he replied, "Because I asked questions when I was a stripling, and it is not my business to ask questions now, but to teach people what I have discovered." "How then?" the other asked him afresh. "O Apollonius, should the sage converse?" "Take a law-giver," he replied, "for it is the duty of the law-giver to deliver to the many the instructions of whose truth he has persuaded himself." This was the line he pursued during his stay in Antioch, and he converted to himself the most unrefined people.

XVIII

AFTER this he formed the scheme of an extensive voyage, and had in mind the Indian race and the sages there, who are called Brahmins and Hyrcanians, for he said that it was a young man's duty to go abroad and to embark upon foreign travel. But he made a great deal of the Magi, who live in Babylon and Susa. For, he said, he was determined to acquaint himself thoroughly with their lore, even if it cost him a journey. And he announced his intention to his followers, who were

FLAVIUS PHILOSTRATUS

CAP.
XVIII

συμβουλευεῖν ἕτερα, εἴ πη ἀφέλχθειν τῆς ορμῆς ταύτης, “ἐγὼ μὲν θεούς,” ἔφη, “συμβούλους πεποίημαι καὶ τὰ δεδογμένα εἴρηκα, ὑμῶν δὲ βάσανον ἐποιούμην, εἰ πρὸς ἅπερ ἐγὼ ἔρρωσθε ἐπεὶ τοῖνυν μαλακῶς ἔχετε, ὑμεῖς μὲν ὑγιαίνετε,” ἔφη, “καὶ φιλοσοφεῖτε· ἐμοὶ δὲ βαδιστέα, οἱ σοφία τε καὶ δαίμων με ἄγει.” ταῦτα εἰπὼν ἐξελαύνει τῆς Ἀντιοχείας μετὰ δυοῖν θεραπευτοῖν, αἵπερ αὐτῷ πατρικῶς ἦστην, ὁ μὲν ἐς τάχος γράφων, ὁ δὲ ἐς κίλλος

XIX

CAP.
XIX

Καὶ ἀφικνεῖται ἐς τὴν ἀρχαίαν Νῖνον, ἐν ᾗ ἄγαλμα ἰδρυται τρόπον βάρβαρον, ἔστι δὲ ἄρα Ἰῶ ἢ Ἰνάχου καὶ κέρατα τῶν κροτίφων ἐκκρούει μικρὰ καὶ οἶον μέλλοντα. ἐνταῦθα διατρίβοντι καὶ πλείω ξυνιέντι περὶ τοῦ ἀγῶνματος ἢ οἱ ἱερεῖς καὶ προφῆται, προσεφοίτησε Δαμῖς ὁ Νίνιος, δυνάστης ἔφη ξυναποδημῆσαί οἱ καὶ ξυνέμπορον γενεσθαι τῆς σοφίας πάσης καὶ πολλὰ τοῦ ἀνδρός διασώσασθαι, ὃς ἀγασθεὶς αὐτὸν καὶ ζηλώσας τῆς ὁδοῦ “ἴωμεν,” ἔφη, “Ἀπολλωνιε, σὺ μὲν θεῷ ἐπόμενος, ἐγὼ δὲ σοί, καὶ γὰρ με καὶ πολλοὺ ἀξίον εὖροις ἂν· εἰ μὲν ἄλλα τι οὐκ οἶδα, τὸ δ' οὖν ἐς Βαβυλῶνα ἔκου, πόλεις τε, ὑπόσαι εἰσὶν, οἶδα

LIFE OF APOLLONIUS, BOOK I

seven in number, but when they tried to persuade him to adopt another plan, in hopes of drawing him off from his resolution, he said "I have taken the gods into counsel and have told you their decision, and I have made trial of you to see if you are strong enough to undertake the same things as myself. Since therefore you are so soft and effeminate, I wish you very good health and that you may go on with your philosophy, but I must depart whither wisdom and the gods lead me." Having said this he quitted Antioch with two attendants, who belonged to his father's house, one of them a shorthand writer and the other a calligraphist.

CHAP.
XVII.
His
followers.
refused

XIX

AND he reached the ancient city of Nineveh, where he found an idol set up of barbarous aspect, and it is, they say, Io, the daughter of Inachias, and horns short and, as it were, budding project from her temples. While he was staying there and forming wiser conclusions about the image than could the priests and prophets, one Damis, a native of Nineveh, joined him as a pupil, the same, as I said at the beginning, who became the companion of his wanderings abroad and his fellow-traveller and associate in all wisdom, and who has preserved to us many particulars of the sage. He admired him, and having a taste for the road, said "Let us depart, Apollonius, you following God, and I you, for I think you will find me of considerable value. For, if I know nothing else I have at least been to Babylon, and I know all the cities

CHAP.
XIX.
Bouches
Nineveh.
The image
of Io

Damis joins
him

CAP. XIX ἀνελθὼν οὐ πάσαι καὶ κώμας, ἐν αἷς πολλὰ
 ἀγαθὰ, καὶ μὴν καὶ τὰς φωνὰς τῶν βαρβάρων,
 ὅπόσαι εἰσὶν, εἰσὶ δὲ ἄλλη μὲν Ἀρμενίων, ἄλλη
 δὲ Μήδων τε καὶ Περσῶν, ἄλλη δὲ Καδουσίων,
 μεταλαμβάνω δὲ πάσας. "ἐγὼ δέ," εἶπεν, "ὦ
 ἑταῖρε, πασῶν ξυνίημι, μαθὼν μηδεμίαν." θαυμά-
 σαντος δὲ τοῦ Νινίου "μὴ θαυμάσης," εἶπεν, "εἰ
 πάσας οἶδα φωνὰς ἀνθρώπων· οἶδα γὰρ δὴ καὶ
 ὅσα σιωπῶσιν ἄνθρωποι." ὁ μὲν δὴ Ἀσσύριος
 προσηύξατο αὐτόν, ὥς ταῦτα ἤκουσε, καὶ ὥσπερ
 δαίμονα ἔβλεπε, συνῆν τε αὐτῷ ἐπιδιδούς τὴν
 σοφίαν καὶ ὃ τι μάθοι μνημονεύων. φωνὴ δὲ ἦν
 τῷ Ἀσσυρίῳ ξυμμέτρως πρίττουσα, τὸ γὰρ
 λογοειδὲς οὐκ εἶχεν, ἅτε παιδευθεὶς ἐν βαρβάροις.
 διατριβὴν δὲ ἀναγράψαι καὶ συνουσίαν· καὶ ὃ τι
 ἤκουσεν ἢ εἶδεν ἀνατυπῶσαι καὶ ὑπόμνημα τῶν
 τοιούτων ξυνθεῖναι σφοδρὰ ἱκανὸς ἦν, καὶ ἐπετή-
 δευε τοῦτο ἄριστα ἀνθρώπων. ἡ γοῦν δέλτος ἡ
 τῶν ἐκφατισμάτων τοιοῦτον τῷ Δάμδι νοῦν
 εἶχεν· ὁ Δάμις ἐβούλετο μηδὲν τῶν Ἀπολλωνίου
 ἀγνοεῖσθαι, ἀλλ' εἴ τι καὶ παρεφθέγγατο ἢ
 ἀμελῶς εἶπεν, ἀναγεγράφθαι καὶ τοῦτο, καὶ
 ἀξιὸν γε εἰπεῖν ἅ καὶ πρὸς τὸν μεμψάμενον τὴν
 διατριβὴν ταύτην ἀπεφθέγγατο. διασύροντος
 γὰρ αὐτὸν ἄνθρωπου ῥαθύμου τε καὶ βασκίου, καὶ
 τὰ μὲν ἄλλα ὀρθῶς ἀναγράφειν φησαντος,
 ὅπόσαι γνώμαί τε εἰσὶ καὶ διῆξαι τοῦ ἀνδρός,

LIFE OF APOLLONIUS, BOOK I

there are because I have been up there not long CHAP
X X
ago, and also the villages in which there is much
grain to be found, and moreover, I know the
languages of the various barbarous races, and there
are several, for example the Armenian tongue, and
that of the Medes and Persians, and that of the
natives of Hadus, and I am familiar with all of them.

"And I," said Apollonius, "my good friend under-
stand all languages, though I never learnt a single
one." The native of Nivech was astonished at
this answer, but the other replied: "You need not
wonder at my knowing all human languages, for, to
tell you the truth, I also understand all the secrets
of human science." Thereupon the Assyrian wor-
shipped him, when he heard this and regarded him
as a demon; and he stayed with him increasing in
wisdom and committing to memory whatever he
learnt. This Assyrian's language, however, was of a
mediocre quality, for he had not the gift of express-
ing himself, having been educated among the
barbarians, but he kept a journal of their intercourse
and recorded in it whatever he heard or saw, and he
was very well able to put together a memoir of such
matters and managed this better than anyone else
could do. At any rate the volume which he calls
his scrap book was intended to serve such a purpose
by Darius, who was determined that nothing about
Apollonius should go passed over in silence, nay,
that his very solecisms and negligent utterances
should also be written down. And I may mention
the answer which he made to one who cavilled and
found fault with this journal. It was a lazy fellow
and malignant who tried to juck holes in him, and
remarked that he had recorded well enough a lot of

Apollonius
his
to
X
all
languages

Darius
his
of
Apollonius
Their style

IAP. ταυτὶ δὲ τὰ οὕτω μικρὰ ξυλλεγόμενον παρα-
 X X πλήσιόν ποί τοῖς κυσὶ πράττειν τοῖς σιτου-
 μένοις τὰ ἐκπίπτοντα τῆς δαίτος, ὑπολαβὼν ὁ
 Δάμις “εἰ δαῖτες,” ἔφη, “θεῶν εἰσι καὶ σιτοῦνται
 θεοί, κύντως που καὶ θεραπευontes αὐτοῖς εἰσιν, οἷς
 μέλει τοῦ μηδὲ τὰ πίπτοντα τῆς ἀμβροσίας ἀπόλ-
 λυσθαι.”

XX

GAF. Τοιοῦδε μὲν ἐταίρου καὶ ἐραστοῦ ἔτυχεν, φ τὸ
 X X παλὶ τοῦ βίου συνεπορεύθη. παριόντας δὲ
 αὐτοὺς ἐς τὴν μέσσην τῶν ποταμῶν ὁ τελώνης
 ὁ ἐπιβεβλημένος τῷ Ζεύγματι πρὸς τὸ πινάκιον
 ἦγε καὶ ἡρώτα, ὅ τι ἀπάγοιεν, ὁ δὲ Ἀπολ-
 λώνιος “ἀπάγω” ἔφη “σωφροσύνην δικαιοσύνην
 ἀρετὴν ἐγκράτειαν ἀνδρείαν ἀσκησιν,” πολλὰ
 καὶ οὕτω θήλεα εἶρας ὀνόματα. ὁ δ’ ἤδη βλέπων
 τὸ ἑαυτοῦ κέρδος “ἀπόγραψαι οὖν” ἔφη “τὰς
 δούλας.” ὁ δὲ “οὐκ ἔξεστιν,” εἶπεν, “οὐ γὰρ
 δούλας ἀπάγω ταύτας, ἀλλὰ δεσποίνας.” τὴν
 δὲ τῶν ποταμῶν μέσσην ὁ Τύγρις ἀποφαίνει
 καὶ ὁ Εὐφράτης, ρέοντες μὲν ἐξ Ἀρμενίας καὶ
 Ταύρου λήγοντες, περιβάλλοντες δὲ ἡπειρον, ἐν ᾗ
 καὶ πόλεις μὲν, τὸ δὲ πλεῖστον κῶμαι, ἔθνη τε

LIFE OF APOLLONIUS, BOOK I

things, for example, the opinions and ideas of his
 here, but that in collecting such trifles as these he
 reminded him of dogs who pick up and eat the
 fragments which fall from a feast. Damis replied
 thus "If the banquets are those of gods, and it is
 gods who are being fed, surely they must have
 attendants whose business it is that not even the
 parcels of ambrosia that fall to the ground should be
 lost."

CHAP.
XIX

XX

SUCH was the companion and admirer that he had
 met with, and in communion with him most of his
 travels and life were passed. And as they fared on
 into Mesopotamia, the tax-gatherer who presided
 over the Bridge (*Zeugma*) led them into the
 registry and asked them what they were taking out
 of the country with them. And Apollonius replied
 "I am taking with me temperance, justice, virtue,
 continence, valour, discipline." And in this way he
 strung together a number of feminine nouns or
 names. The other, already scenting his own per-
 quisites, said "You must then write down in
 the register these female slaves." Apollonius
 answered "Impossible, for they are not female
 slaves that I am taking out with me, but ladies of
 quality."

CHAP.
XX
Anecdote
of the
Bridge

Now Mesopotamia is bordered on one side by the
 Tigris, and on the other by the Euphrates, rivers
 which flow from Armenia and from the lowest slopes
 of Taurus; but they contain a tract like a continent,
 in which there are some cities, though for the most
 part only villages, and the races that inhabit them

Character of
Mesopo-
tania

Ἄρμενια καὶ Ἀραβία ἢ συνελευσάντων ποταμῶν
 ἔχουσιν ἄν καὶ πεμίδαι οἱ πολλοὶ στείχουσιν
 οὕτω τι νησώται αὐτοὺς κομίζονται ἐπὶ ἐπι-
 θυλαττας τε καταβάντων φησὶς οἱ ἐπὶ τοὺς
 ποταμοὺς βαλίζοντες ὅσον τε ποιεῖσθαι τῆς γῆς
 τῶν τῶν ποταμῶν κυλῶν ἀποταρνευσάντες γὰρ
 τὴν προειρημένην ἡπειρὸς ἐπὶ τὴν αὐτὴν ἵενται
 θυλαττας αὖ. δ' οἱ φησὶς εἰ εἰλος μφανίζεσθαι
 το πολὺ τοῦ ἱεφωσίου καὶ τελευταίαν τὸν ποταμὸν
 τούτου ἐν τῇ γῇ λυγὴν δ' ἐνὶ οἷσι θρασυτέρου
 ἐφωπτόνται φησέοντες αὐτοὺς ὑπὸ τῇ γῇ ρεῦντα
 εἰς λιγυπτόν ἀναφανέσθαι καὶ Νεῖλην εὐκέρως
 εὐσεβῶν ἀκριβιλλοῖσι μὲν ὅτι ἔσκε καὶ τοῦ
 μέγας παραλειφθῆναι μοι τῶν γεγραμμένων ὑπὸ
 τοῦ Διμηδὸς ἐβουλόμην ἄν καὶ τὰ διὰ τῶν
 βαρβάρων τούτων πυρηνόμενοις σπουδασθέντα
 εἰπεῖν ξυγκλαιντοὶ δὲ ἡμᾶς ὁ λόγος εἰ τὰ μείζων τε
 καὶ θαυμασιώτερα οἱ μὲν περ εἶσι γὰρ ἀμείλιχτοι
 ταῦτα, τίς τε πύρρις αἰ ὁ χρῆματός οἱ Ἀπυλλω-
 ριοὶ διεπορευθῆναι Δαρδάρου ἔθνη καὶ ληστρικά οὐδ'
 ὑπὸ Ῥωμαίοις περ ὅντα τῆς τε σφοδρῆς ἢ τῶν
 Ἀραβίων τούτοις ἐξ ἐλπίσεως τῆς τῶν ζώων φωνῆς
 ἦλθεν ἐμαθεῖς οὐ τούτο ἐκ τούτων τῶν Ἀραβίων
 πορευόμενοι ἄριστοι γηγενέσων τε αὐτῶν καὶ
 πρᾶκτόων ἵσται γὰρ τῶν Ἀραβίων ἡδὴ κούρας
 καὶ τῶν ἀρρίων ἀκείναις μαρτυρουμένων στυγεραὶ
 χρήσαι ξυμβάλλονται δὲ τῶν ἀλόγων σιτοῦ-
 μένοι τῶν ὀρεκόντων οἱ μὲν καρδίαν φησὶν, οἱ δὲ
 ἥπαρ.

LIFE OF APOLLONIUS, BOOK I

are the Armenian and the Arab. These races are so shut in by the rivers that most of them who lead the life of nomads, are so convinced that they are founders, as to say that they are going down to the sea, when they are merely on their way to the rivers, and think that these rivers border the earth and encircle it. For they curve round the continental tract in question, and discharge their waters into the same sea. But there are people who say that the greater part of the Euphrates is lost in a marsh, and that this river ends in the earth. But some have a bolder tale to which they adhere, and declare that it runs under the earth to turn up in Egypt and mingle itself with the Nile. Well for the sake of accuracy and truth and in order to leave out nothing of the things that Darius wrote, I should have liked to relate all the incidents that occurred on their journey through these barbarous regions, but my subject hurries me on to greater and more remarkable episodes. Nevertheless I must perforce dwell upon two topics on the courage which Apollonius showed, in making a journey through races of barbarians and robbers, which were not at that time as yet subject to the Romans, and at the cleverness with which after the manner of the Arabs he managed to understand the language of animals. For he learnt this on his way through these Arab tribes who best understand it and practise it. For it is quite common for the Arabians to listen to the birds prophesying like any oracles but they acquire this faculty of understanding them by feeding themselves, so they say, either on the heart or the liver of serpents.

MAP
32

Apollonius and
his friends
Arabians
at the age
of twelve

Κτησιφώντα δὲ ὑπερβαλὼν καὶ παριὼν ἐς τὰ
 Βαβυλῶνος ὄρια, φρουρὰ μὲν αὐτοῦ ἦν ἐκ βασιλέως,
 ἦν οὐκ ἂν παρήλθε τις μὴ οὐκ ἐρωτηθεὶς ἑαυτὸν τε
 καὶ πόλιν καὶ ἐφ' ὃ τι ἦκοι. σατραπῆς δὲ τῇ φρουρᾷ
 ταύτῃ ἐπετέτακτο, βασιλέως τις, οἶμαι, ὀφθαλμῶν,
 ὃ γὰρ Μῆδος ἄρτι ἐς τὸ ἄρχειν ἦκων οὐ ξυνεχώρει
 ἑαυτῷ ἰδεῶς ζῆν, ἀλλὰ ὄντα τε καὶ οὐκ ὄντα δεδιὼς
 ἐς φόβου καταπεπτώκει καὶ πτοίας ἄγονται
 τοίνυν παρὰ τὸν σατράπην Ἀπολλώνιος τε καὶ οἱ
 ἄμφ' αὐτὸν, ὃ δὲ ἔτυχε μὲν σκηνὴν ἐφ' ἄρμαμάξης
 πεποιημένος καὶ ἐξελαύνων ποι, ἰδὼν δὲ ἄνδρα
 αὐχμοῦ πλέων ἀνέκραγέ τε ὥσπερ τὰ δειλά τῶν
 γυναικῶν καὶ ξυνεκαλύψατο, μόγις τε ἵναβλέψας
 ἐς αὐτόν· "ποθεν ἡμῖν ἐπιπεμφθεὶς ἦκεις," οἶον
 δαίμονα ἠρώτα. ὃ δὲ "ὑπ' ἐμαυτοῦ," ἔφη, "εἴ πη
 καὶ ἄκουτες ἄνδρες γένοισθε." πάλιν ἤρετο, ὅστις
 ὢν ἐσφοιτᾷ τὴν βασιλέως χώραν, ὃ δὲ "ἐμή," ἔφη,
 "πάσα ἡ γῆ καὶ ἀνείταί μοι δι' αὐτῆς πορεύεσθαι,"
 τοῦ δὲ "βασανίῳ σε," εἰπόντος "εἰ μὴ λέγῃς,"
 "εἰ γὰρ ταῖς σαυτοῦ χερσίν," εἶπεν, "ὥς αὐτὸς
 βασανισθείης, θιγὼν ἰνδρός." ἐκπλαγεὶς δὲ αὐτόν
 ὁ εὐνοῦχος, ἐπεὶ μηδὲ ἑρμηνεως ἑώρα δεόμενον,
 ἀλλ' ὑπολαμβάνοντα τὴν φωνὴν ἀλύπως τε καὶ

XXI

He left Cleophaon behind, and passed on to the borders of Babylon: and here was a frontier garrison belonging to the king, which one could not pass by without being questioned who one was, and as to our city, and one's reasons for coming there. And there was a satrap in command of this post, a sort of "Eye of the King," I imagine, for the Mede had just acceded to the throne, and instead of being content to live in security, he worried himself about things real and imaginary and fed into fits of fear and panic. Apollonius then and his party were brought before this satrap, who had just set up the awning of his wagon and was driving out to go somewhere else. When he saw a man so dried up and parched, he began to howl out like a cowardly woman and hid his face, and could hardly be induced to look up at him. "Whence do you come to us," he said, "and who sent you?" as if he was asking questions of a spirit. And Apollonius replied, "I have sent myself, to see whether I can make men of you, whether you like it or not." He asked a second time who he was to come trespassing like that into the king's country, and Apollonius said, "Al! the earth is mine, and I have a right to go all over it and through it." Whereupon the other said, "I will torture you if you don't answer my questions." "And I hope," said the other, "that you will do it with your own hands, so that you may catch it well, if you touch a true man." Now the eunuch was astonished to find that Apollonius needed no interpreter but understood what he said without the least trouble or difficulty.

CITIZEN
XXI
I have sent myself
to see whether I can
make men of you
whether you like it or not

1487 εὐκόλως "προς θεῶν," εἶπε, " τίς εἶ," λιπαρῶν
 1488 ἤδη καὶ μεταβαλὼν τοῦ τυνοῦ. ὑπολαβὼν δὲ ὁ
 Ἀπολλωνίος "ἐπειδὴ μετρίως," ἔφη, "ταῦτα καὶ
 οὐκ ἀπανθρώπως ἤρου, ἄκουε, ὅς εἰμι εἰμι μὲν ὁ
 Τυανεύς Ἀπολλώνιος, ἡ δὲ ὁδὸς παρὰ τὸν Ἰνδῶν
 βασιλέα καθ' ἰστορίαν τῶν ἐκεῖ, βουλοίμην δ' ἂν
 καὶ τῷ σὺ βασιλεῖ ἐντυχεῖν· φασὶ γὰρ αὐτὰν οἱ
 ξυγγεγονότες οὐ τῶν φάουλων εἶναι, εἰ δὴ (Ὀνάρ-
 δουης οὗτος, ὁ τὴν ἀρχὴν ἀπολωλυῖάν ποτ' αὐτῷ
 νῦν ἀνακεκτημένος." "ἐκείνος," ἔφη, "θεῖε Ἀπολ-
 λωνιε, πῶλαι γὰρ σε ἤκουαμεν. σοφῶ δὲ ἀνδρὶ κἂν
 αὐτοῦ παραχωρήσεις τοῦ χρυσοῦ θρόνου, καὶ πέμ-
 ποι δ' ἂν ὑμᾶς ἐς Ἰνδοὺς ἐπὶ καμήλου ἑκαστον. ἐγὼ
 δὲ καὶ ξένον ἑμαντοῦ ποιοῦμαι σε καὶ διδωμί σοι
 τούτων τῶν χρημάτων, "ἅμα θησαυρὸν χρυσοῦ
 δείξας "ὅποσα βούλει δράττεσθαι, καὶ μὴ ἐς
 ἄπαξ, ἀλλὰ δευκαεὶς." παραιτησαμένου δὲ αὐτοῦ
 τὰ χρηματα "σὺ δ' ἄλλα οἶνοι," ἔφη, "Βαβυ-
 λωνίου, προπίνει δὲ αὐτοῦ βασιλεὺς δέκα ἡμῖν
 σατράπαις, ἀμφορέα ἔχε, σινῶν τε καὶ δορκυδῶν
 τεμάχη ὀπτά, ἄλευρά τε καὶ ἄρτους καὶ ὃ τι
 ἰθέλεις. ἡ γὰρ μετὰ ταῦτα ὁδὸς ἐπὶ πολλὰ
 στυδία κῶμαί εἰσιν οὐ πάνυ εὖσιτοι." καὶ
 λαβόμενος ἑαυτοῦ ὁ εὐνοῦχος, "οἶον," ἔφη, "ὦ
 θεοί, ἔπαθον ἀκούων γὰρ τὸν ἄνδρα μήτ' ἀπὸ
 ζώων σιτειῖσθαι μήτε οἶνου πίνειν, παχέως αὐτὸν
 καὶ ἀμαθῶς ἐστιῶ." "ἀλλ' ἔστι σοι," ἔφη, "καὶ

LIFE OF APOLLONIUS, BOOK I

"By the gods," he said, "who are you?" this time CHAP. XXI
 altering his tone to a whine of entreaty. And Apollonius replied, "Since you have asked me civilly this time and not so rudely as before, listen, I will tell you who I am. I am Apollonius of Tyana, and my road leads me to the king of India, because I want to acquaint myself with the country there, and I shall be glad to meet your king, for those who have associated with him say that he is no bad fellow, and certainly he is not, if he is this Vardan who has lately recovered the empire which he had lost." "He is the same," replied the other, "O divine Apollonius, for we have heard of you a long time ago, and in favour of so wise a man as you he would I am sure, step down off his golden throne and send your party to India, each of you mounted on a camel. And I myself now invite you to be my guest, and I beg to present you with these treasures. And at the moment he pointed out a store of gold to him saying, "Take as many handfuls as you like for your hands, not once, but ten times." And when Apollonius refused the money he said, "Well, at any rate you will take some of the Babylonian wine, in which the king pledges us, his ten satraps. Take a jar of it with some roast steaks of bacon and venison and some meal and bread and anything else you like. For the road after this, for many stages, leads through villages which are ill-stocked with provision. And here the eunuch caught himself up and said, "Oh! ye gods, what have I done? For I have heard that this man never eats the flesh of animals, nor drinks wine, and here I am inviting him to dine in a gross and ignorant manner." "Well," said Apollonius, "you

Apollonius' vegetarianism.

FLAVIUS PHILOSTRATUS

CAP.
XXI

λεπτῶς με ἐστιῶν, ἣν ἄρτους τε δῶς καὶ τραγη-
ματα." "δώσω," ἔφη, "ζυμίτας τε ἄρτους καὶ
φοίνικος βαλάνους, ἡλεκτροδεις τε καὶ μεγάλας.
δώσω καὶ λάχανα, ὅποσα ο Ἰγύρις κηπέυει."
"ἀλλ' ἡδίω," εἶπεν ὁ Ἀπολλώνιος, "τὰ ἄγρια
καὶ αὐτόματα λαχανα τῶν ἡναγκασμένων καὶ
τεχνητῶν." "ἡδίω μέν," ἔφη ὁ σατρίπης, "ἡ
χώρα δὲ ἡμῖν ἡ ἐπὶ βαβυλῶνος ὑψιπύλου πλήρης
οὔσα ἀηδῆ αὐτὰ φρεὶ καὶ πικρά." πλὴν ἀλλὰ
τοῦ σατρίπου γε ἀπεδέξατο, καὶ ἀπιὼν ἤδη "ὦ
λῶστα," ἔφη, "μὴ λήγῃς μόνον καλῶς, ἀλλὰ καὶ
ἄρχου," νοθετῶν πον αὐτοῦ ἐπὶ τῇ "βασανιῶ-
σε," καὶ οἷς ἐν ἀρχῇ βαρβαρίζοντος ἤκουσε

XXII

CAP.
XXII

Προελθόντες δὲ εἴκοσι στάδια λεαίνην ἐντυγχί-
νουσιν ἀπεσφαγμένην ἐν θήρᾳ, καὶ ἦν τὸ θηρίου
μέγα καὶ ὅσου οὐπω εἶδον, ἐβόων τε οἱ ἐκ τῆς
κώμης συνερρυηκότες, καί, νῆ Δι', οἱ τεθηρακότες,
ὥς τι μέγα θαῦμα ἐν αὐτῇ ὀρώντες· καὶ ἦν ὑπερ-
βύουσα θαῦμα· σκύμνους γὰρ ἀνατμηθεῖσα ὀκτῶ
εἶχεν. ὁ δὲ τῆς λεαίνης τέκος, αἱ λέαιναί μιν μὲν
κεῖσθαι ἐξ, τρεῖς δὲ ἀποτίκτουσιν, ἀριθμὸς
δὲ τῶν σκύμνων παρὰ μὲν τὴν πρώτην τρεῖς, ἐπὶ

LIFE OF APOLLONIUS, BOOK I

can offer me a lighter repast and give me bread and dried fruits." "I will give you," said the other, "leavened bread and palm dates, like amber and of good size. And I will also supply you with vegetables, the best which the gardens of the Tigris afford." "Well," said Apollonius, "the wild herbs which grow free are nicer than those which are forced and artificial." "They are nicer," said the satrap, "I admit, but our land in the direction of Babylon is full of wormwood so that the herbs which grow in it are disagreeably bitter." In the end Apollonius accepted the satrap's offer, and as he was on the point of going away, he said "My excellent fellow, don't keep your good manners to the end another time, but begin with them." This by way of rebuking him for saying that he would torture him, and for the barbaric language which he had heard to begin with.

XXII

After they had advanced twenty stades they chanced upon a horse that had been slain in a chase and the brute was bigger than any they had ever seen, and the villagers rushed up and cried out, and to tell the truth, so did the huntsmen, when they saw what an extraordinary thing lay before them. And it really was a marvel, for when it was cut asunder they found eight whelps within it. And the lioness becomes a mother in this way. They carry their young for six months, but they bring forth young only three times, and the number of the whelps at the first birth is three and at the second

CAP. XX. Δὲ τῆς δευτέρας δύο, τρίτου δὲ ἀποτόμην τόκου
 μνήρη σκύμνον ἀποτίκτει μέγαν, οἶμαι, καὶ
 ἰγριώτερον τῆς φύσεως. οὐ γὰρ προσεκτέα τοῖς
 λέγουσιν, ὥς ξιναντες οἱ σκύμνοι τὰς τῶν λεαι-
 νῶν μήτρας ἐκδεδονται τοῦ σπλιάγχου. δοκεῖ
 γὰρ τῇ φύσει τῇ τικτομένῃ πρὸς τὸ τίκτον ἐπιτή-
 δεια εἶναι ὑπὲρ σωτηρίας τοῦ γένους. ἐνιδὼν οὖν
 ὁ Ἀπολλώνιος τῇ θηρίῳ καὶ πολλὸν χρόνον ἐπι-
 σχῶν ὦ Διμι," ἔφη, "ὁ χρόνος τῆς παρὰ βασιλέα
 ἀποδημίας ἐνιαυτοῦ ἔσται καὶ μηνῶν ὀκτώ, οὔτε
 γὰρ ἐκείνος ἀνησει θάττον, οὔτε ἡμῖν λῆρον ἰπελ-
 θεῖν πρὸς τούτου. τεκμαίρεσθαι δὲ χρὴ τῶν μὲν
 σκύμνων ἐς μήνας, τῆς λεαίνης δὲ ἐς ἐνιαυτόν, τέ-
 λεια γὰρ τελείως παραβλητέα." "οἱ δὲ δὴ στρου-
 θοί," ἔφη ὁ Δάμις, "οἱ παρὰ τῇ Ὀμήρῳ τί φήσιν-
 σιν, οὐς οὐ δρῶντων μὲν ἐν τῇ Λυλίδι ἐδάϊσαντο ὀκτώ
 ὄντας, ἐννάτην ἐπ' αὐτοῖς τὴν μητέρα ἔλων, Κάλχας
 δ' ἐξηγουμένος ταῦτα ἐννέα ἐνιαυτοῖς ἀνείπε κατα-
 πολεμήσεσθαι τὴν Τροίαν καὶ ὅρα μὴ καθ'
 "Ὀμηρόν τε καὶ Κάλχαντα ἐς ἐννέα ἡμῖν ἔτη ἢ
 ἀποδημία τείνη." "καὶ εἰκότως," ἔφη, "ὦ Δίμι,
 καὶ τοὺς νεοτταὺς Ὀμηρος ἐνιαυτοῖς εἰκάζει, γεγυ-
 νασι γὰρ ἤδη καὶ εἰσιν, ἐγὼ δὲ ἀτελῇ θηρία καὶ
 μήπω γεγυνοῦτα, ἴσως δὲ μὴδ' ἂν γενομένα, πῶς ἂν
 ἐνιαυτοῖς εἰκάζοιμι; τὰ γὰρ παρὰ φύσιν οἷτ' ἂν
 γένοιτο, ταχεῖαν τε ἴσχει διαφθορίαν, καὶ γέννηται,
 ἀλλ' ἐποι δὴ τῇ λόγῳ, καὶ ἴσμεν εὖφομενοι τοῖς
 θεοῖς οἳ ταῦτα φαίνουσι."

LIFE OF APOLLONIUS, BOOK I

two, and if the mother makes a third attempt, it ^{clear} bears only a single whelp, but I believe a very big ^{egg} one and preternatural force. For we must not believe those who say that the whelps of a lioness make their way out into the world by clawing through their mother's womb: for nature seems to have created the relationship of offspring to mother for their nourishment with a view to the continuance of the race. Apollonius then eyed the animal for a long time with attention and then he said: 'O Demas, the length of our stay with the king will be a year and eight months: for neither will he let us go sooner than that, nor will it be to our advantage to quit him earlier. And you may guess the number of the months from that of the whelps and that of the year of our journey, for you must compare whelps with whelps. And Demas replied: 'But what of the apes as in Homer? what do they mean the ones which the dragon devoured in Aulis, which were eight in number when he seized their mother for a month? Can we surely explained these to signify four years and predicted that the war with Troy would last so long, so take care that Homer may not be right and Canhas too, and that our stay may not extend to nine years abroad.' He replied Apollonius: 'Homer was surely quite right in comparing the nestlings to years, for they are already hatched out and in the world, but what I had in mind were monstrous animals that were not yet born and perhaps never would have been born, however. 'I I compare them to years.' For things that violate nature can hardly come to be, and then any how quickly pass to destruction, even if they do come into existence. So follow my arguments and let us go and pray to the gods who reveal thus much to us.

CAP.
XXIII

Προελθόντι δε αὐτῷ ἐς τὴν Κισσίαν χώραν καὶ πρὸς Βαβυλῶνι ἤδη ὄντι, δοξα ἐνυπνίου ἐφοίτησεν ὧδε τῷ φηναυτὶ θεῷ ξυντεθείσα ἰχθὺς ἐκπεπτωκυτες τῆς θαλάττης ἐν τῇ γῇ ἤσπαιρον, θρήνον ἀνθρώπων ἰντες καὶ ὀλοφυρόμεναι το ἐκβεβηκέναι τοῦ ἡθοικ, δελφίνα τέ τῇ γῇ παρανέοντα ἰκέτευον ἡμῖναί σφισιν ἐλεεινὰ ὄντες, ὥσπερ τῶν ἀνθρώπων οἱ ἐν τῇ ξυγῇ κλαιοντες. ἐκπλαγεῖς δὲ οὐδεν ὑπὸ τοῦ ἐνυπνίου, ξυμβιύλλεται μὲν αὐτοῦ ὅπως καὶ ὅπη εἶχε, διαταρτυτεται δὲ βαυλούμενος τὸν Δαμν, καὶ γὰρ τῶν εὐλαβεστέρων αὐτοῦ ἱγιγνωσκεν, ἀπαγγέλλει πρὸς αὐτὸν τὴν ὄψιν, δέος πλάσόμενος ὡς ἐπὶ πονηροῖς, οἷς εἶδεν ὁ δὲ ἀνεβοησέ τε ὡς αὐτὸς ἰδὼν ταῦτα, καὶ ἀπῆγε τὸν Ἀπολλωνιον τοῦ πρόσω "μή πη," ἔφη, "καὶ ἡμεῖς ὥσπερ ἰχθὺς ἐκπεσόντες τῶν ἰβῶν ἀπολωμεθα, καὶ πολλὰ ἐλεεινὰ ἐν τῇ ἀλλοδαπῇ εἴπωμεν, καὶ που καὶ ἐν ἡμῆχανον ἐμπεσοντες ἰκετεύσωμεν δυναστην τινα ἢ βασιλέα, ὃ δὲ ἡμᾶς ἀτιμίση, καθάπερ τοὺς ἰχθὺς οἱ δελφῖνες" γελάσας δὲ ὁ Ἀπολλωνιος "σι μὲν οὕτως φιλοσοφεῖς," εἶπεν, "εἰ δεδίας ταῦτα, ἐγὼ δὲ οἶ το ἐνυπνίου τεῖμα δηλωσῶ Ἐρετριεῖς γὰρ τὴν Κισσίαν ταύτην χώραν οἰκοῦσιν οἱ ἐξ Εὐβοίας ποτὲ Δαρεῖα ἀναχθέντες ἔτη ταῦτα πεντακυσία, καὶ λέγονται, ὥσπερ ἡ ὄψις ἐφωγῇ, ἰχθυῶν πᾶθει περὶ τὴν πλῆσιν χρήσασθαι σαγηγευθῆναι γὰρ δι καὶ ἰλλῶναι πᾶντας.

XXIII

And as he advanced into the Cissian country and
 was already close to Babylon he was visited by a
 dream and the god who revealed it to him fashioned
 its imagery as follows: there were fishes which had
 been cast up from the sea on to the land and they
 were gasping and uttering a lament almost human,
 and bewailing that they had quitted their element,
 and they were begging a donation that was owing
 just the shore to help them in their misery just like
 human beings who are weeping in a foreign land.
 Apollonius was not in the least frightened by his
 dream but set himself to consider its meaning and
 drift but he was determined to give Darius a show,
 for he found that he was the most covetous of men.
 So he related his vision to him and feigned as if
 it foreboded evil. But Darius began to bewail as
 if he had seen the dream himself and tried to dis-
 suade Apollonius from going any further. "Least," he
 said, "we also like the fishes get thrown out of our
 element and perish and have to weep and wail in a
 foreign land. Nay we may even be reduced to
 slavery and have to go if we know of some
 potentate or king who will treat us as the dolphins
 did the fishes." Then Apollonius laughed and said
 "You're not become a philosopher yet if you are
 afraid of this sort of thing. But I will explain to
 you the real drift of the dream. For this land of
 Cissia is inhabited by the Ectemians who were brought
 up here from Babylon by Darius five hundred years
 ago and they are said to have been treated at their
 capture like the fishes that we saw in the dream: for
 they were netted in, as they say, and captured one

Chap.
 XXIII
 The dream
 as told
 by Apollonius

Ἰ. ΑΡ.
XXIII.

ἐόλκασιν οὖν οἱ θεοὶ κελευεῖν με ἐς αὐτοὺς παρελθόντα επιμεληθῆναι σφῶν, εἴ τι δυναίμην. ἴσως δὲ καὶ αἱ ψυχαὶ τῶν Ἑλλήνων, ὅπερ ἔλαχον τὴν ἐνταῦθα μοῖραν, ἐπύγονταί με ἐπ' ὠφελείᾳ τῆς γῆς· ἴωμεν οὖν ἐξαλλύξαντες τῆς ὁδοῦ περὶ μονοῦ ἐρωτῶντες τοῦ φρεατος, πρὸς ᾧ οἰκοῦσι· λέγεται δὲ τοῦτο κεκρᾶσθαι μὲν ἰσφίλτου καὶ ἐλαίου καὶ ὕδατος, ἐκχέαντος δὲ τοῦ ἀνιμήσαντος ἀποχωρεῖν ταῦτα καὶ ἀπ' ἀλλήλων κρίνεσθαι. παρελθεῖν μὲν δὴ ἐς τὴν Κισσίαν καὶ αὐτὸς ὁμολογήκεν ἐν οἷς πρὸς τὸν Κλαζομένιον σοφιστὴν γράφει, χρηστὸς γὰρ οὕτω τι καὶ φιλότιμος ἦν, ὡς ἐπειδὴ Ἰερατρίεας εἶδε, σοφιστοῦ τε ἀναμνησθῆναι καὶ γράψαι πρὸς αὐτὸν ᾧ τε εἶδεν ἃ τε ὑπὲρ αὐτῶν ἐπραξεν καὶ παρακελεύεται οἱ παρὰ τὴν ἐπιστολὴν πᾶσαν ἐλεεῖν τοὺς Ἰερατρίεας, καὶ ὅποτε μελετώῃ τὸν περὶ αὐτῶν λόγον, μηδὲ τὸ κλῆναι ἐπ' αὐτοῖς παραιτεῖσθαι.

XXIV

Ο. ΑΡ.
XXIV.

Εὐνυδὰ δὲ τούτοις καὶ ὁ Δάμις περὶ τῶν Ἰερατρίεων ἀναγέγραφεν οἰκοῦσι γὰρ ἐν τῇ Μηδικῇ, Βαβυλῶνος οὐ πολὺ ἀπέχοντες ἡμέρας ὁδὸν δρομικῶ ἀνδρί, ἢ χωρὰ δὲ ἄπολις, ἢ γὰρ Κισσία κῶμαι πᾶσα, καὶ τι καὶ νομάδων ἐν αὐτῇ γένος μικρὰ τῶν ἵππων ἀποβαίνοντες· ἢ δὲ τῶν Ἰερατρίεων οἰκεῖται μὲν τῶν ἡλλων μέση, περιβέβληται δὲ ποταμοῦ τύφρον, ἦν αὐτοὶ βαλ-

LIFE OF APOLLONIUS, BOOK I

and all. It would seem then that the gods are in-
structing me to visit them and tend their needs,
supposing I can do anything for them. And perhaps
also the souls of the Greeks whose lot was cast in
this part of the world are enlisting my aid for their
land. Let us then go on and diverge from the high-
road, and ask only about the well hard by which
their settlement is.' Now this well is said to con-
sist of a mixture of pitch and oil and water, and if
you draw up a bucket and pour it out, these three
elements divide and part themselves from one
another. That he really did visit Cissia, he himself
acknowledges in a letter which he wrote to the sophist
of Clazomenae, for he was so kind and munificent,
that when he saw the Eretrians he remembered the
sophist and wrote to him an account of what he
had seen, and of what he had done for them; and all
through this letter he urges the sophist to take pity
on the Eretrians and pray him, in case ever he
should compose a discourse about them, not to
deprecate even the shedding of tears over their fate.

CHAP.
XXIII

Letter
to the
Sophist of
Clazomenae
describing the
well of Cissia

XXIV

AND the record which Darius has left about the
Eretrians is in harmony with this. For they live in
the country of the Medes, not far distant from
Babylon a day's journey for a fleet traveller, but
their country is without cities, for the whole of
Cissia consists of villages, except for a race of nomads
that also inhabits it, men who seldom dismount from
their horses. And the settlement of the Eretrians
is in the centre of the rest, and the river is carried

CHAP.
XXV
The story
of the
nomads
of Cissia
and the
Eretrians
and the
river of
Cissia

ΓΑΡ
XXIV

έσθαι περὶ τῇ κώμῃ λέγονται, τείχος αὐτὴν ποιούμενοι προς τοὺς ἐν τῇ Κισσίᾳ βαρβάρους. ὑπομβροσ δὲ ἀσφιλτῶ ἡ χώρα καὶ πικρὰ ἐμφυτεῦσαι, βραχυβιώτατοί τε οἱ ἐκείνῃ ἄνθρωποι, τὸ γὰρ ἀσφαλτῶδες ποτὸν ἐς πολλὰ τῶν σπλιυγχνων ἰζάνει. τρέφει δ' αὐτοὺς λόφος ἐν ὀρίοις τῆς κωμης, ὃν ὑπεραιρουντα τοῦ παρεφθορύτου χωρίου στείρουσι τε καὶ ἡγοῦνται γῆν. φασὶ δὲ ακοῦσαι τῶν ἐγγχωρίων. ὡς ἐπτακύσιοι μὲν τῶν Ἑρετριέων πρὸς τοῖς ὀγδοηκοντα ἤλωσαν, οὔτι πινυ μίχιμοι πάντες, ἦν γάρ τι καὶ θῆλυ ἐν αὐτοῖς γενον καὶ γεγηρακίς, ἦν δ' οἶμαί, τι καὶ παιδία, τὰ γὰρ πολὺ τῆς Ἑρετρίας τὸν Καφηρεα ἀνέφυγε καὶ ὅ τι ἀκριτατον τῆς Εὐβοίας ἀνιήχθησαν δὲ ἄνδρες μὲν ἀμφὶ τοὺς τετρακοσίους, γυναῖα δὲ ἴσως δέκα, οἱ δὲ λοιποὶ ἀπ' Ἰωκίας τε καὶ Λυδίας ἄρξειμενοι διαφθίρησαν ἐλαυνόμενοι ἄνω. λιθοτομῶν δὲ αὐτοῖς παρεχομένου τοῦ λοφου, καὶ τινες καὶ λιθουργοὺς εἰδυτες τέχνας, ἱέρα τε ἐδείμαντο Ἑλληνικὰ καὶ ἰγγορίν, ὅποσῃν εἰκὸς ἦν. Βωμοὺς τε ἰδρύσαντο Δαρεῖω μὲν δύο, Ξέρξῃ δὲ ἓνα, Δαριδαίῳ δὲ πλείους διετέλεσαν δὲ ἐς Δαριδαίου ἔτη μετὰ τὴν ἄλωσιν ὀκτὼ καὶ ὀγδοήκοντα γράφοντες τὸν Ἑλλήνων τροπον, καὶ οἱ ταφοὶ δὲ οἱ ἀρχαῖοι σφῶν "ὁ δεῖνα τοῦ δεῖνος" γεγράφεται, καὶ τὰ γράμματα Ἑλλήνων μὲν, ἰλλ' οὐπω ταῦτα ἰδεῖν φασι. καὶ ναὺς ἐγκεχαραγ-

LIFE OF APOLLONIUS, BOOK I

round it in a trench for they say that they themselves diverted it round the village in order to form a rampart of defence against the barbarians of the country. But the soil is drenched with pitch, and is bitter to plant in, and the inhabitants are very short lived because the pitch in the water forms a sediment in most of their bowels. And they get their sustenance off a bit of rising ground on the confines of the village, where the ground rises above the tainted country in this they sow their crops and regard it as their land. And they say that they have heard from the natives that 700 of the Eretians were captured not of course all of them fighting men, for there was a certain number of women and old men among them, and there was I imagine a certain number of children too for the greater portion of the population of Eretria had fled to Caplaccus and to the furthest extremity of Euboea. But anyhow the men who were brought up numbered about 400, and there were ten women perhaps but the rest, who had started from Ionia and Lydia perished as they were driven up. And they managed to open a quarry on the hill and as some of them at least had the art of cutting stone they built temples in the Greek style and a market place large enough for their purpose and they dedicated various altars two to Demeter and one to Vesta and several to Dardanius. But up to the time of Dardanius 88 years after their capture they continued to write in the manner of the Greeks and what is more, their ancient graves are inscribed with the Greek and so, the sons of men and so. And though the letters are Greek, they said that they never yet had made them out. And there were signs engraved on

CHAP
I & IV

Apollonius
was born
before 300 B.C.

CAP. XXIV μένας τοῖς τάφοις, ὡς ἕκαστος ἐν Εὐβοίᾳ ἔζη πορθμεύων ἢ πορφυρεύων ἢ θαλιόττιον ἢ καὶ ἀλουργὸν πράττων, καὶ τι καὶ ἐλεγεῖον ἀναγνῶναι γεγραμμένον ἐπὶ ναυτῶν τε καὶ ναυκληρῶν σημάτι·

Οἶδε ποτ' Αἰγαίοιο βαθύρροον οἶδμα πλέοντες
 Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῃ,
 χαῖρε κλυτὴ ποτε πατρίς Ἐρέτρια, χαίρετ'
 Ἀθῆναι,
 γείτονες Εὐβοίῃς, χαῖρε θάλασσα φίλη.

Τοὺς μὲν δὴ τάφους διεφθορότας ἀναλαβεῖν καὶ αὐτὸν ὁ Δαμίας φησὶ καὶ ξυγκλείσαι, χέασθαι τε καὶ ἐπενεγκεῖν σφισιν, ὅποσα νόμιμα, πλὴν τοῦ τεμεῖν τι ἢ καθαγίσαι, δακρύσαντά τε καὶ ὑποπλησθέντα ὁρμῇ τῷδε ἐν μέσοις ἀναφθέγγασθαι· "Ἐρετριεῖς οἱ κληρὸν τύχης δεῦρ' ἀπενεχθέντες, ὑμεῖς μὲν, εἰ καὶ πόρρω τῆς αὐτῶν, τέθαφθε γούν, οἱ δ' ὑμᾶς ἐνταῦθα ῥίψαντες ἀπώλοντο περὶ τὴν ὑμετέραν νῆσον ἄταφοι δεκάτῃ μεθ' ὑμᾶς ἔτεν τὸ γὰρ ἐν κοίλῃ Εὐβοίᾳ παθος θεοὶ φαινουσιν." Ἀπολλώνιος δὲ πρὸς τὸν σοφιστὴν ἐπὶ τέλει τῆς ἐπιστολῆς "καὶ ἐπεμελήθην," φησὶν, "ὦ Σκοπελιανέ, τῶν σῶν Ἐρετρίων νέος ὢν ἔτι, καὶ ὠφέλησα ὃ τι ἐδυνάμην καὶ τοὺς τεθνεῶτας αὐτῶν καὶ τοὺς ζῶντας." τί δῆτα ἐπεμελήθη τῶν ζωντῶν, οἱ πρόσκοιτοι τῷ λόφῳ βάρβαροι σπειρούντων τῶν Ἐρετρίων αὐτὸν ἐληγίζοντο τὰ φνόμενα περὶ τὸ

LIFE OF APOLLONIUS, BOOK I

the tombstones, to show that the various individuals CHAP.
XXV
had lived in Euboea, and engaged either in seafaring trade, or in that of purple, as sailors or as dyers, and they say that they read an Elegiac inscription written over the sepulchre of some sailors and seafarers, which ran thus

Here we who once sailed over the deep-flowing
 belows of the Aegean sea
Are lying in the midst of the plain of Euboea.
Farewell once famed fatherland of Eretria, farewell
 Athens,
Ye ingabourn of Euboea, farewell, thou darling sea.

Well, Damius says that Apollonius restored the tombs that had gone to ruin, and closed them up, and that he poured out libations and made offerings to their inmates, all that was good and sound, except that he did not slay or sacrifice any victim: then after weeping and in an access of emotion, he delivered himself of the following apostrophe in their midst.

“Ye Eretrians, who by the lot of fortune have been brought hither, ye, even if ye are far from your own land, have at least received burial, but those who cast you hither perished unburied round the shores of your shuddering jaws after yourselves, for the gods bring it about this calamity in the hollows of Euboea.”

And Apollonius at the end of his letter to the sophist writes as follows: “I also attended, O Hierophilanus, to ye Eretrians, while I was still a young man, and I gave what help I could both to their dead and their living.” What attention then did he show to their living? This—the barbarians, in the neighbourhood of the hill, when the Eretrians

καὶ ὧδε ἔσται τὸ ζεῦγμα. τὰ δὲ βασίλεια χαλκῷ,
 μὲν ἤρεπται καὶ ἀπ' αὐτῶν ἀστραπτει, θύλαμοι
 δὲ καὶ ἀνδρῶνες καὶ στοαί, τὰ μὲν ἀργύρῳ, τὰ δὲ
 χρυσοῖς ὑφίστασθαι, τὰ δὲ χρυσῷ αὐτῷ καθύπερ
 γραφαῖς ἡγλαίσθαι, τὰ δὲ ποικίλματα τῶν πέπλων
 ἐκ τῶν Ἑλληνικῶν σφίσιν ἤκει λόγων, Ἀνδρομέδαι
 καὶ Ἀρυμῶναι καὶ Ὀρφεὺς πολλαχοῦ. χαίρουσι
 δὲ τῷ Ὀρφεῖ, τιاران ἴσως καὶ ἀναξυρίδα τιμῶντες,
 οὐ γὰρ μουσικὴν γε, οὐδὲ φῶδες, αἷς ἐβέλγαν.
 ἐνύφανταί που καὶ ὁ Δᾶτις τὴν Νύξον ἐκ τῆς
 θαλαττῆς ἀνασπῶν, καὶ Ἀρταφέρνης περιεστηκίως
 τὴν Ἑρέτριαν, καὶ τῶν ἀμφὶ Ξερξην, ἡ νικᾶν
 ἐφάσκειν Ἀθῆναι γὰρ δὴ ἔχομεναί εἰσι καὶ θερμο-
 πύλαι καὶ τὰ Μηδικώτερα ἔτι, ποταμοὶ ἐξαιρού-
 μενοι τῆς γῆς καὶ θαλάττης ζεῦγμα καὶ ὁ Ἄθως
 ὡς ἐτμήθη. φασὶ δὲ καὶ ἀνδρῶνι ἐντυχεῖν, οὐ τὸν
 ὄροφον ἐς θόλον ἀνῆχθαι σχῆμα οὐρανῷ τιμῇ
 εἰκασμένον, σαπφειρίνῃ δὲ αὐτὸν κατηρεφθαι λίθῳ
 —κυανωτάτῃ δὲ ἢ λίθος καὶ οὐρανία ἰδεῖν—καὶ
 θεῶν ὑγυλματα, οὐκ νομίζουσιν, ἴδονται ἄνω καὶ
 χρυσᾷ φαίνεται, καθύπερ, ἐξ αἰθέρος δικάζει
 μὲν δὴ ὁ βασιλεὺς ἐνταῦθα, χρυσαὶ δὲ ἱυγγες
 ἀποκρέμονται τοῦ ὄροφου τέτταρες, τὴν Ἀδρύ-
 στειαν αὐτῷ παρεγγυῶσαι καὶ τὸ μὴ ὑπὲρ τοῦς
 ἀνθρώπους αἶρεσθαι. ταύτας οἱ μωγοὶ αὐτοὶ
 φασιν ἀρμόττεσθαι, φοιτῶντες ἐς τὰ βασίλεια,
 καλοῦσι δὲ αὐτὰς θεῶν γλώττας.

LIFE OF APOLLONIUS, BOOK I

stood solid. And the palaces are roofed with bronze, and a gutter goes off from them, but the chambers of the women and of the men and the porticos are adorned partly with silver and partly with golden tapestries or curtains, and partly with solid gold in the form of pictures but the subjects embroidered on the stuffs are taken by them from *Ætæan* story, Andromeda being represented and Amunonæ, and you see Orpheus everywhere. And they delight in Orpheus, perhaps out of regard for his peaked cap and breeches, for it cannot be for his music or the songs with which he charmed and soothed others. And woven into the pattern you perceive Iphis drawing up Naxos out of the sea, and Artaphernes bestragglng *Ætæia* and such battlers of *Nereus* as he met with. For a little further off of course there is Athens and Thermopylae, and other pictures still more to the Median taste such as rivers drained from off the land and a bridge over the sea and the piercing of Athos. But they say that they also visited a man's apartment of which the roof had been carried up in the form of a dome, to resemble in a manner the heavens and that it was rooled with sapphure, a stone that is very blue and like heaven to the eye, and there were images of the gods, which they worship fixed aloft, and looking like golden figures shroug out of the ether. And it is here that the king gives judgement and golden wynecks are hung from the ceiling four in number, to remind him of Adrastra, the goddess of justice, and to engage him not to exalt himself above humanity. These figures the Magi themselves say they arranged for they have access to the palace, and they call them the tongues of the gods.

CHAP
I & V

Greek
version of
art. 71
Dionysus

Journal 2
71

CAP.
XXVI

Περὶ δὲ τῶν μύγων Ἀπολλώνιος μὲν τὸ ἀποχρῶν εἶρηκε, συγγενέσθαι γὰρ αὐτοῖς καὶ τὰ μὲν μαθεῖν, τὰ δὲ ἀπελθεῖν διδάξας, Δάμις δὲ τοὺς μὲν λόγους, οἷοι ἐγένοντο τῷ ἄνδρὶ πρὸς τοὺς μύγους οὐκ οἶδεν, ἀπαγορεύσαι γὰρ αὐτῷ μὴ συμφοιτᾶν παρ' αὐτοὺς ἰόντι, λέγει δ' οὖν φοιτᾶν αὐτὸν τοῖς μύγοις μεσημβρίας τε καὶ ἡμέρᾳ μέσας νύκτας, καὶ ἔρυσθαι ποτε "τί οἱ μύγοι," τὸν δὲ ἀποκρίνασθαι "σοφοὶ μὲν, ἀλλ' οὐ πάντα."

CAP.
XXVII

Ταυτὶ μὲν ὕστερον. ἀφικομένῳ δὲ αὐτῷ εἰς Βαβυλῶνα ὁ σατράπης ὁ ἐπὶ τῶν μεγάλων πυλῶν μαθὼν ὅτι ὑπὲρ ἱστορίας ἦκει, ὁρᾷ χρυσὴν εἰκόνα τοῦ βασιλέως, ἣν εἰ μὴ προσκυνήσειε τις, οὐ θεμιτὸν ἦν ἐσφοιτᾶν ἔσω. πρεσβεύοντι μὲν οὖν παρὰ τοῦ Ῥωμαίων ἄρχοντος οὐδεμία ἀνίγκη τούτου, παρὰ βαρβάρῳ δὲ ἦκοντι ἢ ἀφιστοροῦντι τὴν χώραν, εἰ μὴ τὴν εἰκόνα προθεραπεύσειεν, ἄτιμον ἀπειλήσθαι καὶ σατραπεύεται παρὰ τοῖς βαρβάροις τα αὐταῖς εὐήθη. ἐπεὶ τοίνυν τὴν εἰκόνα εἶδε "τις," ἔφη, "οὗτος," ἀκούσας δὲ ὅτι ὁ βασιλεύς "οὗτος," εἶπεν, "ὦν ὑμεῖς προσκυνεῖτε, εἰ ἐπαινεθῇ ὑπ' ἐμοῦ καλὸς κἀγαθὸς δοξας μεγάλων τεύξεται;" καὶ εἰπὼν

LIFE OF APOLLONIUS, BOOK I

XXVI

With respect to the Magi, Apollonius has said all that there is to be said, how he associated with them and learned some things from them, and taught them others before he went away. But Damis is not acquainted with the conversations which the sage held with the Magi, for the latter forbade him to accompany him in his visits to them, so he tells us merely that he visited the Magi at mid-day and about mid night, and he says that he once asked his master "What of the Magi?" and the latter answered "They are wise men, but not in all respects."

CHAP.
XXVI
Apollonius
interviews
the Magi

XXVII

But of this later on. When then he arrived at Babylon, the satrap in command of the great gates having learnt that he had come to see the country, held out a golden image of the king, which everyone must kiss before he is allowed to enter the city. Now an ambassador coming from the Roman Emperor has not this ceremony imposed upon him, but anyone who comes from the barbarians or just to look at the country, is arrested with dishonour unless he has first paid his respects to this image. Such are the silly duties committed to satraps among barbarians. When therefore Apollonius saw the image, he said "Who is that?" And on being told that it was the king, he said "This king whom you worship would acquire a great boon, if I merely commended him as of an honourable and good reputation." And with these words he passed through

CHAP.
XXVII
He refuses
to worship
the king's
image

CAP.
XXVII

ταῦτα διὰ πυλῶν ᾗξει. θαυμάσας δὲ ὁ σατράπης αὐτὸν ἐπηκολούθησέ τε καὶ κατασχωὼν τὴν χεῖρα τοῦ Ἀπολλωνίου δι' ἑρμηνέος ἤρετο ὄνομά τε αὐτοῦ καὶ οἶκον καὶ ὅ τι ἐπιτηδεύει καὶ ἐφ' ὃ τι φοιτᾷ, καὶ ἀπογραψάμενος ταῦτα ἐς γραμματεῖον στολῆν τε αὐτοῦ καὶ εἶδος ἐκείνου μὲν περιμεῖναι κελεύει,

XXVIII

CAP.
XXVIII

Δραμῶν δὲ αὐτὸς παρὰ τοὺς ἄνδρας οἱ δὲ νομίζονται βασιλέως ὄντα, ἀνατυποῖ τὸν Ἀπολλώνιον, προειπὼν ὅτι μήτε προσκυνεῖν βιβύλεται μήτε τι ἀνθρώπῳ δοικέν· οἱ δὲ ἄγειν κελεύουσι τιμῶντά τε καὶ μηδὲν ὑβρεῖ πράττοντα, ἐπεὶ δὲ ἦλθεν, ἤρετο αὐτὸν ὁ πρεσβύτατος ὅ τι μαθὼν καταφρονήσεις τοῦ βασιλέως, ὁ δὲ "οὐπω," ἔφη, "κατεφρόνησα" "καταφρονήσεις δ' ἄν;" πύλιν ἐρομένου, "νὴ Δί'," εἶπεν, "ἦν γε ξυγγενόμενος μὴ καλὸν τε καὶ ἠγαθὸν εὖρω αὐτόν." "ἀπίγεις δὲ δὴ τίνα αὐτῷ δῶρα;" τοῦ δὲ αὖ τήν τε ἀνδρείαν καὶ δικαιοσύνην καὶ τὰ τοιαῦτα φήσαντος "πόττερον," ἔφη, "ὥς οὐκ ἔχοντι," "μὰ Δί'," εἶπεν, "ἀλλ' ὥς μαθησομένῳ χρῆσθαι, ἣν ἔχῃ αὐτὰς," "καὶ μὴν χρώμενος τούτοις," ἔφη, "τήν τε βασιλείαν, ἣν ὄρῃς, ἀπολωλυῖαν αὐτῷ ἀνέλαβε, του τε οἶκον ἐπανήγαγε τοῦτον, οὐκ ἀπόνως οὐδὲ ραθύμως." "πόστον δὲ δὴ τοῦτα ἄρας τῇ ἀνακτηθείσῃ ἀρχῇ;" "τρίτου,"

LIFE OF APOLLONIUS, BOOK I

the gate. But the satrap was astonished, and followed him, and taking hold of his hand, he asked him through an interpreter his name and his family and what was his profession and why he came thither, and he wrote down the answers in a book and also a description of his dress and appearance, and ordered him to wait there.

CHAP.
XXVI

XXVIII

BUT he himself ran off to the persons who are known as the 'Ears of the King' and described Apollonius to them, after first telling them both that he refused to do homage and that he was not the least like other men. They bade him bring him along, and show him respect without using any violence, and when he came the head of the department asked him what induced him to flout the king, and he answered, "I have not yet flouted him." "But would you flout him?" was the next question. "Why, of course I will," said Apollonius, "if on making his acquaintance I find him to be neither humane nor good." "Well, and what presents do you bring for him?" Apollonius answered afresh that at present courage and justice and so forth. Do you mean, and the other, 'to imply that the king lacks these qualities?' "No, indeed," he answered, "but I would fain teach him to practise them, in case he possesses them." "And surely it was by practising these qualities," said the other, "that he has recovered the kingdom, which you behold, after he had lost it, and has restored his house,—no light task this nor easy." "And how many years is it since he recovered his kingdom?"

CHAP.
XXVIII
His proud
bearing
towards
the great
king

ἔφη, "ἀρχόμεθα, δύο ἤδη πον μῆνες." ἀναστῆσας οὖν, ὥσπερ εἰώθει, τὴν γνώμην "ὦ σωματοφύλαξ," εἶπεν, "ἡ δ' τί σε προσήκει καλεῖν, Δαρείος ὁ Κύρουν καὶ Ἀρτυξέρξου πατήρ τὰ βασιλεία ταῦτα κατασχὼν ἐξήκοντα, οἶμαι, ἔτη λέγεται τελευτὴν ὑποπτευσας τοῦ βίου τῇ δικαιοσύνῃ θύσαι, καὶ "ὦ δίσποινα," εἰπεῖν, "ἢ τίς ποτε εἶ;" ὥσπερ ἐπιθυμήσας μὲν πάλαι τῆς δικαιοσύνης, οὕτω δὲ αὐτὴν γιγνώσκων, οὐδὲ δοκῶν κεκτήσθαι, τὸ παῖδέ τε οὕτως ἀμαθῶς ἐπαιδευσεν, ὥς ὑπὸ ἐπ' ἡλλήλους ἄρασθαι, καὶ ὁ μὲν τρωθῆναι ὁ δὲ ἀποθνήσκει ὑπο τοῦ ἐτέρου, σὺ δ' ἤδη τοῦτον ἴσως οὐδ' ἐν τῷ βασιλείῳ θρόνῳ καθῆσθαι εἶδοτα ξυνειληφέναι ὁμοῦ πάσας ἀρετὰς βουλαι καὶ ἐπαρεῖς αὐτὸν σοι φερων, οὐκ ἐμοί, κερδος, εἰ βελτίων γένοιτο."

Βλέψας οὖν ὁ βιρβαρος ἐς τον πλησιον "ἔρμαιον," ἔφη, "θεῶν τις ὤγει τουτονι τὸν ἄνδρα ἐνταῦθα, ἀγαθὸς γὰρ ξυγγενόμενος ἀγαθῷ πολλῷ βελτίω τὸν βασιλέα ἡμῖν ἀποφανεῖ καὶ σφρονεστέρον καὶ ἡδίων, ταυτὶ γὰρ διαφαίνεται τοῦ ἀνδρος" ἐσέθειον οὐδ' εὐαγγελιζόμενοι πᾶσιν, ὅτι ἀνὴρ ἐπὶ ταῖς βασιλέως θυραῖς ἐστί, καὶ σοφός τε καὶ Ἑλληνας καὶ ξύμβουλος ἀγαθός

LIFE OF APOLLONIUS, BOOK I

"This is the third year since," answered the other "which year began about two months ago. CHAP. II
 Apollonius, then as was his custom, upheld his opinion and went on: "O bodyguard or whatever I ought to call you, Darius the father of Cyrus and of Artaxerxes was master of these places, I think, for 60 years, and he is said, when he felt that his end was near at hand, to have offered a sacrifice to Justice and to have addressed her thus: 'O lady matrem, or whosoever thou art. Thou shows that he had long loved Justice and desired her but as yet knew her not, nor deemed that he had won her, and he brought up his two sons so foolishly that they took up arms against one another, and he was wounded and the other killed by his fellow.' With here is a king who perhaps does not know that he is truly acted on the throne and you would have me believe that he combines already all virtues and you extol him, though if he does turn out fairly good, it is you and not I that we gain thereby."

The barbarian then glanced at his neighbour and said: "Here is a wandfa" to one of the gods who has brought this man here: for as one good man associating with another improves him, so he will much improve our king and render him more temperate and more gracious: for these qualities are conspicuous in this man. They accordingly ran into the palace and told everybody the good news, that there stood at the king's gates a man who was wise and a life-giver, and a good counsellor.

XXIX

CAP.
XX X

Ἐπει δὲ τῷ βασιλεῖ ἀνηγγέλη ταῦτα, ἔτι χε μὲν
 θνῶν παροντων αὐτῷ τῶν μύγων, τὰ γὰρ ἱερὰ ὑπ'
 ἐκείνοις δρᾶται, καλέσας δὲ αὐτῶν ἕνα "ἦκει," ἔφη,
 "το ἐνύπνιοι, ὃ διηγουμένη σοι τήμερον ἐπισκο-
 πουμένῳ με ἐν τῇ εὐνῇ." ὅναρ δὲ ἄρα τῷ βασιλεῖ
 τοιοῦτον ἀφῆκτο ἔδουκε Ἄρταξέρξης εἶναι ὃ τοῦ
 Ξέρξου καὶ μεθεστηκέναι ἐς ἐκεῖνον τὸ εἶδος,
 περιδεῶς τε εἶχε, μὴ ἐν μεταβολὴν ἤδη τὰ πρίω-
 ματα ἦκη αὐτῷ, ἐν τούτῳ ἐξηγουμένη τι με-
 τασβολὴν τοῦ εἶδους ἀπεὶ δὲ ἤκουσεν Ἑλληνί τε
 καὶ σοφοὶ εἶναι τὸν ἤκοντα, ἐσθλῆσαι αὐτὸν. Ἡεμι-
 στοκλῆς ὁ Ἀθηναῖος, ὃς ἀπὸ Ἑλλήνων ποτὲ ἦκων
 ξυνηγένετο τῷ Ἄρταξέρξει καὶ πολλοῦ ἄξιον
 ἐκεῖνόν τε ἐποίησεν ἑαυτὸν τε πειρέσχετο καὶ
 προτείνας τὴν δεξὶν "κύλει," ἔφη, "καὶ γὰρ ἡ
 καὶ ἀπὸ τοῦ καλλίστου ἄρξαιτο ξυμβυσας τε καὶ
 ξυναυξόμενος."

XXX

CAP.
XXX

Εἰσῆει μὲν δὴ παραπεμπόμενος ὑπὸ πλειονων,
 τουτὶ γὰρ ᾤοντο καὶ τῷ βασιλεῖ χαρίζεσθαι μα-
 θοντες ὡς χαιραὶ ἀφυγμένῳ, διῶν δὲ ἐς τὰ βασίλεια
 οὐ διεβλεψεν ἐς οὐδὲν τῶν θαυματομενων, ἀλλ'
 ὥσπερ ὁδοιπορῶν διηει αὐτα, καὶ καλέσας τὸν
 Δάμιν "ἦροι με," ἔφη, "πρώην, ὃ τι ὄνομα ἦν τῇ
 Παιμφύλῳ γυναικί, ἣ δὴ Σαπφοῖ τε ὁμιλῆσαι

LIFE OF APOLLONIUS, BOOK I

XXIX

WHEN these tidings were brought to the king, he happened to be sacrificing in company with the Magi, for religious rites are performed under the supervision. And he called one of them and said "The dream is come true, which I narrated to you to-day when you visited me in my bed." Now the dream which the king had dreamed was as follows, he thought that he was Artaxerxes the son of Xerxes, and that he had altered and assumed the latter's form, and he was very much afraid lest some change should come over the face of his affairs, for so he interpreted his change of appearance. But when he heard that it was a Hellenic, and a wise man that had come, he remembered about Themistocles of Athens, who had once come from Greece and had lived with Artaxerxes, and had not only held the king in singular esteem, but had made himself equally esteemed by him. So he held out his right hand and said "Call him in, for it will make the best of beginnings, if he will join with me in my sacrifice and prayer."

CHAP.
XXIX
The king welcoming him as a new friend
Themistocles

XXX

ACCOMPANIED Apollonius entered escorted by a number of people, for they had learnt that the king was pleased with the new comer and thought that this would gratify him, but as he passed into the palace he did not notice at anything that others admired, but he passed them by as if he was still travelling along the high-road, and calling Damas to him he said "You asked me yesterday what

CHAP.
XXX
Apollonius favourable to the Persian splendours

CAP.
XXX

λέγεται καὶ τοὺς ὕμνους, οὓς ἐς τὴν Ἀρτεμιν τὴν Περγαίαν ἔδουσι, ξυμβεῖναι τοῖς Λιολέων τε καὶ Παμφύλων τρόπον." "ἡρόμην," ἔφη, "τὸ δὲ ὄνομα οὐκ εἶπας." "οὐκ, ὦ χρηστέ, εἶπον, ἀλλ' ἐξηγουμην σοι τοὺς νόμους τῶν ὕμνων καὶ τὰ ὀνόματα, καὶ ὅπη τὰ Λιολέων ἐς τὸ ἀκρότατόν τε καὶ τὸ ἴδιον Παμφύλων παρήλλαξε· πρὸς ἄλλω μετὰ ταῦτα ἐγενόμεθα, καὶ οὐκέτ' ἤρουν με περὶ τοῦ ὀνόματος· καλεῖται τοίνυν ἡ σοφὴ αὕτη Δαμοφύλη, καὶ λέγεται τὸν Σαυφοῦς τρόπον παρθένους τε ὁμολητρίας κτήσασθαι ποιήματί τε ξυμβεῖναι τὰ μὲν ἐρωτικά, τὰ δὲ ὕμνους. τί τοι ἐς τὴν Ἀρτεμιν καὶ παρῶδῃται αὕτῃ καὶ ἀπὸ τῶν Σαυφῶων ᾗσται;" ὅσον μὲν δὴ ἀπαῖχε τοῦ ἐκπεπλήχθαι βασιλέα τε καὶ ὄγκον, ἐδήλου τῷ μηδὲ ὀφθαλμῶν ἄξια ἡγεῖσθαι τὰ τοιαῦτα, ἀλλὰ ἐτέρων πέρι διαλέγεσθαι κίκαῖνα δήπου οὐχ ἡγεῖσθαι ὀρᾶν.

XXXI

CAP.
XXXI

Προιδὼν δὲ ὁ βασιλεὺς προσιδόντα, καὶ γάρ τι καὶ μῆκος ἢ τοῦ ἱεροῦ αὐλῇ εἶχε, διελεύλησέ τε πρὸς τοὺς ἐγγύς, οἷον ἀναγινωσκῶν τὸν ἄνδρα, πλησίον τε ἤδη γιγνομένου μέγα ἀναβοήσας, "οὗτος," ἔφη, "ὁ Ἀπολλώνιος, ὃν Μεγαβάρτης ὁ

LIFE OF APOLLONIUS, BOOK I

was the name of the Pamphylian woman who is said to have been intimate with Sappho, and to have composed the hymns which they sing in honour of Artemis of Perga, in the Aeolian and Pamphylian modes." "Yes, I did ask you," said Damis, "but you did not tell me her name." "I did not tell you it, my good fellow, but I explained to you about the keys in which the hymns are written, and I told you their names, and how the Aeolian strains were altered into the highest key of all, that which is peculiar to the Pamphylians. After that we turned to another subject, for you did not ask me again about the name of the lady. Well, she is called,—this clever lady is,—Damophyle, and she is said, like Sappho, to have had girl friends and to have composed poems, some of which were love-songs and others hymns. The particular hymn to Artemis was composed by her, and has been sung by the following of Sappho." How far then he was from being astonished at the king and his pomp and ceremony, he showed by the fact that he did not think such things worth looking at, but went on talking about other things, as if he did not think the palace worth a glance

XXXI

Now the king caught sight of him approaching, for the vestibule of the Temple was of considerable length, and insisted to those by him that he recognised the sage, and when he came still nearer he cried out with a loud voice and said. "This is Apollonius, whom Megabates, my brother, said he

CHAP.
XXY

CHAP.
XXXI
Returns to attend the king's sacrifice of a horse

CAP XXXI ἑμὸς ἀδελφὸς ἰδεῖν ἐν Ἀντιοχείᾳ φησὶ θαυμαζό-
 μένῳ τε καὶ προσκυνούμενον ὑπὸ τῶν σπουδαίων,
 καὶ ἀπεξωγράφησέ μοι τότε τοιοῦτον αὐτόν,
 ὑποῖος ἦκει." προσελθόντα δὲ καὶ ἰσπασίμενον
 προσεῖπέ τε ὁ βασιλεὺς φωνῇ Ἰλλυδί, καὶ δι-
 ἐκέλευσε θυεῖν μετ' αὐτοῦ λευκὸν δὲ ἄρα ἵππου
 τῶν σφόδρα Νισαίων καταθυσεῖν ἔμελλε τῷ
 Ἡλίῳ φαλαροῖς κοσμήσας, ὥσπερ ἐς πομπήν,
 ὁ δ' ὑπολαβὼν "σὺ μὲν, ὦ βασιλεῦ, θύε," ἔφη,
 "τον σαντοῦ τρίπαι, ἐμοὶ δὲ ξυγχώρησον θῦσαι
 τὸν ἑμαυτοῦ" καὶ δραξίμενος τοῦ λιβανωτοῦ,
 "Ἡλιε," ἔφη, "πέμπε με εφ' ὅσῃ τῇς γῆς ἐμὴ
 τε καὶ σοι δοκεῖ, καὶ γυγνώσκωμι ἄνδρας ἰγαθοὺς,
 φαῦλους δὲ μήτε ἐγὼ μάθοιμι μήτε ἐμε φαῦλοι." καὶ
 εἰπων ταῦτα τὸν λιβανωτὸν ἐς τὸ πῦρ ἤκει,
 ἐπισκεψάμενος δὲ αὐτὸ ὅπῃ διακρίσσεται καὶ ὅπῃ
 θολοῦται, καὶ ὁπόσαις κορυφαῖς ἔττει, καὶ ποι καὶ
 ἐφαπτόμενος τοῦ πυρὸς, ὅπῃ εὐσημῶν τε καὶ
 καθαρὸν φαίνεται "θύε," ἔφη "λοιπὸν, ὦ βασιλεῦ,
 κατὰ τὰ σαντοῦ πάτρια, τὰ γὰρ πατρια τὰμὰ
 τοιαῦτα."

XXXII

CAP XXXII Καὶ ἀνεχώρησε τῆς θυσίας, ὡς μὴ κοινοῖν τοῦ
 αἵματος. μετὰ δὲ τὴν θυσίαν προσῆλθε καὶ "ὦ
 βασιλεῦ," ἔφη, "τὴν φωνὴν τὴν Ἰλλυίδα πᾶσαν
 γυγνώσκεις, ἢ σμικρὰ αὐτῆς ὑπὲρ τοῦ εὐεμβάλου
 ἴσως καὶ τοῦ μη ἀηδὲς δοκεῖν, εἴ τις ἀφίκοιτο
 88

LIFE OF APOLLONIUS, BOOK I

saw in Antioch, the admired and respected of serious people, and he depicted him to me at that time just such a man as now comes to us." And when Apollonius approached and saluted him, the king addressed him in the Greek language and invited him to sacrifice with him, and it chanced that he was on the point of sacrificing to the Sun as a victim a horse of the true Nisæan breed, which he had adorned with trappings as if for a triumphal procession. But Apollonius replied "Do you, O king, go on with your sacrifice, in your own way, but permit me to sacrifice in mine. And he took up a handful of frankincense and said, "O thou Sun, send me as far over the earth as is my pleasure and thine, and may I make the acquaintance of good men, but never hear anything of bad ones, nor they of me. And with these words he threw the frankincense into the fire, and watched to see how the smoke of it curled upwards and how it grew tall, and in how many points it shot up, and in a manner he caught the meaning of the fire, and watched how it appeared of good omen and pure. Then he said "Now, O king, go on with your sacrifice in accordance with your own traditions, for my traditions are such as you see."

CHAP.
XXXI

XXXII

AND he quitted the scene of sacrifice in order not to be present at the shedding of blood. But after the sacrifice was over he approached and said - "O king, do you know the Greek tongue thoroughly, or have you a smattering of it perhaps, in order to be able to express yourself and appear polite in

CHAP.
XXXII
Expounds
his self
discussing
to the king

CAP. XXXII "Ελλην;" "πάσαν," εἶπεν, "ἴσα τῇ ἐγχωρίῳ
 ταύτῃ, καὶ λέγε ὃ τι βούλει, διὰ τοῦτο γάρ πον
 ἐρωτᾷς." "διὰ τοῦτο," ἔφη, "καὶ ἄκουε· ἡ μὲν
 ὁρμή μοι τῆς ἀποδημίας Ἰνδοί εἰσι, παρελθεῖν δὲ
 οὐδ' ὑμᾶς ἐβουλήθην, σέ τε ἀκούων ἄνδρα, οἷον ἐξ
 δυνυχος ἤδη ὁρῶ, σοφίαν τε, ἥπερ ὑμῖν ἐστὶν
 ἐπιχωριος μελετωμένη μέγας ἀνδράσι, κατιδεῖν
 δεόμενος, εἰ τὰ θεῖα, ὡς λέγονται, σοφοί εἰσι·
 σοφία δὲ ἐμοὶ Πυθαγόρου Σαμίου ἀνδρὸς ὃς θεοῦς
 τε θεραπεύειν ὡδὲ με ἐδιδίξατο. καὶ ξυνιέναι σφῶν
 ὁρωμένων τε καὶ οὐχ ὁρωμένων, φοιτῶν τε ἐν
 διάλεξιν θεῶν, καὶ γηέωφ τοῦτῳ ἐρίω ἐστῆλθαι,
 οὐ γὰρ προβάτου ἐπέχθη, ἀλλ' ἀκήρατος ἀκηρά-
 των φύεται, ὕδατός τε καὶ γῆς δῶρα, ὀθόνη καὶ
 αὐτὸ δὲ τὸ ἄνετον τῆς κόμης ἐκ Πυθαγόρου ἐπή-
 σκησα, καὶ τὸ καθαρεῖν ξύρου βορᾶς ἐκ τῆς
 ἐκείνου μοι σοφίας ἦκει. ξυμπότης μὲν δὴ καὶ
 κοινωνὸς ῥαστώνης ἢ τρυφῆς οὐτ' ἂν σοι γενοίμην
 οὐτ' ἂν ἐτέρῳ οὐδενί, φροντίδων δὲ ἀπόρων τε καὶ
 δυσσευρέτων δοῖην ἂν λύσεις, οὐ γιγνώσκων τὰ
 πρακτέα μόνον, ἀλλὰ καὶ προγυγνώσκων." ταῦτα
 ὁ Δάμις μὲν διαλεχθῆναί φησι τὸν ἄνδρα, Ἀπολ-
 λώνιος δὲ ἐπιστολὴν αὐτὰ πεποίηται, πολλὰ δὲ
 καὶ ἄλλα τῶν ἑαυτῷ ἐς διάλεξιν εἰρημένων ἐς
 ἐπιστολὰς ἀνετυπώσατο.

LIFE OF APOLLONIUS, BOOK I

case any Greek arrives?" "I know it thoroughly," replied the king "as well as I do my native language, so say you what you like, for this I suppose is the reason why you put the question to me." "It was my reason," said the other, "so listen. The goal of my voyage is India, but I had no intention of passing you by, for I heard that you were such a man as from a slight acquaintance I already perceive you to be, and was desirous also of examining the wisdom which is indigenous among you and is cultivated by the Magi and of finding out whether they are such wise theologians as they are reported to be. Now my own system of wisdom is that of Pythagoras a man of senses, who taught me to worship the gods in the way you see, and to be aware of them whether they are seen or not seen, and to be frequent in my converse with them, and to dress myself in this kind of wool, for it was never worn by sheep but is the spontaneous product of apertum parentis the gift of water and of earth, namely linen. And the very fashion of letting my hair grow long I have learnt from Pythagoras as part of his discipline, and also it is a result of his wisdom that I keep myself pure from an unmanly food. I cannot therefore become a sister for you or for anybody else a companion in drinking or an associate in idleness and luxury, but if you have problems of conduct that are difficult and hard to settle I will furnish you with solutions, for I not only know matters of practice and duty but I even know them beforehand. Such was the conversation which Demas declares the sage to have held, and Apollonius himself composed a letter containing them, and has sketched out in his epistles much else of what he said in conversation.

CHAP.
XXII

CAP.
XXIII.

Ἐπεὶ δὲ χαίρειν ὁ βασιλεὺς ἔφη καὶ ἀγύλλεσθαι ἤκοντι μᾶλλον, ἢ εἰ τὰ Περσῶν καὶ Ἰνδῶν πρὸς τοῖς οὖσιν αὐτῷ ἔκτησατο, ξένον τε ποιείσθαι καὶ κοινωνὸν τῆς βασιλείου στέγης, "εἰ ἔγω σε, ὦ βασιλεῦ," εἶπεν, "ἐς πατρίδα τὴν ἐμὴν Τύανα ἤκοντα ἡξίουν οἰκεῖν οὐ ἔγω, οἰκῆσαι ἂν ἤρατ," "μὰ Δι'," εἶπεν, "εἰ μὴ τασαύτην γε οἰκίαν οἰκήσεις ἐμελλον ὀπύσῃν δορυφοροῦνς τε καὶ σωματοφύλακας ἔμους αὐτόν τε ἔμε λαμπρῶν δέξιμθαι." "ὁ αὐτὸς οὖν," ἔφη, "καὶ παρ' ἐμοῦ λύγος· εἰ γὰρ ὑπὲρ ἑμαυτὸν οἰκήσω, πονηρῶς βιαιτησομαι, το γὰρ ὑπερβᾶλλον λυπεῖ τοὺς σοφοὺς μᾶλλον ἢ ὑμᾶς τὸ ἐλλείπων· ξενίζετω με οὖν ἰδιώτης ἔχων ὅποσα ἐγώ, σοι δὲ ἐγὼ ξυνέσομαι ὅπουσα βοῖλαι." ξυνεχωρεῖ ὁ βασιλεὺς, ὥς μὴ ἰηδὲς τι αὐτῷ λάβοι πρυγας, καὶ ᾤκησε παρ' ἀνδρὶ Παβυλωνίῳ χρηστῷ τε καὶ ἄλλως γενναίῳ. δειπνοῦντι δὲ ἤδη εὐνούχας ἐφίσταται τῶν τὰς ἀγγελίας διαφερόντων, καὶ προσειπὼν τὸν ἄνδρα "βασιλεὺς," ἔφη, "δωρεῖται σε δέκα δωρεαῖς καὶ ποιεῖται κυρίον τοῦ ἐπαγγεῖλαι αὐτας, δεῖται δὲ σου μὴ μικρὰ αἰτῆσαι, μεγαλοφροσύνην γὰρ ἐνδείξασθαι σοί τε καὶ ἡμῖν βουλευται." ἐπαινέσας δὲ τὴν ἐπαγγελίαν "πότε οὖν χρὴ αἰτεῖν," ἤρατο, ὁ δὲ "αὔριον," ἔφη, καὶ ἅμα ἐφώτησε παρὰ πάντας τοὺς βασιλέως

LIFE OF APOLLONIUS, BOOK I

XXXIII

SINCE the king said that he was more pleased and delighted with his arrival than if he had added to his own possessions the wealth of Persia and India, and added that Apollonius must be his guest and share with him the royal roof, A schistus remarked

"Supposing, O king that you came to my country of Lyana and I invited you to live where I live, would you care to do so?" "Why not," answered the king, "unless I had a house to live in that was big enough to accommodate not only my escort and baggage-guard, but myself as well, in a handsome manner." "Then," said the other, "I may use the same argument to you, for I am housed above my rank, I live at ease, for equitatively I stretch wide out more than I have my necessities you. Let me therefore be entertained by some private person who has the same means as myself and I will visit with you as often as you like." The king concurred this point, lest he should be betrayed into doing anything that might annoy him, and Apollonius took up his quarters with a gentleman of Baoyon of good character and besides high minded. But before he had finished dinner one of the eunuchs who carry messages presented himself and addressed him thus: "The king," he said, "bestows upon you ten presents and leaves you free to name them, but he is anxious that you should not ask for small trifles, for he wishes to exhibit to you and to us his generosity." Apollonius commended the message, and asked, "Then when am I to ask for them?" And the messenger replied, "To-morrow, and at once went off to all the king's friends and kinsmen

CHAP.
XXXIII

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CAP
XXIII

φίλους τε καὶ ξυγγενεῖς, παρῆναι καλεῶν αἰτοῦντι καὶ τιμωμένῳ τῷ ἀνδρί. φησι δὲ ὁ Δάμις ξυνιέναι μὲν, ὅτι μηδὲν αἰτήσοι, τὸν τε τροπον αὐτοῦ καθεωρακώς καὶ εἰδὼς εὐχόμενον τοῖς θεοῖς εὐχὴν τοιαυτήν "ὦ θεοί, δοιῖτε μοι μικρὰ ἔχειν καὶ δεῖσθαι μηδενός" ἐφειστηκότα μεντοὶ ὁρῶν καὶ ἐνθυμουμένῳ ὁμοίον οἶσθαι ὡς αἰτήσοι μιν, βασανίζοι δέ, ὃ τι μάλλει αἰτήσῃν. ὁ δὲ ἔσπερας ἤδη "ὦ Δάμι," ἔφη, "θεωρῶ πρὸς ἑμαυτόν, ἐξ ὅτου ποτὲ οἱ βιρβαροὶ τοὺς εὐνοῦχους σωφρονὰς ἰργοῦνται καὶ ἐν ταῖς γυναικωνιτίδαις ἐσώγονται" "ἀλλὰ τοῦτο," ἔφη, "ὦ Ἀπυλλωνιε, καὶ παιδὶ δῆλον· ἐπειδὴ γὰρ ἡ τομὴ τὸ ἀφροδισιαζειν ἀφαιρεῖται σφᾶς, ἰνεῖνται σφισιν αἱ γυναικωνιτίδες, κὰν ξυγκαθεύδειν ταῖς γυναίξει βουλῶνται" "τὸ δὲ ἐράν," εἶπεν, "ἢ τὸ ξυγγίγνεσθαι γυναιξὶν ἐκτετμήσθαι αὐτοὺς οἶσι," "ἄμφω," ἔφη, "εἰ γὰρ σβισθείη τὸ μορίον ὑφ' οὗ διοιστρεῖται τὸ σῶμα, οὐδ' ἂν τὸ ἐράν ἐπέλθοι οὐδενι" ὁ δὲ βραχὺ ἐπισχων "αὖριον," ἔφη, "ὦ Δάμι, μάθοις ἂν, ὅτι καὶ εὐνοῦχοι ἐρώσι καὶ τὸ ἐπιθυμητικόν, ὅπερ ἐσώγονται διὰ τῶν ὀφθαλμῶν, οὐκ ἰπομαραίνεται σφῶν, ἀλλ' ἐμμένει θερμὸν τε καὶ ζῶπυρον, δεῖ γὰρ τι περιπεσεῖν, ὃ τον σὸν ἐλάγξει λόγον. εἰ δὲ καὶ τέχνη τις ἦν ἀνθρωπεῖα τυραννός τε καὶ δυνατὴ τὰ τοιαῦτα ἐξωθεῖν τῆς γνώμης, οὐκ ἂν μοι δοκῶ τοὺς εὐνοῦχους ποτὲ ἐς τὰ τῶν σωφρονούντων ἤθη προσγράψαι, κατηναγκασμένους τὴν

LIFE OF APOLLONIUS, BOOK I

and bade them be present when the sage should prefer his demand and receive the honour. But Damis says that he expected him to ask for nothing, because he had studied his character and knew that he offered to the gods the following prayer: "O ye gods, grant unto me to have little and to want nothing." However, as he saw him much pre-occupied and, as it were, brooding, he determined that he was going to ask and was anxiously turning over in his mind, what he should ask. But at eventide "Damis," said Apollonius, "I am thinking over with myself the question of why the barbarians have regarded eunuchs as men sufficiently chaste to be allowed the free entry of the women's apartments." "But," answered the other, "O Apollonius, is a child could tell you. For inasmuch as the operation has deprived them of the faculty, they are freely admitted into those apartments, no matter how far their wives may go." "But do you suppose the operation has removed their desire or the further aptitude?" "Both," replied Damis, "for if you extinguish in a man the urinary member that lashes the soul to madness, the fit of passion will come on him no more." After a brief pause, Apollonius said: "To-morrow, Damis, you shall learn that even eunuchs are liable to fall in love, and that the desire which is contracted through the eyes is not extinguished in them, but abides alive and ready to burst into a flame, for that will occur which will refute your opinion. And even if there were really any human art of such tyrannic force that it could expel such feelings from the heart, I do not see how we could ever attribute to them any chastity of character, seeing that they would have

CAP.
XXXII σωφροσύνην καὶ βιάω τεχνη ἐς τὸ μὴ ἐρᾶν
 ἡγμένους σωφροσύνη γὰρ το ὀρεγόμενόν τε καὶ
 ὀρμῶντα μὴ ἡττᾶσθαι ἀφροδισίων, ἀλλ' ἀπέχεσθαι
 καὶ κρείττω φαίνεσθαι τῆς λύττης ταύτης." ὑπολαβὼν οὖν ὁ Διμς "ταῦτα μὲν καὶ αὐθις
 ἐπισκεψόμεθα," ἔφη, "ὦ Ἀπολλώνιε, ἃ δέ χρὴ
 ἀποκρινασθαι αὐριον πρὸς τὴν τοῦ βασιλέως
 ἐπαγγελίαν λαμπρὰν οὖσαν διεσκέφθαι προσήκει.
 αἰτήσεις μὲν γὰρ ἴσως οὐδέν, τὸ δ' ὅπως ἂν μὴ
 ἄλλω, φασί, τύφῳ παραιτεῖσθαι δοκοῖης, ἥπερ ἂν
 ὁ βασιλεὺς διδῶ, ταῦτο ἔρα καὶ φυλίττοι αὐτό.
 ὁρῶν οἱ τῆς γῆς εἰ καὶ ὅτι ἐπ' αὐτῷ κείμεθα. δεῖ
 δὲ φυλάττεσθαι διαβολάς, ὡς ὑπερουφια χρώμενοι,
 γιγνώσκειν τε ὡς νῦν μὲν ἐφοδιά ἐστιν ἡμῖν ὑπόσα
 ἐς Ἰνδοὺς πέμψαι, ἐπαμιοῦσι δὲ ἐκείθεν οὐτ' ἂν
 ἀποχρήσαι ταῦτα, γένοιτο δὲ οὐκ ἂν ἕτερα."

XXXIV

CAP.
XXXIV Καὶ τοιαῦτα ὑπέβαλπεν αὐτὸν τέχνη, μὴ ἀπαξιῶ-
 σαι λαβεῖν, ὃ τε διδοίη, ὁ δὲ Ἀπολλώνιος ὥσπερ
 ξυλλαμβάνων αὐτῷ τοῦ λόγου "παραδειγμάτων
 δέ," εἶπεν, "ὦ Δίμι, ἀμελήσεις, ἐν οἷς ἐστιν, ὡς
 Αἰσχίνης μὲν ο τοῦ Λυσανίου παρὰ Διονύσιον ἐς
 Σικελίαν ὑπὲρ χρημάτων ὄχετο. Πλάτων δὲ τρεῖς
 ἀναμετρήσαι λέγεται τὴν Χάρυβδιν ὑπὲρ πλουτοῦ
 Σικελικοῦ. Ἀρίστιππος δὲ ὁ Κυρηναῖος καὶ Ἰνδίκων
 ὁ ἐκ Κυζίκου καὶ Φύτων, ὅτ' ἔφενγεν, ὁ Ῥηγῖνος,

LIFE OF APOLLONIUS, BOOK I

no choice having been by sheer force and artificially deprived of the faculty of falling in love. For chastity consists in not yielding to passion when the longing and impulse is felt, and in the abstinence which rises superior to this form of madness." Accordingly Damis answered and said "Here is a thing that we will examine another time, O Apollonius, but we had better consider now what answer you can make to-morrow to the king's magnificent offer. For you will perhaps ask for nothing at all, but you should be careful and be on your guard lest you should seem to decline any gift the king may offer, as they say, out of mere empty pride, for you see the land that you are in and that we are wholly in its power. And you must be on your guard against the accusation of treating him with contempt, and understand, that although we have sufficient means to carry us to India yet what we have will not be sufficient to bring us back thence, and we have no other supply to fall back upon."

XXXIV

AND by such devices he tried to wheedle Apollonius into not refusing to take anything he might be offered, but Apollonius by way of assisting him in his argument, said "But, O Damis, are you not going to give me some examples? Let me supply you with some. Aeschines the son of Lysanias, went off to Dionysius in Sicily in quest of money, and Plato is said thrice to have traversed Charybdis in quest of the wealth of Sicily, and Aristippus of Cyrene, and Helicon of Cyzicus, and Phytion of Rhegium, when he was in

CHAP.
XXXIV
Refuses
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CAP.
XXIV

οὕτω τι ἐκ τῶν Διονυσίου κατέδυσαν θησαυρούς,
ὥς μογίς ἀνασχεῖν ἐκείθεν. καὶ μὴν καὶ τὸν
Κνιδιον φασιν Εὐδοξόν, ἐκ Λίγυπτόν ποτε ἰφικό-
μανον, ὑπὲρ χρημάτων τε υμολογεῖν ἤκειν καὶ
διαλέγεσθαι τῷ βασιλεῖ ὑπὲρ τούτου, καὶ ἵνα μὴ
πλείους διαβιῇ, Σπενσιππον τὸν Ἀθηναῖον
οὕτω τι τρασιχρημάτων γενέσθαι φασίν, ὥς ἐπὶ
τὸν Κασανδρὸν γαμον ἐκ Μακεδονίαν κωμῶσαι
ποιήματα ψυχρὰ ξυνθέντα, καὶ δημοσίᾳ ταῦθ'
ὑπὲρ χρημάτων ἄσαι ἐγὼ δὲ ἡγοῦμαι, ὦ Δαμι-
τον ἄνδρα τὸν σοφὸν πλείω κινδυνεύειν ἢ οἱ πλεον-
τές τε καὶ ξυν ὅπλοις μαχόμενοι, φθονοὶ γὰρ ἐπ'
αὐτὸν στείχει, καὶ σιωπῶντα καὶ φθεγγομένου,
καὶ ξυντείνοντα καὶ ἀνέντα, κὰν παρέλθῃ τι
κὰν προσέλθῃ τῷ, κὰν προσειπῇ κὰν μὴ προσειπῇ.
δαί δὲ πεφραχθαι τὸν ἄνδρα, γινώσκειν τε ὥς
ἀργίας μὲν ἡττηθεὶς ὁ σοφὸς ἢ χολῆς ἢ ἔρωτος
ἢ φιλοποσίας, ἢ ετοιμότερον τι τοῦ καιροῦ πριξας,
ἴσως ἂν καὶ ξυγγνωμὴν φερόιτο, χρημασι δὲ υπο-
θείς ἑαυτοῦ οὗτ' ὅν ξυγγνωσκαιτο καὶ μισοῖτ'
ἂν, ὥς ὁμοῦ πάσας κακίας συνειληφώς μὴ γὰρ
ἂν ἡττηθῆναι χρημάτων αὐτόν, εἰ μὴ γαστρος
ἡττητὰ καὶ ἀμπεχούης καὶ οἶνον καὶ τοῦ ἐς
ἑταίρας φέρεσθαι συ δ' ἴσως ἡγῇ τὸ ἐν Βαβυλώνι
ἀμαρτεῖν ἡττον εἶναι τοῦ Ἀθηνησιν ἢ Ὀλυμ-
πιασιν ἢ Πυθοῖ, καὶ οὐκ ἐνθυμῇ ὅτι σοφῷ ἀνδρὶ
Ἑλλὰς πάντα, καὶ οὐδὲν ἔρημον ἢ βαρβαρον
χωρίον οὔτε ἡγησεται ὁ σοφὸς οὔτε νομίζει, ζῶν
γε ὑπὸ τοῖς τῆς ἀρετῆς ὀφθαλμοῖς, καὶ βλέπει

LIFE OF APOLLONIUS, BOOK I

exile buried their money so deep in the treasures CHAP.
XXIV
 houses of Demetrius, that they could barely tear
 themselves away. Moreover they tell of how
 Ptolemy of Cydnus once arrived in Egypt and
 both admitted that he had come there in quest
 of money, and conversed with the king about
 the matter. And not to take away more characters,
 they say that Sponopius, the Athenian, was so fond
 of money, that he recited funeral songs when he
 reached Macedonia, in honour of Cassander's marriage,
 which were tragic compositions, and that he sang
 these songs to pass for the sake of money. Well I
 think, O Demetrius, that a wise man runs more risk
 than do authors and actors in action, for every is ever
 asking him whether he holds his tongue or speaks,
 whether he exists to himself or is idle, whether he
 passes by without or takes care to visit anyone,
 whether he addresses others or neglects to address
 them. And so a man must first learn to be under-
 stand that a wise man who yields to laziness or anger
 or passion, or love of drink or who resorts to any other
 action prompted by impulse and inopportune will
 probably find his fault condoned, but if he stoops to
 greed he will not be pardoned but render himself
 odious as a continuation of all vices at once. For
 surely they will not allow that he could be the slave
 of money, unless he was already the slave of his
 stomach or of fine raiment or of wine or of riotous
 living. But you perhaps imagine that it is a lesser
 thing to go wrong in Babylon than to go wrong at
 Athens or at the Olympic or Pythian games, and
 you do not reflect that a wise man finds Hellas
 everywhere and that a sage will not regard or
 consider any place to be a desert or unvirtuous,

μὲν ὀλίγους τῶν ἀνθρώπων, μυρίοις δ' ὄμμασιν αὐτὸς ὁρᾶται. εἰ δὲ καὶ ἀθλητῇ ξυνῆσθα τούτων τινί, ὦ Δαμι, οἷ παλαίειν τε καὶ παγκρατιύζειν ἰσκούσιν, ἄρα ἂν ἤξιους αὐτόν, εἰ μὲν Ὀλύμπια ἀγωνίζοιτο καὶ ἐς Ἀρκαδίαν ἴοι, γενναῖόν τε καὶ ἀγαθὸν εἶναι, καὶ νῆ Δί', εἰ Πύθια ἀγοίτο ἢ Νέμεα, ἐπιμελεῖσθαι τοῦ σώματος, ἐπειδὴ φανεροὶ αἱ ἀγῶνες καὶ τὰ σταδία ἐν σπουδαίῳ τῆς Ἑλλάδος, εἰ δὲ θυοὶ Φίλιππος Ὀλύμπια πόλεις ἤρηκως, ἢ ὁ τούτου παῖς Ἀλέξανδρος ἐπὶ ταῖς ἑαυτοῦ νίκαις ἀγῶνα ἄγοι, χεῖρον ἤδη παρασκευίζειν τὸ σῶμα καὶ μὴ φιλονίκως ἔχειν, ἐπειδὴ ἐν Ὀλύμπῳ ἀγωνιεῖται ἢ Μακεδονίᾳ ἢ Αἰγύπτῳ, ἀλλὰ μὴ ἐν Ἑλλάσι καὶ σταδίοις τοῖς ἐκεί, " ὑπὸ μὲν δὴ τῶν λόγων τούτων ὁ Δάμις οὕτω διατεθῆναι φησιν, ὥς ξυγκαλίνεσθαι τε ἐφ' οἷς αὐτὸν εἰρηκῶς ἔτυχε, παραιτεῖσθαι τε τὸν Ἀπολλώνιον ξυγγνώμην αὐτῷ ἔχειν, εἰ μήπω καταγενοικῶς αὐτόν ἐς ξυμβουλίαν τε καὶ πειθῶ τοιαύτην ὥρμησεν. ὁ δὲ ἀναλαμβίνων αὐτόν " θάρρει," ἔφη, " οὐ γὰρ ἐπίπληξι ποιούμενος, ἀλλὰ τοῦμόν ἱπογράφων σοι ταῦτα εἶποι."

LIFE OF APOLLONIUS, BOOK I

because he, at any rate, lives under the eye of virtue and although he only sees a few men yet he is himself looked at by ten thousand eyes. Now if you came across an athlete, Daima, one of those who practise and train themselves in wrestling and boxing, sure y you would require him in case he were contending in the Olympic games or went to Arcadia to be both noble in character and good, nay more, if the Pythian or Nemean contest were going on, you would require him to take care of his physique, because these arenas and race-courses are well known and hold in respect by Hellas. would you then, if Philip were sacrificing with Olympic rites after capturing certain cities, or if his son, Alexander were holding games to celebrate his victories, tell the man forthwith to neglect the training of his body and to leave off being keen to win, because the contest was to be held in Olympia or in Macedonia or in Egypt, rather than among the Hellenes and on your native race-courses? These then were the arguments by which Daima describes that he was so impressed as to blush at what he had said, and to ask Alexander to pardon him for having through imperfect acquaintance with him ventured to tender this advice, and use such arguments. But the sage caught him up and said: "Never mind, for it was not by way of rebuking and humbling you that I spoke thus, but to offer to give you some idea of my own point of view."

Ἀφικομένου δὲ τοῦ εὐνούχου καὶ καλοῦντος αὐτὸν παρὰ τὸν βασιλέα "ἠφιξομαι," εἶπεν, "επειδὴν τὰ πρὸς τοὺς θεοὺς εἰ μοι ἔχη" θύσας οὖν καὶ εὐξαμένος ἀπρηι, περιβλεπομενος τε καὶ θαυμαζομενος τοῦ σχήματος ὡς δὲ ἔσω παρῆλθε. "δίδωμι σοι," ἔφη ὁ βασιλεὺς, "δεκα δωρεάς, ἄνδρα σε ἰγούμενος οἷος οὕπω τις ἵππο Ἑλλήνων δεῦρ ἦλθεν." ὁ δὲ ὑπολαβὼν "οὐ πιασαι," εἶπεν, "ὦ βασιλεῦ, παραιτήσομαι, μὴν δέ, ἦν ἀντὶ πολλῶν δεκαδῶν αἰροῦμαι, προθύμως αἰτήσω" καὶ ἅμα τὸν περὶ τῶν ἑρετρίων διῆλθε λόγον. ἀναλαβὼν ἀπὸ τοῦ Δαίτιδος "αὐτῷ οὖν," ἔφη, "μὴ περικοπτεσθαι τοὺς ἰθλίους ταυτοὺς τῶν ὀρίων τε καὶ τοῦ λοφου, ἀλλὰ κέμειναι σφᾶς μετρον τῆς γῆς. ὁ Δαρειος ἐνόμισε δεινὸν γάρ, εἰ τῆς αὐτῶν ἐκπεσόντες μηδ' ἦν ἀντ' ἐκείνης ἔχουσιν, ἔξουσιν." ξυντιθέμενος οὖν ὁ βασιλεὺς "ἑρετριεῖς," εἶπεν, "ἐς μὲν τὴν χθες ἡμέραν ἐμοῦ τε πολέμοι καὶ πατέρων ἐμῶν ἦσαν, ἐπειδὴ ὅπλων ποτε ἔφ' ἡμᾶς ἦρξαν, καὶ παρεωρῶντο, ὥς το γένος αὐτῶν ὑφανισθεῖη, λοιπὸν δὲ φίλοι τε ἀναγεγραψονται καὶ σατραπείαι αὐτῶν ἀνὴρ ἰόγαθος, ὅς δικαιοῦσαι τὴν χθίραν. τας δὲ ἐννέα δωρεάς," ἔφη, "διὰ τί οὐ λήψῃ," "ὅτι, ὦ βασιλεῦ," εἶπεν, "οὕπω φίλους ἐνταῦθα ἐκτησαμην." ὁ αὐτός

XXXV

Now when the council arrived and summoned him before the king he said: "I will come as soon as I have duly discharged my religious duties." Answeringly he sacrificed and offered his prayer and then departed, and everyone looked at him and wondered at his bearing. And when he had come within the king said: "I present you with ten gifts because I consider you such a man as never before has come hither from Hecuba. And he answered and said: "I will not, O king, decline all your gifts, but there is one which I prefer to many tens of gifts, and for that I will most eagerly accept. And he at once told the story of the Trojans, beginning it from the time of Ilium. I ask then," he said, "that these poor people should not be driven away from their borders and from the soil, but should be left to cultivate the span of earth which Demeter allowed them: for it is very hard if they are not to be allowed to retain the land which was allotted for their own use when they were driven out of the city." The king then consented and said: "The Hætrians were not, yesterday, the enemies of myself and of my father, for they once took up arms against us, and they have been neglected in order that their race might perish; but henceforth they shall be written among my friends, and they shall have as a settler a good man who will rid their country of evil. But why," he said, "will you not accept the other nine gifts?" Because," he answered, "I have not yet, O king, made any friends."

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CAΡ
XXV δὲ οὐδενὸς δέη", "φῆσαντος" "τῶν γε τραγη-
μάτων," ἔφη, "καὶ τῶν ἄρτων, ἃ μα ἡδέως τε καὶ
λαμπρῶς ἐστὶν."

XXXVI

CAΡ
XXVI Τοιαῦτα δὴ λαλοῦντων πρὸς ἀλλήλους, κραυγὴ
τῶν βασιλείων ἐξεφοίτησεν εὐνούχων καὶ γυναι-
κῶν ἅμα εἰληπτο δὲ ἄρα εὐνοῦχός τις ἐπὶ μιᾷ
τῶν τοῦ βασιλέως παλλακῶν ξυγκατακείμενός τε
καὶ ὅποσα οἱ μοιχοὶ πράττων, καὶ ἵγην αὐτον οἱ
ἀμφὶ τῇ γυναικωνίτιν ἐπισπῶντες τῆς κόμης ὄν
δὴ ἄγονται τροπαν οἱ βασιλέως δούλοι ἐπεὶ δὲ
ὁ πρεσβύτατος τῶν εὐνούχων ἔρῶντα μὲν τῆς
γυναικος πάλαι ἡσθῆσθαι ἔφη, καὶ προειρηκέναι
οἱ μὴ προσδιαλεγέσθαι αὐτῇ, μηδὲ ἄπτεσθαι
δέρης ἢ χειρος, μηδὲ κοσμεῖν ταύτην μόνην τῶν
ἔνδον, νῦν δὲ καὶ ξυγκατακειμένου εὐρηκέναι καὶ
αὐδριζόμενον ἐπὶ τὴν γυναῖκα, ὁ μὲν Ἀπολλωνιος
ἐς τοὺς Δαμνὸν εἶδεν, ὡς δὴ τοῦ λόγου ἀποδιδευ-
μένοι, ὃς ἐφιλοσοφεῖτο αὐτοῖς περὶ τοῦ καὶ
εὐνοιχῶν τὸ ἐρᾶν εἶναι, οὗ δὲ βασιλεὺς πρὸς τοὺς
παρῶντας "ἀλλ' αἰσχρόν γε," εἶπεν, "ὦ ἄνδρες,
παρόντος ἡμῶν Ἀπολλωνίου περὶ σωφροσύνης
ἡμᾶς, ἀλλὰ μὴ τοῦτον, ἀποφαινεσθαι τι οὖν
κελευεις, Ἀπολλώνιε, παθεῖν αὐτον, "τί δὲ ἄλλο
ἢ ξῆν;" εἶπε παρὰ τὴν πάντων ἰποκρινόμενος
δόξαν ἀνευθρίας οὖν ὁ βασιλεὺς "εἴτα οὐ
πολλῶν," ἔφη, "θανάτων ἄξιος, ὑφάρπων αὐτως

LIFE OF APOLLONIUS, BOOK I

here." "And do you yourself require nothing?" CHAP XXXV
 said the king. "Yes," he said, "I need dried fruits
 and bread, for that is a repast which delights me
 and which I find magnificent."

XXXVI

WHILE they were thus conversing with one another a hubbub was heard to proceed from the palace of eunuchs and women shrieking all at once. And in fact an eunuch had been caught misbehaving with one of the royal concubines just as if he were an adulterer. The guards of the harem were now dragging him along by the hair in the way they do royal slaves. The senior of the eunuchs accordingly declared that he had long before noticed he had an affection for this particular lady, and had already forbidden him to talk to her or to touch her neck or hand, or assist her in either though he was free to wait upon all the other members of the harem, yet he had now caught him behaving as if he were the lady's lover. Apollonius thereupon glanced at Darius as if to indicate that the argument they had conducted on the point that even eunuchs fall in love was now demonstrated to be true, but the king remarked to the bystanders: "Say but it is disgraceful gentlemen, that, in the presence of Apollonius we should be enlarging on the subject of chastity rather than he. What then O Apollonius, do you urge us to do with him?" "Why, to let him live of course," answered Apollonius to the surprise of them all. Whereon the king reddened and said: "Then you do not

CAP.
XXXVI

τὴν εὐνὴν τὴν ἐμὴν," "ἀλλ' οὐχ ὑπὲρ ξυγ-
γνώμης," ἔφη, "βασιλεῦ, ταῦτα εἶπον, ἀλλ' ὑπὲρ
τιμωρίας, ἢ ἀποκναίσει αὐτόν· εἰ γὰρ ζήσεται
νοσῶν καὶ ἀδυνάτων ἀπτόμενος, καὶ μήτε σῖτα
μήτε ποτὰ ἔσται αὐτὸν μήτε θεάματα, ἃ σέ τε καὶ
τοῖς σοι συνόντας εὐφρανεῖ, πηδήσεται τε ἡ
καρδία θαμὰ ἐκθρώσκοντος τοῦ ὕπνου, ὃ δὴ
μάλιστα περὶ τοὺς ἐρῶντάς φασι γίνεσθαι, καὶ
τίς μὲν οὕτω φθόῃ τήξει αὐτόν, τίς δὲ οὕτω λεμὸς
ἐπιθρύψει τὰ σπλάγχχνα; εἰ δὲ μὴ τῶν φιλο-
ψύχων εἴη τις αὐτός, ὧ βασιλεῦ, δεῖσεται σου
ποτε καὶ ἀποκτείνει αὐτόν, ἢ εαυτὴν γε ἀποκτενεῖ,
πολλὰ ὀλοφυρόμενος τὴν παρούσαν ταύτην
ἡμέραν, ἐν ᾗ μὴ εὐθὺς ἀπέθανε." τοῦτο μὲν δὴ
τοιούτου τοῦ Ἀπολλωνίου καὶ οὕτω σοφόν τε καὶ
ἡμερον, ἐφ' ᾧ ὁ βασιλεὺς ἀνῆκε τὸν θάνατον τῷ
συνούχῳ.

XXXVII

CAP.
XXXVII

Μέλλων δέ ποτε πρὸς θήρα γίνεσθαι τῶν ἐν
τοῖς παραδείσοις θηρίων, ἐς οὓς λέοντες τε ὑπὸ
κεινται τοῖς βαρβάροις καὶ ἄρκτοι καὶ παρδαῖς,
ἡξίου τὸν Ἀπολλώνιον παρατυχεῖν οἱ θηρώντι, ὃ
δὲ "ἐκλέλῃσαι, ὦ βασιλεῦ," ἔφη, "ὅτι μηδὲ
θύοντί σοι παρατυγχάνω, καὶ ἄλλως οὐχ ἡδὺν
θηρίοις βεβασσανισμένοις καὶ παρα τὴν φύσιν τὴν
ἑαυτῶν δεδουλωμένοις ἐπιτίθεσθαι." ἐρομένου δὲ
αὐτοῦ τοῦ βασιλέως, πῶς ἂν βεβαίως καὶ

LIFE OF APOLLONIUS, BOOK I

think he deserves to die many times for thus trying to usurp my rights?' "Nay, but my answer, O king, was suggested not by any wish to condone his offence, but rather to mete out to him a punishment which will wear him out. For if he lives with this disease of impotence on him, and can never take pleasure in eating or drinking, nor in the spectacles which delight you and your companions, and if his heart will throb as he often leaps up in his sleep, as they say is particularly the case of people in love,—is there any form of consumption so wasting as this, any form of hunger so likely to enfeeble his bowels? Indeed, unless he be one of those who are ready to live at any price, he will entreat you, O king, before long even to slay him, or he will slay himself, deeply deploring that he was not put to death straight away this very day.

Such was the answer rendered on this occasion by Apollonius, one so wise and humane, that the king was moved by it to spare the life of his eunuch.

XXXVII

One day the king was going to hunt the animals in the parks in which the barbarians keep lions and bears and leopards, and he asked Apollonius to accompany him on the chase, but the latter replied "You have forgotten, O king, that I never attend you, even when you are sacrificing. And moreover, it is no pleasure to me to attack animals that have been ill-treater and enslaved in violation of their nature. And the king asking him what was the most stable and secure way of governing, Apollonius answered

CHAP.
XXVI

CHAP.
XXXVII
Apollonius
answers
the king's
question
with the
turning
over certain
frontier
villages

333V. ἀσφαλῶς ἔρχοι, "πολλοίς," ἔφη, "τιμῶν,
 πιστευων δὲ ὀλίγοις" πρεσβευόμενοι δὲ ποτε
 τοῦ τῆς Συρίας ἄρχοντος περὶ κωμῶν, οἶμαι, δύο
 προσοίκων τῇ Ζευγματι, καὶ φάσκοντος ὑπακη-
 κοῖναι μὲν αὐτὰς Ἀντιοχῷ καὶ Σελεύκῳ παλαί,
 νῦν δὲ ὑπ' αὐτῷ εἶναι Ῥωμαίοις προσηκούσας, καὶ
 τοὺς μὲν Ἀραβίους τε καὶ Ἀρμενίους μὴ ἐνοχλεῖν
 τὰς κώμας, αὐτὸν δὲ ὑπερβαίνοντα τοσαύτην γῆν
 καρποῦσθαι σφᾶς, ὥς αὐτοῦ μᾶλλον ἢ Ῥωμαίων
 οὔσας, μετασθησέμενος ὁ βασιλεὺς τοὺς πρέσβεις
 "τὰς μὲν κώμας ταύτας," ἔφη, "Ἀπολλωνία,
 ξυνεχωρησαν τοῖς ἐμοῖς προγόνοις οἱ βασιλεῖς,
 οὓς εἶπον, τροφῆς ἕνεκα τῶν θηρίων, ἃ παρ'
 ἡμῖν ἀλισκομένα φοιτᾷ ἐς τὴν ἐκείνων διὰ τοῦ
 Εὐφράτου, οἱ δ', ὥσπερ ἐκλαθομένοι τούτου
 καινῶν τε καὶ ἀδίκων ἄπτονται. τίς οὖν φαίνεται
 σοι τῆς πρεσβείας ὁ νόμος;" "μέτριος ὁ βασιλεὺς,"
 ἔφη, "καὶ ἐπεικὴς, εἰ, ἃ δύνανται καὶ ἄκοντος
 ἔχειν ἐν τῇ ἑαυτῶν ὄντα, βούλονται παρ' ἑκόντος
 εὐρίσκεισθαι μᾶλλον." προσετιθεὶ δὲ καὶ τὸ μὴ
 δεῖν ὑπὲρ κωμῶν, ὧν μείζους κέκτηνται τάχα καὶ
 ἰδιῶται, διαφέρεισθαι πρὸς Ῥωμαίους, καὶ πόλεμον
 οὐδ' ὑπὲρ μεγάλων αἵρεσθαι. νοσοῦντι δὲ τῇ
 βασιλεῖ παρῶν, τοσαῦτα τε καὶ οὕτω θεία περὶ
 ψυχῆς διεξηλθεν, ὥς τον βασιλέα ἀναπνεύσαι,
 καὶ πρὸς τοὺς παρόντας εἰπεῖν, ὅτι "Ἀπολλωνίος
 οὐκ ὑπὲρ τῆς βασιλείας μονικὴ ὑφρονιστεῖν
 εἵργασταί με, ἀλλὰ καὶ ὑπὲρ τοῦ θανάτου."

THE OF APOLLONIUS, BOOK I

To request that and settle in law. And on one occasion the governor of Syria sent a mission about the villages which I touch upon in the Bridge saying that these villages had long ago been subject to Antiochus and Seleucus but at present they were under his sons and belonged to the Romans and that whereas the Arabians and Armenians did not disturb these villages yet the king had transferred a great distance in order to expel them as if they belonged to himself rather than to the Romans. The king sent the embassy back and said that Apollonius these villages were given to our forefathers as the kings when I mentioned that they might sustain the wild animals which are taken by us in our country and sent to them across the Euphrates and they as if they had forgotten this fact were raising a party that is new and unjust. What then he now thinks are the intentions of the emperor? Apollonius replied. Your intentions. O king is moderate and fair seeing that they only desire to obtain from you with your consent, places which as they are in their territory they can easily retain without. And he added his opinion that it was a mistake to quarrel with the Romans for villages a party that probably bigger ones were owned ever by private individuals. he now said that it was a mistake to go to war even over large issues. And when the king was in he visited him and discoursed so weightily and in such a lofty strain about the soul that the king recovered and said to his courtiers that Apollonius had so wrought upon him that he now felt a contempt, not only for his kingdom but also for death.

XXXVIII

CAP.
XXXVIII

Τὴν δὲ σήραγγα τὴν ὑπὸ τῷ Εὐφράτῃ δεικνύντος αὐτῷ ποτε τοῦ βασιλέως καὶ "τί σοι φαίνεται τὸ θαῦμα," εἰπόντος, καταβάλλων τὴν τερατουργίαν ὁ Ἀπολλώνιος "θαῦμα ἂν ἦν, ὦ βασιλεῦ," ἔφη, "εἰ διὰ τοῦ ποταμοῦ βαθέες οὕτω καὶ ὑπόρου ὄντος πεζῇ ἐβαδίζετε" δείξαντος δὲ καὶ τὰ ἐν Ἐκβατάμοις τείχῃ καὶ θεῶν φύσκοντος ταῦτα εἶναι οἴκησιν "θεῶν μὲν οὐκ ἔστιν ὅλων οἴκησις," εἶπεν, "εἰ δὲ ἀνδρῶν οὐκ οἶδα ἢ γὰρ Λακεδαιμονίων, ὦ βασιλεῦ, πόλις ἀτείχιστος ᾤκισται." καὶ μὴν καὶ δίκην τινὰ δικάσαντος αὐτοῦ κώμαις καὶ μεγαλοφρονομένου πρὸς τὸν Ἀπολλώνιον, ὡς δυοῖν ἡμερῶν ἡκροαμένος εἶη τῆς δίκης "βραδεως γ'," ἔφη, "τὸ δίκαιον εὔρες." χρημάτων δὲ ἐκ τῆς ὑπηκόου φοιτησάντων ποτὲ ἀθρόων, ἀνοίξας τοὺς θησαυροὺς ἐδείκνυ τῷ ἀνδρὶ τὰ χρήματα, ὑπαγομένου αὐτὸν ἐς ἐπιθυμίαν πλουτοῦ, οὗ δὲ οὐδὲν ὢν εἶδε θαυμάσας "σοὶ ταῦτα," ἔφη, "ὦ βασιλεῦ, χρήματα, ἐμοὶ δὲ ἄχυρα" "τί ἂν οὖν," ἔφη, "πράττων καλῶς αὐτοῖς χρησαίμην," "χρῶμενος," ἔφη, "βασιλεὺς γὰρ εἰ"

XXXVIII

One day the king was showing to him the grotto under the Euphrates, and asked him what he thought of so wonderful a thing. Apollonius in answer beitted the wonder of the work and said: "It would be a real miracle, O king, if you went dry-shod through a river as deep as this and as uncertain." And when he was shown the walls of the isthmus, and was told that they were the dwelling-place of gods, he remarked: "They are not the dwelling-place of gods at all, and I am not sure that they are of men either; for O king, the inhabitants of the city of Lacedæmon do not dwell with winds, and have never fortified their city. Moreover, on one occasion the king had the idea of suit for wives's laces and was boasting to Apollonius of how he had succeeded to the one suit for two other days." "Well," said the other, "you took a mighty long time, anyhow, to find out what was just." And when the revenues from the subject country came in on one occasion in great quantities at once, the king opened his treasury and showed his wealth to the sage to induce him to take in love with wealth, but he admired nothing that he saw and said: "I'll for you, O king, represent wealth but to me it is mere chaff." "How, then," said the other, "and in what manner can I best make use of it?" "By spending it," he said, "for you are a king."

THAT
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 which

XXXIX

CAP.
XXXIX

Πολλὰ τοιαῦτα πρὸς τὸν βασιλέα εὐπὼν καὶ τυ-
χῶν αὐτοῦ προθύμου πράττειν ἃ ξυμβούλευεν, ἔτι
καὶ τῆς πρὸς τοὺς μάγους ξυνουσίας ἱκανῶς ἔχων
“ ἄγε, ὦ Δάμι,” ἔφη, “ ἐς Ἰνδοὺς ἴωμεν. οἱ μὲν γὰρ
τοῖς Λωτοφάγοις προσπλεύσαντες ἀπήγοντο τῶν
οἰκείων ἡθῶν ὑπὸ τοῦ βρωματος, ἡμεῖς δὲ μὴ γευό-
μενοί τινος τῶν ἐνταῦθα καθήμεθα πλείω χρόνον
τοῦ εἰκύτος τε καὶ ξυμμετρον.” “ καὶ μοί,” ἔφη ὁ
Δάμις, “ ὑπερδοκεῖ ταῦτα· ἐπεὶ δὲ ἐνεθυμούμην τὸν
χρόνον, ὃν ἐν τῇ λαίῳ διεσκεψώ, περιέμενον ἀνυ-
σθῆναι αὐτόν· οὐπω μὲν οὖν ἐξήκει πᾶς, ἐν αὐτὸς
γὰρ ἡμῖν ἤδη καὶ μῆνες τέτταρες· εἰ δὲ ἤδη κοι-
μοίμεθα, εὖ αἰ ἔχοι,” “ οὐδὲ ἀνήσει ἡμᾶς,” ἔφη, “ ὦ
Δάμι, ὁ βασιλεὺς προτερον ἢ τὸν ὀγδοὺν τελευτῆσαι
μῆνα· χρηστὸν γὰρ ποι ορᾷς αὐτὸν καὶ κρείττω ἢ
βαρβάρων ἄρχειν.”

XL

CAP.
XL

Ἐπεὶ δὲ ἀπαλλάττεσθαι λοιπὸν ἐδόκει καὶ
ξυνεχωρησέ ποτε ὁ βασιλεὺς ἀπέναι, ἀνεμνήσθη
τῶν δωρεῶν ὃ Ἀπολλώνιος, ἃς ἀνεβάλλετο ἕς τ'
αὐτῷ φίλοι αὐτῷ γένωνται, καὶ “ ὦ βέλτιστε,”
ἔφη, “ βασιλεῦ, τὸν ξένον οὐδεν εὖ πεποίηκα
καὶ μισθὸν ὀφείλω τοῖς μάγους· σὺ οὖν ἐπιμελή-
θητι αὐτῶν καὶ τοῦμὸν προθυμήθητι περὶ ἀνδρας
σοφοὺς τε καὶ σοὶ σφύδρα εὐνοὺς.” ὑπερησθεῖς

XXXIX

He had addressed many such sayings to the king, and found him ready to do what he advised him, when finding that he had had enough of the society of the Magi, he said to Darius "Come let us start for India. For the people who visited the lotus-eaters in their ships were seduced from their own home-principles by the food, and we without tasting any of the victuals of this land, have remained here a longer time than is right and fitting." "And I," said Darius, "am more than of your opinion, but as I bore in mind the period of time which you discovered by the help of the luness, I was waiting for it to be completed. Now it has not yet all of it expired for we have so far only spent a year and four months, however, if we can depart at once, it would be as well." "But," said the other, "the king will not let us go, O Darius, before the eighth month has passed, for you, I think, see that he is a worthy man and too superior a person to be ruling over barbarians."

CHAP
XXXIX
The impatient
yearn to
India, but
has to wait
a year and
eight
months in
Babylon

XL

When at last they were resolved on their departure and the king had consented that they should go away, Apollonius remembered the presents, which he had put off till he should have acquired friends, and he said "O excellent king, I have in no way remunerated my host and I owe a reward to the Magi, do you therefore attend to them, and oblige me by bestowing your favours on men who are both wise and wholly devoted to yourself." The king then

CHAP
XL
The king
orders them
to further
travel

CAP. οὖν ὁ βασιλεὺς " τοιτούς μὲν αὖριον ζηλωτοὺς,"
 XI ἔφη, " καὶ μεγάλων ἡξιωμένους υποδείξω σοι.
 συ δ' ἐπεὶ μηδενος δεῖ τῶν ἐμῶν, ἢλλα ταυτοῖς
 γε ξυγχωρήσαν χρηματα παρ' ἐμοῦ λαβεῖν καὶ
 ὅ τι βούλονται," τοὺς ἀμφὶ τὸν Δαμν δειξας
 ἀποστραφέντων οὖν κέκειντων τὸν λογον τοῦτον
 " ὁρᾷ," ἔφη, " ὦ βασιλεῦ, τὰς ἐμάς χεῖρας, ὥς
 πολλαί τέ εἰσι καὶ ἡλλήλαις ὁμοίαι;" " σὺ δὲ
 ἀλλὰ ἡγεμόνα ἄγῃ," ὁ βασιλεὺς ἔφη, " καὶ καμή-
 λους, ἐφ' ὧν ὀχησεσθε, το γὰρ μήκος τῆς ὁδοῦ
 κρεῖττον ἢ βαδίσαι πᾶσαν " " γιγνεσθω," ἔφη, " ὦ
 βασιλεῦ, τοῦτο, φασὶ γὰρ τὴν οὖαν ἔπορον εἶναι
 μὴ οὕτως ὄχουμένῃ, καὶ ἄλλως τὸ ζῆρον εὐσιτόν τε
 καὶ ῥάδιον βουσκεῖν, ὅπου μὴ χιλὸς εἴη. καὶ ὑδωρ
 δέ, αἶμαι, χρὴ ἐπισιτίσασθαι καὶ ἀπαγεῖν αὐτο ἐν
 ἀσκοῖς, ὥσπερ τον οἶνον " " τριῶν ἡμερῶν," ἔφη
 ὁ βασιλεὺς, " ἀνδρος ἡ χώρα, μετὰ ταῦτα δὲ πολλή
 ἀφθονια ποταμῶν τε καὶ πηγῶν, βαδίζειν δὲ δεῖ
 τὴν ἐπὶ Καυκασου, τὰ γὰρ ἐπιτηδεῖα ἀφθονα καὶ
 φίλη ἡ χώρα." ἐρομένου δὲ αὐτὸν τοῦ βασιλέως ὅ
 τι αὐτῇ ἀπαξεῖ ἐκεῖθεν " χαριεν," ἔφη, " ὦ βασιλεῦ,
 δῶρον ἦν γὰρ ἡ συνουσία τῶν ἀνδρῶν σοφωτερον
 με ἀποφηνῃ, βελτίων ἀφιξομαι σοι ἢ νῦν ἐμῇ."
 περιβαλεν ὁ βασιλεὺς ταῦτα εἰπόντα καὶ
 " ἡφικαιο," εἶπε, " το γὰρ δῶρον μέγα."

LIFE OF APOLLONIUS. BOOK I

was more than delighted and said "I will show you to-morrow how much I value the ^{war} and what great rewards I would then to have earned. But since to ask for nothing that is better I hope you will at least show these golden ears to accept from me whatever money they like." And he pointed to Demus and his companions. And when they too declined the offer, Apollonius said "You see O king how many hands I have and how closely they resemble one another." But do you anyhow take a game," said the king "and choose on which to ride. For the road is too long by far for you to walk the whole of it." He then, said Apollonius "O king for they say that the road is a difficult one for him who is not so mounted and moreover this animal is easily fed and finds his pasture easily where there is no fodder. And moreover, we must buy in a supply of water also and take it in bottles, like wine." Yes," said the king "for three days the country is waterless but after that there are plenty of rivers and springs. But you must take the road over the Caucasus, for there you will find plenty of the necessities of life and the country is friendly." And the king then asked him what he would bring back to him from his destination and he answered "A grateful gift O king for if I am turned into a wiser man by the society of people younger I shall return to you here a better man than I now am. When he said this the king embraced him and said "May you come back, for that will indeed be a great gift."



BOOK II

Β'

I

CAP
I
 Ἐντεῦθεν ἐξελαύνουσι περὶ τὸ θέρος αὐτοὶ τε ὀχούμενοι καὶ ὁ ἡγεμῶν, ἵπποκομος δὲ ἦν τῶν καμήλων καὶ τὰ ἐπιτήδεια, ὁπόσων ἐδέοντο, ἦν ἄφθονα βασιλέως δόντος, ἥ τε χώρα, δι' ἧς ἐπορεύοντο, εὖ ἔπραττεν, ἐδέχοντο δὲ αὐτοὺς αἱ κῶμαι θεραπεύουσαι χρυσοῦ γὰρ ψήλινον ἢ πρώτη κάμηλος ἐπὶ τοῦ μετώπου ἔφερε, γινώσκειν τοῖς ἐντυγχάνουσιν, ὡς πέμποι τινα ὁ βασιλεὺς τῶν ἑαυτοῦ φίλων. προσιόντες δὲ τῷ Καυκάσῳ φασιν εὐωδესτέρας τῆς γῆς αἰσθεσθαι.

II

CAP
II
 Τὸ δὲ ὄρος τοῦτο ἀρχὴν ποιῶμεθα Ταύρου τοῦ δι' Ἀρμενίας τε καὶ Κιλικῶν ἐπὶ Παμφύλους καὶ Μυκάλην στείχοντος, ἥ τελευτῶσα ἐς θάλατταν, ἦν Κᾶρες οἰκοῦσι, τέρμα τοῦ Καυκάσου νομίζουσ' ἂν, ἀλλ' οὐχ, ὡς ἐνιοὶ φασιν, ἀρχὴ τὸ τε γὰρ τῆς Μυκάλης ὕψος οὕτω μέγα καὶ αἱ ὑπερβολαὶ τοῦ Καυκάσου τοσαύτον ἀνεστᾶσιν, ὡς σχίζεσθαι περὶ αὐτὰς τὸν ἥλιον. περιβάλλει δὲ Ταύρῳ ἐτέρῳ καὶ τὴν ὁμορον τῇ

BOOK II

I

IN the summer our travellers, together with their guide, left Babylon and started out, mounted on camels; and the king had supplied them with a camel-driver, and plenty of provisions, as much as they wanted. The country through which they travelled was fertile, and the villages received them very respectfully, for the leading camel bore upon his forehead a chain of gold, to intimate to all who met them that the king was sending on their way some of his own friends. And as they approached the Caucasus they say that they found the land becoming more fragrant.

CHAP.

I

They quit Babylon

II

WE may regard this mountain as the beginning of the Taurus which extends through Armenia and Cilicia as far as Pamphylia and Mycale, and it ends at the sea on the shore of which the Carians live, and this we may regard as the extreme end of the Caucasus, and not as its beginning, as some people say. For the height of Mycale is not very great, whereas the peaks of the Caucasus are so lofty that the sun is cloven asunder by them. And it encompasses with the rest of the Taurus the whole of

CHAP.

II

The ranges of Caucasus and Taurus

CAP II Ἰνδικῇ Σκυθίαν πᾶσαν κατὰ Μαιωτῶν τε καὶ
 ἀριστερον Πόντον, σταδίων μάλιστα δις μυρίων
 μήκος. τοσούτον γὰρ ἐπεχει μέτρον τῆς γῆς
 ὁ ὕγκων τοῦ Καυκάσου· το δε περι τοῦ ἐν τῇ
 ἡμεδαπῇ Ταυρου λεγόμενον, ὡς ὑπὲρ τὴν Ἀρ-
 μενίαν πορευοίτο, χρόνῳ ἀπιστήθην πιστοῦνται
 λοιπὸν αἱ παρδαλεῖς, ἀε οἶδα ἰλισκομένας ἐν
 τῇ Παμφυλίᾳ ἡρωματοφόρῳ. χαιρουσι γὰρ
 τοῖς ἡρώμασι, εἰς πολλοῦ τας ὁσμάς ἐλπουσαι
 φοιτῶσιν ἐξ Ἀρμενίας διὰ τῶν ὁρῶν πρὸς
 το διακρυον τοῦ στυρακος, ἐπειδαν οἱ τε ἄνεμοι
 ἀπ' αὐτοῦ πνευσῶσι καὶ τὰ δένδρα ὀπωδι-
 γένηται. καὶ ἀλῶναι ποτε φασιν ἐν τῇ Παμφυλίᾳ
 παρδαλιν στρεπτήν ἄμα, δὲ περὶ τῇ δερῇ ἔφερε,
 χρυσοῦς δὲ ἦν καὶ ἐπεγεγραπτο Ἀρμενίοις γρυμ-
 μασι ΒΑΣΙΛΕΥΣ ΑΡΣΑΚΗΣ ΘΕΩΝ ΝΤΣΙΩΙ.
 βασιλευε μιν δὴ Ἀρμενίας ποτε ἦν Ἀρσάκης, καὶ
 αὐτος, οἶμαι, ἰδὼν τὴν παρδαλιν ἀνῆκε τῇ Διονυσῳ
 δια μέγεθος τοῦ θηρίου. Δυσίος γὰρ ὁ Διονυσος
 ἀπὸ τῆς ἐν Ἰνδοῖς Νύσης Ἰνδοῖς τε ὀνομαζέται
 καὶ πᾶσι τοῖς πρὸς ἅκτινα ἔθνεσιν· ἡ δὲ χρόνον
 μὲν τινα ὑπεξευχθῇ ἀνθρώπῳ, καὶ χεῖρα ἠνέσχετο
 ἐπαφωμένην τε καὶ καταψῶσαν, ἐπεὶ δὲ ἀνεί-
 στρησεν αὐτὴν ἔαρ, ὅτε δὴ ἀφροδισίων ἤττονε καὶ
 παρδαλεῖς, ἀνέθορεν ἐς τὰ ὄρη πυθῶν ὠρειῶν, ὡς
 εἶχε τοῦ κόσμου, καὶ ἦλθε περὶ τὸν κατὰ Ταυρον
 ὑπὸ τοῦ ἡρώματος ἐλχθεῖσα· ἐ δὲ Καυκάσος
 ὑρίζει μὲν τὴν Ἰνδικὴν τε καὶ Μηδικὴν, καθήκει
 δὲ ἐπὶ τὴν Ἐρυθρὰν θαλάτταν ἑτέρῳ ὠγκῶσι.

neither which borders on India, and skirts Mæotis ^{the} ~~and~~
 and the left side of Pontus, a distance almost of
 2000 stades: for no less than this is the extent of
 land enclosed by the straits of the Caucasus. As to the
 statement made about such part of the Indians as is
 our own country, to the effect that it is not beyond
 Armenia: I was long I conceived but has received
 definite confirmation from the conduct of the pards ^{in the mountains}
 which I know are caught in the spear-throwing
 region of Parperia. For these animals delight in
 great odours and seeking their food from afar
 they go to Armenia and traverse the mountains
 in search of the tree or gum of the Stryas whenever
 the winds blow from a quarter and the trees are
 distilling. And they say that a pard was once
 caught in Parperia which was wearing a chain
 round its neck and the chain was of gold and on
 it was inscribed in Armenian: offering. The king
 Armenia to the Nemean god. Now the king of
 Armenia was certain at that time Araxes and he
 I imagine, finding the pard had let it go free in
 honour of Dionysus because of its use. For
 Dionysus is called Nysian by the Indians and by
 the Greeks recent from Nysa in India. And this
 animal has been for a time under the restraint of
 man and man let him put it with some oak and
 cypress wood when it was grieved to excitement or
 the spear-thrower for in that season the pards begin to
 run it would rush into the mountains from seeking
 to reach the oak-wood as I was with the ring and
 it was taken in the lower Indus whether it had been
 attracted by the fragrance of the gum. And the
 Caucasus bounds Iran and Media and stretches
 down by another strait to the Red Sea.

III

CAP
III

Μυθολογείται δὲ ὑπὸ τῶν βαρβάρων το ὄρος, ἃ καὶ Ἑλληνες ἐπ' αὐτῷ ἄδουσιν, ὡς Προμηθεὺς μὲν ἐπὶ φιλανθρωπίᾳ δεθείη ἐκεῖ, Ἡρακλῆς δὲ ἄλλος, οὐ γὰρ τὸν ἔφηβαῖόν γε βούλονται, μὴ ἀνάσχοιτο τοῦτο, ἀλλὰ τοξεύσειε τὸν ὄρνιν, ὃν ἔβασκεν ὁ Προμηθεὺς τοῖς σπλάγχχνοις· δεθῆναι δὲ αὐτὸν οἱ μὲν ἐν ἄνθρω φασίν, ὃ δὲ ἐν πρόποδι τοῦ ὄρους δείκνυται, καὶ δεσμὰ ὁ Δαίμων ἀνῆψθαι τῶν πετρῶν λέγει οὐ ῥᾶδια ξυμβαλεῖν τῇν ὕλην, οἱ δ' ἐν κορυφῇ τοῦ ὄρους δικόρνμβος δὲ ἢ κορυφῇ καὶ φασιν, ὡς τὰς χεῖρας ὑπ' αὐτῶν ἐδέθη διαλειπουσῶν οὐ μείον ἢ στάδιον, τοσοῦτος γὰρ εἶναι. τὸν δὲ ὄρνιν τὸν ἄετὸν οἱ τῷ Καυκάσῳ προσοικούντες ἐχθρὸν ἡγαῶνται καὶ καλιῶς γε, ὁπῶσας ἐν ταῖς πάγῳις οἱ ἄετοὶ ποιοῦνται, καταπιμπρᾶσιν ἰέντες βέλη πυρφορα, θήρατρά τε ἐπ' αὐτοὺς ἴστανται τιμωρεῖν τῷ Προμηθεῖ φάσκοντες· ὧδε γὰρ τοῦ μύθοι ἤττηνται.

IV

CAP
IV

Παραμείψαντες δὲ τὸν Καύκασον τετραπῆχεις ἀνθρώπους ἰδεῖν φασιν, οὗς ἤδη μελαίνεσθαι, καὶ πενταπῆχεις δὲ ἑτέροους ὑπὲρ τὸν Ἰνδὸν ποταμὸν ἐλθόντες. ἐν δὲ τῇ μέτρῃ τοῦ ποταμοῦ τούτου

LIFE OF APOLLONIUS, BOOK II

III

AND legends are told of this mountain by the barbarians, which also have an echo in the poems of the Greeks about it, to the effect that Prometheus, because of his love of man, was bound there, and that Hercules, -another Hercules and not the Theban is meant, could not brook the ill-treatment of Prometheus, and shot the bird which was feeding upon his entrails. And some say that he was bound in a cave, which as a matter of fact is shown in a foot-hill of the mountain and Dami says that his chains still hung from the rocks, though you could not easily guess at the material of which they were made, but others say that they bound him on the peak of the mountain and it has two summits, and they say that his hands were hushed to them, a though they are distant from one another not less than a stade,¹ so great was his bulk. But the inhabitants of the Caucasus regard the eagle as a hostile bird, and burn out the nests which they build among the rocks by hurling into them fiery darts, and they also set snares for them, declaring that they are avenging Prometheus, to such an extent are their imaginations dominated by the fable.

CHAP.
III
Legend of
Prometheus
and the
eagle

IV

HAVING passed the Caucasus our travellers say they saw men four cubits high and that they were already black, and that when they passed over the river Indus they saw others five cubits high. But on their way to this river our wayfarers found the

CHAP.
V
A legend
about the
Indians

¹ 606 English feet.

οδοιπορία τάδε εὔρον ἀφηγήσεως ἄξια· ἐπορεύοντο
 μὲν γὰρ ἐν σελήνῃ λαμπρᾷ, φῶσμα δὲ αὐτοῖς ἐμ-
 πούσης ἐνέπεσε, τὸ δεῖνα γινομένη καὶ τὸ δεῖνα αὐ-
 καὶ οὐδὲν εἶναι, ὃ δὲ Ἀπολλώνιος ξυνήκεν, ὃ τι
 εἴη, καὶ αὐτὸς τε εὐλοιδρεῖτο τῇ ἐμπούσῃ, τοῖς τε
 ἀμφ' αὐτὸν προσέταξε ταυτὸ πράττειν, ταυτὶ γὰρ
 ἄκος εἶναι τῆς προσβολῆς ταύτης· καὶ τὸ φῶσμα
 φυγῇ ᾗχετο τετραγὸς, ὥσπερ τὰ εἶδωλα.

V

Κορυφήν δ' ὑπερβάλλοντες τοῦ ὄρους καὶ βαδί-
 ζοντες αὐτήν, ἐπειδὴ ἀποτόμως εἶχευ, ἤρετο οὕτω-
 σι τὸν Δάμιν· “εἰπέ μοι,” ἔφη, “ποῦ χθές ἦμεν,”
 ὃ δὲ “ἐν τῷ πεδίῳ,” ἔφη. “τήμερον δέ, ὦ Δάμι,
 ποῦ,” “ἐν τῷ Καυκάσῳ,” εἶπεν. “εἰ μὴ ἐμαυτοῦ
 ἐκλέλυσμαι.” “πότε οὖν κίτω μᾶλλον ἦσθα,”
 πάλιν ἤρετο, ὃ δὲ “τοῦτ' ἐγώ,” ἔφη, “οὐδὲ ἐπερω-
 τᾶν ἄξιον· χθές μὲν γὰρ δια κοίτης τῆς γῆς ἐπο-
 ρευόμεθα, τήμερον δὲ πρὸς τῷ οὐρανῷ ἑσμέν.”
 “οἷε οὖν,” ἔφη, “ὦ Δάμι, τὴν μὲν χθές ὁδοιπορίαν
 κίτω εἶναι, τὴν δὲ τήμερον ἄνω.” “νῆ Δε,” εἶπεν,
 “εἰ μὴ μαίνομαι γε.” “τί οὖν ἰγῆ,” ἔφη, “παραλ-
 λᾷττειν τὰς ὁδοὺς ἀλλήλων ἢ τί τήμερον πλέου
 εἶναι σοι τοῦ χθές,” “ὅτι χθές,” ἔφη, “ἐβάδιζον
 οὐπερ πολλοί, σήμερον δέ, οὐπερ ὀλίγοι.” “τί

LIFE OF APOLLONIUS, BOOK II

following incidents worthy of notice. For they were travelling by bright moonlight when the figure of an *empusa* or hobgoblin appeared to them that changed from one form into another, until finally it vanished into nothing. And Apollonius realised what it was, and himself heaped abuse on the hobgoblin and instructed his party to do the same, saying that this was the right remedy for such a visitation. And the peasants fled away shrieking even as ghosts do.

V

AND as they were passing over the summit of the mountain, going on foot, for it was very steep, Apollonius asked of Damis the following question: "Tell me, he said, "where we were yesterday." And he replied "On the plain." "And to-day, O Damis, where are we?" "In the Caucasus," said he, "if I mistake not." "Then when were you lower down than you are now?" he asked again, and Damis replied "That's a question hardly worth asking. For yesterday we were travelling through the valley below, while to-day we are close up to heaven." "Then you think," said the other, "O Damis that our road yesterday lay low down, whereas our road to-day lies high up?" "Yes, by Zeus," he replied, "unless at least I'm mad." "In what respect then," said Apollonius, "do you suppose that our roads differ from one another, and what advantage has to-day's path for you over that of yesterday?" "Because," said Damis, "yesterday I was walking along where a great many people go, but to-day, where are very few." "Well," said the other, "O

CHAP.

V
Discussion
with Damis
about
mountain-
climbing and
religion

ραι γάρ," ἔφη, "ὦ Δάμι, οὐ καὶ τὰς ἐν ἡστει λεωφό-
 ρους ἐκτρεπυμένῃ βαδίζειν ἔστιν ἐν ὑλίγοις τῶν
 ἀνθρώπων," "οὐ τοῦτο," ἔφη, "εἶπουν ἀλλ' ὅτι
 χθές μὲν διὰ κωμῶν ἐκομιζόμεθα καὶ ἀνθρώπων,
 σήμερον δὲ ἡστιβές τι ἀναβαίνομεν χωρίον καὶ
 θεῖον, ἀκούεις γάρ τοῦ ἡγεμόνος, ὅτι οἱ βάρβαροι
 θεῶν αὐτὸ ποιοῦνται οἶκον," καὶ ἅμα ἀνέβλεπεν
 εἰς τὴν κορυφὴν τοῦ ὄρους. ὁ δὲ ἐμβιβάζων αὐτὸν
 εἰς τὸ ἐξ ἀρχῆς ἡρώτα "ἔχεις οὖν εἰπεῖν, ὦ Δάμι, ὅ
 τι ξυνῆκας τοῦ θείου βαδίζων ἀγχοῦ τοῦ οὐρανοῦ,"
 "οὐδέν," ἔφη. "καὶ μὴν ἐχρῆν γε," εἶπεν, "ἐπὶ
 μηχανῆς τηλεκαύτης καὶ θείας οὕτως ἐστηκότα
 περὶ τε τοῦ οὐρανοῦ σαφιστέρας ἤδη ἐκφέρειν
 δόξας περὶ τε τοῦ ἡλίου καὶ τῆς σελήνης, ὧν γε
 καὶ ῥάβδῳ ἴσως ἡγῆ ψαύσειν προσεστηκώς τῷ
 οὐρανῷ τούτῳ." "ἂ χθές," ἔφη, "περὶ τοῦ θείου
 ἐγὼ γινώσκον, γινώσκω καὶ τὴν ἡμέραν, καὶ οὐπω μοι
 ἑτέρα προσέπεσε περὶ αὐτοῦ δοξα." "οὐκοῦν,"
 ἔφη, "ὦ Δάμι, κύτω τυγχάνεις ὧν ἔτι, καὶ οὐδὲν
 παρὰ τοῦ ὕψους εἰληφας, ἀπέχεις τε τοῦ οὐρανοῦ
 ὑπόσον χθές καὶ εἰκότως σε ἡρόμην, ἅ ἐν ἀρχῇ
 σὺ γὰρ ᾧον γελοῖως ἐρωτάσθαι." "καὶ μὴν," ἔφη,
 "καταβήσεσθαί γε σοφώτερας ᾤμην ἀκούων,
 Ἀπολλώνιαι, τὸν μὲν Κλαζομένιον Ἀναξαγόραν
 ἀπὸ τοῦ κατὰ Ἰωνίαν Μίμαντος ἐπεσκεφέθαι τὰ ἐν
 τῷ οὐρανῷ, Θαλῆν τε τὸν Μιλήσιον ἀπὸ τῆς

LIFE OF APOLLONIUS, BOOK II

Damon, can you not also in a city turn out of the main street and walk where you will find very few people?" "I did not say that," replied Damon, "but that yesterday we were passing through villages and populations, whereas to-day we are ascending through an untrodden and divine region—for you heard our guide say that the barbarians declare this tract to be the home of the gods. And with that he glanced up to the summit of the mountain. But Apollonius recalled his attention to the original question by saying, "Can you tell me then, O Damon, what understanding of divine mystery you get by walking so near the heavens?" "None whatever," he replied. "And yet you ought," said Apollonius. "When your feet are placed on a platform so divine and vast as this, you ought at once to utter thoughts of the exalted kind about the heaven and about the sun and moon, which you probably think you could touch from a vantage ground so close to heaven." "Whatever," said he, "I knew about God's nature yesterday, I equally know to-day, and so far no fresh idea has occurred to me concerning him." "Be then," replied the other, "you are, O Damon still below, and have won nothing from being high up, and you are as far from heaven as you were yesterday. And my question which I asked you to begin with was a fair one, although you thought that I asked in order to make fun of you." "The truth is," replied Damon, "that I thought I should anyhow go down from the mountain wiser than I came up it, because I had heard, O Apollonius, that Anaxagoras of Clazomenæ observed the heavenly bodies from the mountain Mimas in Ionia, and Thales of Miletus from

LAI
 V προσοικου Μυκάλης, λέγονται δὲ καὶ τῷ Παγγαίῳ
 ἔνιοι φροντιστηρίῳ χρῆσασθαι καὶ ἕτεροι τῷ Ἀθῶ.
 ἐγὼ δὲ μέγιστον τούτων ἀνελθὼν ὕψος οὐδὲν
 σοφώτερος ἑαυτοῦ καταβήσομαι." "οὐδὲ γὰρ
 ἐκεῖνοι," ἔφη, "αἱ γὰρ τοιαῖδε περιωπαὶ γλαυκύ-
 τερον μὲν τὸν οὐρανὸν ὑποφαίνουσι καὶ μείζονες
 τοὺς ἀστέρας καὶ τὸν ἥλιον ἀνίσχοντα ἐκ νυκτός,
 ἃ καὶ ποιμέσιν ἤδη καὶ αἰπόλοις ἐστὶ δῆλα, ὅπη
 δὲ τὸ θεῖον ἐπιμελεῖται τοῦ ἀνθρωπείου γένους
 καὶ ἅπη χαίρει ὑπ' αὐτοῦ θεραπεύμενον, ὃ τί τε
 ἀρετὴ καὶ ὃ τι δικαιοσύνη τε καὶ σωφροσύνη, οὔτε
 Ἀθῶς ἐκδείξει τοῖς ἀνελθοῦσιν οὔτε ὁ θαυμαζό-
 μενος ὑπὸ τῶν ποιητῶν Ὀλύμπος, εἰ μὴ διορῶν
 αὐτὰ ἢ ψυχῇ, ἢν, εἰ καθαρὰ καὶ ἀκήρατος αὐτῶν
 ἄπτοιτο, πολλῶ μείζον ἔγωγ' ἢν φαίην ἄττειν
 τουτοῦ τοῦ Καυκάσου."

VI

GAL
 V. Ὑπερβάντες δὲ τὸ ὄρος ἐντυγχάνουσιν ἐπ' ἐλα-
 φύντων ἤδη ὄχουμένοις ἀνδράσιν, εἰσὶ δ' αὐτοὶ
 μέσοι Καυκάσου καὶ ποταμοῦ Κωφῆνος, ἄβιοι τε
 καὶ ἱππόται τῆς ἀγέλης ταύτης, καὶ κάμηλοι δὲ
 ἐνίοις ἦγον, αἷς χρώνται Ἴνδοι ἕς τὰ δρομικά,
 πορεύονται δὲ χίλια στάδια τῆς ἡμέρας γονυ
 οὔδαμοῦ κάμψασαι, προσελάσας οὖν τῶν Ἰνδῶν
 εἰς ἐπὶ καμήλου τοιαυτῆς ἥρωτα τὸν ἡγεμόνα οἱ
 στείλοισιν, ἐπεὶ δὲ τὸν νόον τῆς ἀποδημίας ἤκουσαν,
 ἀπήγγειλε τοῖς νομάσιν, οἱ δὲ ἀνεβησαν οἷσπερ

LIFE OF APOLLONIUS, BOOK II

Mycale which was close by his home, and some are CHAP V
 said to have used as their observatory mount Parnæus
 and others Athos. But I have come up a greater
 height than any of these, and yet shall go down
 again no wiser than I was before. "For neither
 did they, reprov'd Apollonius," and such stargazing
 show you indeed a bluer heaven and bigger stars
 and the sun rising out of the night: but all these
 phenomena were manifest long ago to shepherds and
 goatherds: but neither Athos will reveal to those
 who climb up it, nor Olympus, so much extolled by
 the poets, in what way God cares for the human
 race and how he delights to be worshipp'd by them,
 nor reveal the nature of virtue and of justice and
 temperance, unless the soul scans these matters
 narrowly, and the soul I should say, if it engages on
 the task pure and undefiled, will soar much higher
 than this summit of Caucasus."

VI

And having passed beyond the mountain, they at CHAP V
 once came upon elephants with men riding on them,
 and these people dwelt between the Caucasus and Natives
of the
Cophen
 the river Cophen: and they are rude in their lives
 and their business is to tend the herds of elephants,
 some of them however rode on camels, which are used
 by Indians for carrying despatches, and they will
 travel 1,000 stades a day without ever bending the
 knees or lying down anywhere. One of the Indians,
 then, who was riding on such a camel, asked the
 guide where they were going, and when he was told
 the object of their voyage, he informed the nomads

CAP.
VI. ἡσθέντες, ἐκέλευόν τε πλησίον ἦκειν καὶ ἰφικομένοις
οἶνον τε ὄρεγον, ὃν ἀπὸ τῶν φοινίκων σοφίζονται,
καὶ μέλι ἀπὸ ταύτου τοῦ φυτοῦ καὶ ταμνυχὴ λαύντων
καὶ παρδύλεων, ὧν καὶ τὰ δέρματα νεόδαρτα ἦν,
δεξιόμενοι δὲ πλὴν τῶν κρεῶν πάντα ἐπιήλασαν
ἐς ταυς Ἰνδοὺς καὶ ἐχώρουν πρὸς αὐτοὺς.

VII

CAP.
VII. Ἀριστοποιουμένων δὲ αὐτῶν πρὸς πηγῇ ὕδατος,
ἐγχεῖας ὁ Δάμις τοῦ παρὰ τῶν Ἰνδῶν οἶνου "Διός,"
ἔφη, "Σωτήρος ἦδε σοι, Ἀπολλωνιε, διὰ πολλοῦ
γε πίνοντι. οὐ γάρ, οἶμαι, παρατήσῃ καὶ τοῦτου,
ὥσπερ τὸν ἀπὸ τῶν ἀμπέλων" καὶ ἅμα ἔσπεισεν,
ἐπειδὴ τοῦ Διὸς ἐπεμνήσθη. γελάσας οὖν ὁ
Ἀπολλώνιος "οὐ καὶ χρημάτων," ἔφη, "ὑπεχύ-
μεθα, ὦ Δάμι," "νὴ Διῖ," εἶπεν, "ὥς πολλαχοῦ
ἐπεδείξω." "ἄρ' οὖν," ἔφη, "χρυσῆς μὲν δραχμῆς
καὶ ἄργυρᾶς ἀφεξόμεθα, καὶ οὐχ ἡττησομεθα
τοιούτου νομίσματος, καίτοι κεχηνότας ἐς αὐτὸ
ὀρώντας οὐκ ἰδιώτας μόνον, ἀλλὰ καὶ βασιλέας,
εἰ δὲ χαλκοῦν τις ὥς ἄργυροῦν ἢ ὑποχρυσόν τε
καὶ κεκιβδηλευμένοι ἡμῖν διδοίη, ληψόμεθα τοῦτο,
ἐπεὶ μὴ ἐκεῖνός ἐστιν, οὐ οἱ πολλοὶ γλίσχονται; καὶ
μὴν καὶ νομίσματί ἐστιν Ἰνδοῖς ὀρειχάλκου τε καὶ
χαλκοῦ μέλανος, ὧν δεῖ δηπὸν πάντα ὠνεῖσθαι
πάντας ἥκοντας ἐς τὰ Ἰνδῶν ἥθη· τί οὖν; εἰ

LIFE OF APOLLONIUS, BOOK II

thereof, and they raised a shout of pleasure, and CHAP. VI
 bade them a promise, and when they came up they
 offered them wine which they make out of palm
 dates and honey from the same tree, and steaks from
 the flesh of lions and leopards which they had just
 flayed. And our travellers accepted everything
 except the flesh, and then started off for India
 and took themselves eastwards.

VII

And as they were taking breakfast by a spring of CHAP. VII
 water, Dams poured out a cup of the Indians' wine, the tradition
of the
fact, and
probability of
testimony
 and said, "Here is to you, Apollonius, on the part
 of Zeus the Saviour, for it is a long time since you
 have drunk any wine. But you will not, I am sure,
 refuse this as you do wine that is made from the fruit of
 the vine." And withal he poured out a libation, because
 he had mentioned the name of Zeus. Apollonius
 then gave a laugh and said, "Do we not also abstain
 from money, O Dams?" "Yes, by Zeus," said the
 other, "as you have often admitted to us." "Shall
 we then," said the other, "abstain from the use of a
 golden drachma and of a silver piece, and be proof
 against temptation by any such coin, although we
 see not private individuals only, but kings as well,
 agape for money, and then if anyone offers us a
 brass coin for a silver one, or a gilded one and a
 counterfeit, shall we accept it, merely because it is not
 what it pretends to be, and what remains it to have?
 And to be sure the Indians have coins of ornamental
 and black brass, with which, I suppose, all who come to
 the Indian haunts must purchase everything, what

(Λ') χρήματα ἡμῶν ἄρεσθαι οἱ χρηστὸι νομίδες, ἀρ' ἂν,
 ὦ Διμι, παραιτουμένων με οὐκ ἔνουνθεταις τε καὶ
 ἐδιδασκες ὅτι χρήματα μὲν ἐκείνι ἐστίν, ἢ Ἰωμπίου
 χαράττουσιν ἢ ο Ἰνδῶν βασιλεῖς, ταυτὶ δὲ ὕλη
 τις ἑτέρα κεκομφευμένη ταῖς Ἰνδοῖς, καὶ ταῦτα
 πείσας τίνα ἂν ἡγήσω με, ἀρ' οὐ κίβδηλον τε καὶ
 τὴν φιλοσοφίαν ὑποβεβλημένα μάλλον ἢ οἱ πονηροὶ
 στρατιῶται τὰς ἵσπιδας, καίτοι ἵσπιδος μὲν
 ὑποβληθείσης ἑτέρα γένοιτ' ἂν τῷ ὑποβαλύντι
 κακίων οὐδὲν τῆς προτέρας ὥς Ἀρχιλοχῶ δοκεῖ,
 φιλοσοφία δὲ πῶς ἀνακτητέα τῷ γε ἀτιμίσαντι
 αὐτὴν καὶ ῥίψαντι, καὶ νῦν μὲν ἂν ξυγγιγνωσκαι
 ὁ Διόνυσος οὐδενὸς οἴνου ἡττημένος, τὸν δὲ ἀπὸ
 τῶν φοινικῶν εἰ πρὸ τοῦ ἀμπελίνου αἰροίμην,
 ἀχθεσεται, εὖ οἶδα, καὶ περιβρίσθαι φησεὶ τὸ
 ἑαυτοῦ δῶρον. ἐσμέν δὲ οὐ πορρω τοῦ θεοῦ, καὶ
 γὰρ τοῦ ἡγεμονος ἀκούεις, ὥς πλησίον ἢ Νῦσα τὸ
 ἔρος, ἐφ' οὗ ὁ Διόνυσος πολλά, οἶμαι, καὶ θαυ-
 μαστὰ πράττει καὶ μὴν καὶ τὸ μεθεῖν, ὦ Διμι,
 οὐκ ἐκ βιοτρυπῶν μόνων εσφοιτῇ τοὺς ἀνθρώπους,
 ἀλλὰ καὶ ἀπὸ τῶν φοινικῶν παραπλησιῶς ἐκβακ-
 χεῖται πολλοῖς γούν ἤδη τῶν Ἰνδῶν ἐντυχομεν
 κατεσχημένοις τῷ οἴνῳ τούτῳ, καὶ οἱ μὲν ὀρχοῦνται
 πιπτοντες, οἱ δὲ ἄδουσιν ὑπνουστιάζοντες, ὥσπερ
 οἱ παρ' ἡμῖν ἐκ ποτου νυκτῶρ τε καὶ οὐκ ἐν
 ἔρῳ ἀναλύοντες ὅτι δὲ οἶνον ἡγῇ καὶ τοῦτο τὸ
 πῶμα, δηλοῖς τῷ σπένδειν τε ἀπ' αὐτοῦ τῷ Δεῖ καὶ
 ὅποσα ἐπὶ οἴνῳ εὐχέσθαι καὶ εἰρηταί μοι, ὦ
 Δάμ, πρὸς σε ὑπὲρ ἑμαυτοῦ ταῦτα· οὔτε γὰρ σὲ

LIFE OF APOLLONIUS, BOOK II

then? Supposing the nomads, good people as they often are, offered us money would you in that case, Darius, seeing me decide it have advised me better and have explained what is valued by the Romans or by the king of Media's cavalry men, whereas this is another sort of stuff only in vogue among the Indians? And what would you think of me if you could persuade me of such things? Would you not think I was a cheat and abandoned my philosophy as thoroughly as cowardly soldiers do the rules? And yet when you have thrown away your shield you are just as another that is quite as good as the first in the opinion of Artabachxas. But how can one who has dishonoured and cast away his shield, ever recover her? And in this case Darius ought well pardon me who takes all mine whatever but if I chose date wine in reference to that made of grapes, he would be aggrieved I am sure and say that his gift had been scorned and flouted. And we are not far away from this, for you hear the guide saying that the mountain of Nysa is close by upon which Dionysus works I believe a great many miracles. Moreover, drunkenness, Darius, invades us not from drinking the wine of grapes alone for they are easily misled to frenzy by late wine. Anyhow we have seen a great many Indians overcome by this wine, some of them laughing, they fell and others singing as they reeled about just like the people among us who will go to drink of a night and not in season. And that you yourself regard too drunk as good wine is clear from the fact that you poured out a libation of it to Zeus and offered up the prayers which usually accompany wine. And this, Darius, is the defence which I have to make of

CAP
VI τοῦ πίνειν ἀπ' αἰγῶν ἂν οὔτε τοὺς ὀπαδοὺς τούτους, ξυγχωροίην δ' ἂν ὑμῖν καὶ κρεῶν σιτεῖσθαι, τὸ γὰρ ἀπέχεσθαι τούτων ὑμῖν μὲν ἐς αὐδὲν ὁρᾷ προβαινόν, ἐμαυτῷ δὲ ἐς ἃ ὁμολογηταί μοι πρὸς φιλοσοφίαν ἐκ παιδός." ἔδεξαντο τὸν λόγον τοῦτον οἱ περὶ τὸν Δάμικ καὶ ἡσπάσαντο εὐωχεῖσθαι, ῥῆον ἡγούμενοι πορεύσεσθαι, ἣν ὑφθονωτερον διαίτῳται.

VIII

CAP
VII Διαβάντες δὲ τὸν Κωφῆνα ποταμὸν, αὐτοὶ μὲν ἐπὶ νεῶν, κάμηλοι δὲ πεζῇ τὸ ὕδωρ, ὃ γὰρ ποταμὸς οὐπω μέγας, ἐγένοντο ἐν τῇ βασιλευσμένῃ ἡπείρῳ, ἐν ᾗ ἀνατεῶνον πεφύτευται Νῦσα ὄρος ἐς κορυφὴν ἄκραν, ὥσπερ ὃ ἐν Λυδία Τμῶλος, ἀναβαίνειν δ' αὐτὸ ἔξεστιν, ὡδοποιῆται γὰρ ὑπο τοῦ γεωργεῖσθαι. ἀνελθόντες οὖν ἱερῷ Διονύσῳ ἐντυχεῖν φασιν, ὃ δὴ Διόνυσον ἑαυτῷ φυτεῦσαι δάφναις περιεστηκυῖαις κύκλῳ, τοσοῦτον περιεχοῦσαις τῆς γῆς, ὅσον ἀπόχρην νεῶν ξυμμέτρῳ, κιττόν τε περιβαλεῖν αὐτὸν καὶ ὑμπέλους ταῖς δάφναις, ἄγαλμά τε ἑαυτοῦ ἔνδον στησασθαι, γιγνωσκοντα ὡς ξυμφύσει τὰ δένδρα ὃ χρόνος καὶ δοῖται τιμὴ ἀπ' αὐτῶν ὄροφον, ὃς οὕτω ξυμβέβληται νῦν, ὡς μήτε ὕεσθαι τὸ ἱερὸν μήτ' ἀνέμῳ ἐσπνεῖσθαι. δρέπανα δὲ καὶ ἄρριχοι καὶ ληνοὶ καὶ τὰ ἀμφὶ ληνοὺς ἀνίσκειται

LIFE OF APOLLONIUS, BOOK II

myself against you, for neither do I wish to dissuade CHAP. VII
 you from drinking, nor these companions of ours
 either, nay, I would allow you also to eat meat,
 for the abstinence from these things has, I perceive
 profited you nothing, though it has profited me in
 the philosophic profession which I have made from
 boyhood." The companions of Dionys welcomed
 this speech and took to their good cheer with a will,
 thinking that they would find the journey easier if
 they lived rather better

VIII

THEY crossed the river Copon, themselves in CHAP. VIII
 boats, but the camels by a ford on foot for the
 river has not yet reached its full size here. They Shrine of Dionysus on the mountains of Nysa
 were now in a continent subject to the king, in which
 the mountain of Nysa rises covered to its very top
 with plantations, like the mountain of Tmolus in
 Lydia, and you can ascend it, because paths have
 been made by the cultivators. They say then that
 when they had ascended it, they found the shrine of
 Dionysus, which it is said Dionysus founded in
 honor of himself, planting round it a circle of laurel
 trees which encloses just as much ground as suffices
 to contain a moderate sized temple. He also sur-
 rounded the laurels with a border of ivy and vines;
 and he had set up inside an image of himself,
 knowing that in time the trees would grow together
 and make themselves into a kind of roof, and this
 had now formed itself, so that neither rain can
 wet nor wind blow upon the shrine. And there
 were scythes and baskets and wine-presses and their

FLAVIUS PHILOSTRATUS

ΟΑΡ.
 VIII τῷ Διονύσῳ χρυσᾶ καὶ ἀργυρᾶ καθυπερ τρυγῶντι.
 τὸ δὲ ἀγαλμα εἰκασται μὲν ἐφήβῳ Ἴνδῳ, λίθου
 δὲ ἔξεσται λευκοῦ. ὀργιάζοντος δὲ αὐτοῦ καὶ
 σείοντος τῇ Νύσαν, ἀκονουσιν αἱ πόλεις αἱ ὑπὸ
 τῷ ὄρει καὶ ξυνεξαιρονται.

IX

ΟΑΡ.
 IX Διαφέρονται δὲ περὶ τοῦ Διονύσου τούτου
 καὶ Ἕλληνες Ἰνδοὶς καὶ Ἰνδοὶ ἀλλήλοισ· ἡμεῖς
 μὲν γὰρ τὸν Θηβαῖον ἐπ' Ἰνδὺς ἐλίσσαι φαρὲν
 στρατεύοντά τε καὶ βακχεύοντα τεκμηρίοις χρω-
 μενοι τοῖς τε ἄλλοις καὶ τῷ Πυθοῖ ἀναθήματι,
 ὃ δὴ ὑπόθετον οἱ ἐκεῖ θησαυροὶ ἴσχουσιν ἔστι
 δὲ ἀργύρου Ἰνδικοῦ δίσκος, ᾧ ἐπιγέγραπται·
 ΔΙΟΝΥΣΟΣ Ο ΣΕΜΕΛΗΣ ΚΑΙ ΔΙΟΣ ΑΠΟ
 ΙΝΔΩΝ ΑΠΟΛΛΩΝΙ ΔΕΛΦΩΙ. Ἰνδῶν δὲ
 οἱ περὶ Καύκασον καὶ Κωφῆνα ποταμὸν ἐπηλύτην
 Ἀσσύριον αὐτοῦ φασιν ἐλθεῖν τὰ τοῖς Θηβαίοις
 εἰδότα οἱ δὲ τὴν Ἰνδοῦ τε καὶ Ἰδραώτου μέσην
 νομόμενοι καὶ τὴν μετὰ ταῦτα ἤπειρον, ἥ δὴ
 ἐς ποταμὸν Γήγγην τελευτᾷ. Διόνυσον γενέσθαι
 ποταμοῦ παῖδα Ἰνδοῦ λεγουσιν, ᾧ φοιτησαντα
 τὸν ἐκ Ἰθηβῶν ἐκείνον, θύρσου τε ἄψασθαι καὶ
 δοῦναι ὀργίῳς εἰπόντα δέ, ὅς εἴη Διὸς καὶ τῷ τοῦ
 πατρὸς ἐμβριφῇ μηρῷ τέκον ἔνεκα, Μηρὸν τε
 εὐρέσθαι παρ' αὐτοῦ ὄρος, ᾧ προσβέβηκεν ἡ Νύσα,
 καὶ τὴν Νύσαν τῷ Διονύσῳ ἐκφυτεῦσαι ἀπίγοντα

LIFE OF APOLLONIUS, BOOK II

furniture dedicated to Dionysus, as if to one who CHAP
VII
gathers grapes, all made of gold and silver. And the
image resembled a youthful Indian, and was carved
out of polished white stone. And when Dionysus
celebrates his orgies and shakes Nysa, the cities
underneath the mountain hear the noise and exult in
sympathy.

IX

Now the Hellenes disagree with the Indians, and CHAP
IX
the Indians among themselves, concerning this
Dionysus. For we declare that the Theban
Dionysus made an expedition to India in the rôle
both of soldier and of reveller, and we base our
arguments, among other things, on the offering at
Delphi, which is preserved in the treasures there.
And it is a disc of Indian silver bearing the inscription
"Dionysus the son of Semele and of Zeus, from the
men of India to the Apollo of Delphi." But the
Indians who dwell in the Caucasus and along the
river Cophen say that he was an Assyrian visitor
when he came to them, who understood the affairs
of the Thebans. But those who inhabit the district
between the Indus and the Hymanes and the
continental region beyond, which ends at the river
Ganges, declare that Dionysus was son of the river
Indus, and that the Dionysus of Thebes having become
his disciple took to the thyrsus and introduced it in
the orgies, that this Dionysus declared that he was
the son of Zeus and had lived safe inside his father's
tough until he was born, and that he found a
mountain called Meras or "Thigh" on which Nysa
borders, and planted Nysa in honour of Dionysus with It is offering
to Apollo
Indian
legend of
Dionysus

ΟΑΡ
 ΙΧ ἐκ Θηβῶν τὸ γόνυ τῆς ἀμπέλου, οὐ καὶ Ἀλέξαν-
 δρος ὀργιάσαι. οἱ δὲ τὴν Νῦσαν οἰκοῦντες οὐ
 φασι τὸν Ἀλέξανδρον ἀνελθεῖν ἐς τὸ ὄρος, ἀλλ'
 ὀρμήσαι μὲν, ἐπειδὴ φιλότιμός τε ἦν καὶ κρηαιο-
 λογίας ἤττων, δέισαντα δὲ μὴ ἐς ἀμπέλους παρελ-
 θόντες οἱ Μακεδόνες, ἥς χρόνοι ἤδη οὐχ ἐωράκασαν,
 ἐς πτόθον τῶν οἴκοι ὑπενεχθῶσιν, ἢ ἐπιθυμῖαν τινὰ
 οἶνοι ἀναλάβωσιν εἰθισμένοι ἤδη τῷ ὕδατι, παρε-
 λῆσαι τὴν Νῦσαν, εὐξάμενοι τῷ Διονύσῳ καὶ
 θύσαντα ἐν τῇ ὑπῳρειᾳ. καὶ γιννώσκω μὲν οὐκ
 ἐς χάριν ταῦτα ἐνίοις γράφων, ἐπειδὴ οἱ ξυν
 Ἀλεξάνδρῳ στρατεύσαντες οὐδὲ ταῦτα ἐς τὸ
 ἀληθὲς ἀνέγραψαι, δεῖ δὲ ἀληθείας ἐμοὶ γοῦν, ἣν
 εἰ καὶ ἐκεῖνοι ἐπῆνεσαν, οὐκ ἂν ὑφείλοντο καὶ τοῦδε
 τοῦ ἐγκωμίου τὸν Ἀλέξανδρον· τοῦ γὰρ ἀνελθεῖν
 ἐς τὸ ὄρος καὶ βακχεῦσαι αὐτόν, ἃ ἐκεῖνοι λέγουσι,
 μεῖζον, οἶμαι, τὸ ὑπὲρ καρτερίας τοῦ στρατοῦ μηδὲ
 ἀναβῆναι.

X

ΟΑΡ
 Χ Τὴν δὲ Ἄορνον πέτραν οὐ πολὺ ἀπέχουσιν τῆς
 Νύσσης ἰδεῖν μὲν οὐ φησιν ὁ Δάμις, ἐν ἐκβολῇ γὰρ
 κεῖσθαι τῆς ὁδοῦ καὶ δεδιέναι τὸν ἡγεμόνα ἐκτρέ-
 πεσθαί ποί παρὰ τὸ εὐθύ, ἀκοῦσαι δέ, ὡς ἰλωτὸς
 μὲν Ἀλεξάνδρῳ γένοιτο Ἄορνος δὲ ὀνομαζέσθαι οὐκ
 ἐπειδὴ σταδία πεντεκαίδεκα ἀνεστήκε, πέτονται

LIFE OF APOLLONIUS, BOOK II

the vine of which he had brought the suckers from Thèbes, and that it was there that Alexander held his orgies. But the inhabitants of Nysa deny that Alexander ever went up the mountain, although he was eager to do so, being an ambitious person and fond of old-world things, but he was afraid lest his Macedonians, if they got among vines, which they had not seen for a long time, would fall into a fit of homesickness or recover their taste for wine, after they had already become accustomed to water only. So they say he passed by Nysa, making his vow to Dionysus and sacrificing at the foot of the mountain. Well I know that some people will take amiss what I write, because the companions of Alexander on his campaigns did not write down the truth in reporting this, but I at any rate insist upon the truth and hold that, if they had respected it more they would never have deprived Alexander of the praise due to him in this matter, for, in my opinion it was a greater thing that he never went up, in order to maintain the sobriety of his army, than that he should have ascended the mountain and have himself held a revel there, which is what they tell you.

CHAP
IX
Alexander
never
ascended to
his shrine

X

DAMIR SAYS that he did not see the rock called the "Birdless" (*Aornus*), which is not far distant from Nysa, because this lay off their road, and their guide feared to diverge from the direct path. But he says he heard that it had been captured by Alexander, and was called "Birdless," not because it rises 9,000 feet, for the sacred birds fly higher than that,

CHAP
X
The rock
Aornus

^{CAP}
^X γὰρ καὶ ὑπὲρ τοῦτο οἱ ἱεροὶ ἄρνηθες, ἀλλ' ἐν κορυφῇ
τῆς πέτρας ρήγμα εἶναι φασὶ τοὺς ὑπερπετομένους
τῶν ὀρνίθων ἐπισπώμενον, ὥς Ἀθηνησι τε ἰδεῖν
ἐστὶν ἐν προδόμφ τοῦ Ἰ. αὐθενῶνος καὶ πολλαχού
τῆς Φρυγῶν καὶ Λυδῶν γῆς, ὑφ' οὗ τὴν πέτραν
Ἄορνοι κεκλησθῆναι τε καὶ εἶναι

XI

^{CAP}
^{XI} Ἐλαύνοντες δὲ ἐπὶ τὸν Ἰνδὸν παιδί ἐντυγχάνουσι
τρισκαυδεκά που ἔτη γεγονότι, ἐπ' ἐλεφαντος ὄχου-
μένῳ καὶ παῖοντι τὸ θηρίον. ἐπεὶ δὲ εθαίμασαν
ὀρῶντες· τί ἔργον, ἔφη, ὦ Δαμι, ἀγαθοῦ ἵππέως;
"τί δ' ἄλλο γε," εἶπεν, "ἢ ἐξήσαντα ἐπὶ τοῦ ἵππου
ἄρχειν τε αὐτοῦ καὶ τῷ χαλινῷ στρέφειν καὶ κολά-
ζειν ἀτακτοῦντα, καὶ προορᾶν, ὥς μὴ ἐς βύθρον ἢ
τάφρον ἢ χάσμα κατενεχθεῖη ὁ ἵππος, ὅτε γε δι-
έλους ἢ πηλοῦ χωροῖη, " ἄλλο δὲ οὐδέν, ὦ Δαμι,
ἀπαιτήσομεν," ἔφη, "τοὶ ἀγαθὸν ἵππέα," "ση Δί,"
εἶπε, "το τε ἀναπηδῶντι μὲν τῷ ἵππῳ πρὸς το σιμόν
ἐφείναι τὸν χαλινόν, κατὰ πρानοῦς δὲ ἰόντι οἱ μὴ
ξυγχωρεῖν, ἀλλ' ἀνθέλκειν, καὶ τὸ καταψῆσαι δὲ τὰ
ῶτα ἢ τὴν χαίτην, καὶ μὴ αἰετὴ μίστιξ σοφοῦ ἔμοιγε
δοκεῖ ἵππέως, καὶ ἐπαινοῖην ἂν τοῦ ὧδε ὄχουμένου."
"τῷ δὲ δὴ μαχίμῳ τε καὶ πολεμιστηρίῳ τιναν δεῖ,"
"τῶν γε αὐτῶν" ἔφη, "ὦ Ἀπολλώνιε, καὶ πρὸς γε
τούτοις τοῦ βύλλειν τε καὶ φυλαττεσθαι, καὶ το ἐπε-
λάσαι δὲ καὶ τὸ ἀπελίσσαι, καὶ τὸ ἀνελῆσαι πολε-
μίους, καὶ μὴ εἶναι ἐκπλήττεσθαι τὸν ἵππον, ὅτε

LIFE OF APOLLONIUS, BOOK II

but because on the summit of the rock there is, they ^{CHAP} say, a cleft which draws into itself the birds which ^X fly over it, as we may see at Athens also in the vestibule of the Parthenon, and in several places in Phrygia and Lydia. And this is the reason why the rock was called and actually is "Birdless."

XI

AND as they made their way to the Indus they met ^{CHAP} a boy of about thirteen years old mounted on an ^X elephant and striking the animal. And when they wondered at the sight, Apollonius said "Darius, what is the business of a good horseman?" "Why, what else," he replied, "than to sit firm upon the horse, and control it, and turn it with the bit, and punish it when it is unruly, and to take care that the horse does not plunge into a chasin or a ditch or a hole, especially when he is passing over a marsh or a clay bog?" "And shall we require nothing else, O Darius, of a good horseman?" said Apollonius. "Why, yes," he said, "when the horse is galloping up a hill he must slacken the bit, and when he is going downhill he must not let the horse have his way, but hold him in, and he must careen his ears and mane, and in my opinion a clever rider never uses a whip, and I should commend any one who rode in this way." "And what is needful for a soldier who rides a charger?" "The same things," he said, "O Apollonius, and in addition the ability to inflict and parry blows and to pursue and to retire, and to crowd the enemies together, without letting his horse be frightened by the rattling of

(ΑΥ' Χ' δυνήσκειν παπὶς ἡ ἱστρηψία· αἱ κύρυβες, ἡ παιανίζοντες τε καὶ ἡλαλαζόντων βοή γενοίτο, σοφία, υἱμαί, ἱππικῇ πρῶσσειται " " τοῦτον οὖν," ἔφη, " τον ἐπὶ τοῦ ἑλεφάντος ἱππία τί φησεῖς," " πολλῶ," ἔφη, " θάυμα σικώτερον. Ἀπολλωνία, τὸ γὰρ θηρίον τηλικοντι ἐπετιταχθαι τηλικονδε ὄντα, καὶ εὐθύνει αὐτὸ μαλαυροπι, ἢν ὁρᾷς αὐτὸν ἐμβαλόντα τῷ ἐλεφάντι, ὥσπερ ἄγκυραν, καὶ μητε τὴν ὄψιν τοῦ θηρίου δεδιναί μητε τὸ ὕψος μητε τὴν ρωμὴν τοσαυτὴν οὐσαν, δαιμόνιον ἔμονγε δοκεῖ, καὶ οὐδ' ἂν ἐπιστενσα, μα τὴν Ἀθηνᾶν, εἰ ἑτέρου ἤκουσα." " τί οὖν," ἔφη, " εἰ ἀποδύσθαι τις ἡμῖν τὸν παῖδα βούλοιο ὠνήσῃ αὐτόν, ὦ Δάμι," " νῆ Δι," εἶπε, " τῶν γε ἑμαυτοῦ πιαντων. τὸ γὰρ ὥσπερ ἀκρότολιν κατελεφτοτα δεσπόζειν θηρίου μεγιστον ὦν ἡ γῆ βροσκαι, ἐλευθερας ἔμαιγε δοκεῖ φύσεως καὶ λαμπρᾶς αἶμας " " τί οὖν χρῆσι τῷ παιδί," ἔφη " εἰ μὴ καὶ τὸν ἐλέφαντα ὠνήσῃ " " τῇ τε οἰκίᾳ," ἔφη, " ἐπιστήσω τῇ ἑμαυτοῦ καὶ τοῖς οἰκίταις καὶ πολλῶ βελτίων τούτων ἡ ἐγὼ ἄρξει." " σὺ δὲ οὐχ ἱκανός," ἔφη, " τῶν σεαυτοῦ ἄρχειν." " ὅν γε," εἶπε, " καὶ σὺ τρύπον, ὦ Ἀπολλωνία· καταλιπὼν γὰρ τομὰ περιεμ, ὥσπερ σὺ, φιλομαθῶν καὶ περιφρονῶν τὰ ἐν τῇ ξυτῇ " " εἰ δὲ δὴ πραιο τὸν παῖδα, καὶ ἵππῳ σοι γενοίσθην ὁ μὲν ἀμιλλητήρισι, ὁ δὲ πολυμικός, ἀναθήσῃ αὐτόν, ὦ Δάμι, ἐπὶ τοὺς ἵππους;" " ἐπὶ μὲν τὸν ἀμιλλητήριον," εἶπεν, " ἴσως ἂν. Ἐπειδὴ καὶ ἑτέρονος ὁρῶ, τὸν

LIFE OF APOLLONIUS, BOOK II

shields or the flashing of the heliots or by the noise made when the men raise their war-cry and give a whoop, this I think is no longer to grant horse-manship. What then will you say of this boy who is riding on the elephant? "He is much more wonderful Apollonius. For it seems to me a super-human feat for such a tiny man to manage so large an animal and guide it with the crook which you see him digging into the elephant like an anchor, without fracturing either the back of the brute or its height or its enormous strength; and I would not have believed it possible, I swear by Athens if I had heard another telling it and had not seen it." "Well then," said Apollonius, "if as you wanted to send us this boy would you buy him, Damis?" "Yes by Zeus," he said, "and I would give everything I have to possess him. For it seems to me the mark of a liberal and splendid nature, to be able to capture like a statue the greatest animal which earth sustains and then govern it as its master." "What then would you do with the boy," said the other, "unless you bought the elephant as well?" "I would set him," said Damis, "to preside over my household and over my servants and he would rule them much better than I can." "And are you not able," said Apollonius, "to rule your own servants?" "Almost unable to do so," replied Damis, "as you are yourself Apollonius. For I have abandoned my property, and am going about like yourself eager to learn and to investigate things in foreign countries." "But if you did not wish to buy the boy and if you had two horses, one of them a racer, and the other a charger would you put him O Damis on these horses?" "I would perhaps," he answered, "upon

δὲ μαχίμον τε καὶ ὀπλιτευοῖντα πῶς ἂν ἵναβαίνοι
 οὗτος, αὐτὲ γὰρ ἡσπίδα δυναίτ' ἂν φέρειν, ἣς δεῖ
 τοῖς ἱππεύουσιν. οὐτ' ἂν θώρακα ἢ κρίνον, αἰχμὴν
 δὲ πῶς οὗτος, ὃς οὐδὲ ἄτρακτον βέλους ἢ τοξεύ-
 ματος κραδαινοὶ ἂν, ψέλλιζομένων ἐς τὰ πολεμικὰ
 εἰκόων ἔτι, " " ἕτερον οὖν τί," ἔφη, " ὁ Διμ, ἐστίν,
 ὃ τὸν ἐλέφαντα τοῦτον ἡνιοχεῖ καὶ πέμπει, καὶ οὐχ
 ὁ ἡνιοχὸς οὗτος, ὃν σὺ μόνον οὐ προσκυκίεις ὑπὸ
 θαυματος," τοῦ δὲ εἰπόντος " τί ἂν εἴη ταῦτο,
 Ἀπολλωνίε, ὁρῶ γὰρ ἐπὶ τοῦ θηρίου πλην τοῦ παι-
 δός οὐδὲν ἕτερον " " το θηρίον," ἔφη " τοῦτο εὐπαί-
 δευτὸν τε παρὰ πάντα ἐστί, καὶ πειδὺν ἅπαρ
 ἀναγκασθῇ ὑπὸ ἀνθρώπῳ ζῆν, ἀνέχεται τὰ ἐκ τοῦ
 ἀνθρώπου πάντα καὶ ὁμοιθεῖαν ἐπιτηδεύει τὴν
 πρὸς αὐτόν, χαίρει τε σιτουμένον ὑπὸ τῆς χειρός,
 ὥσπερ οἱ μικροὶ τῶν κυνῶν, προσιόντα τε τῇ
 προνομαίᾳ αἰκῶλλαι καὶ τὴν κεφαλὴν ἐς τὴν
 φεγγυγα ἐσωθοῦντα ἀνεχεται καὶ κειχνην ἐφ' ὅσον
 τῷ ἀνθρώπῳ δοκεῖ, καθὼς περ ἐν τοῖς νομάσι
 ἐωρῶμεν. νυκτὼρ δὲ λέγεται τὴν δουλείαν ὀλοφύ-
 ρεσθαι, μὰ Δί, οὐ τετρυγὺς, ὅποιον εἶωθεν. ἀλλ'
 οἰκτρον τε καὶ ἐλαινον ἀνακλᾶον, εἰ δὲ ἄνθρωπος
 ἐπιστατὴ ὀδυρομένη ταῦτα, ἴσχει τὸν θρῆνον οὐδέ-
 φας, ὥσπερ αἰδοῦμενος αὐτὸς δὴ ἑαυτοῦ ὁ Δίμ,
 ἄρχει καὶ ἡ πειθὼ αὐτὸν ἢ τῆς φύσεως ἄγει μᾶλλον
 ἢ ὁ ἐπικειμένος τε καὶ ἀπειθύνων "

THE OF APOLLONIUS, BOOK II

the racer for I see others doing the same but how could he ever mount a war horse accustomed to carry armour? For he could not either carry a shield, as knights must do, or wear a breast plate or helmet, and how could he wield a javelin when he cannot use the shaft of a bolt or of an arrow, but he would in military matters be like a stammerer. Herodotus the other, "there is Darius something else which controls and guides this elephant and not the driver alone whom you admire almost to the point of worshipping." Darius replied "What can that be Apollonius?" For I see nothing else upon the animal except the boy." "This animal," he answered "is docile beyond all others, and when he has once been broken in to serve man he will put up with anything at the hands of man and he makes it his business to be tractable and obedient to him, and he loves to get out of his hands in the way little dogs do, and when his master approaches he follows him with his trunk, and he will allow him to thrust his head into his jaws, and he holds them as wide open as his master likes, as we have seen among the normals. But of a right the elephant is said to lament his state of slavery, yes, by heaven not by trumpeting in his ordinary way, but by wailing mournfully and piteously. And if a man comes upon him when he is lamenting in this way the elephant stops his charge at once as if he were ashamed. Such control O Darius, has he over himself and it is his instinctive obedience which actuates him rather than the man who sits upon him and directs him."

CAP
XII

Ἐπὶ δὲ τὸν Ἰνδὸν ἔλθοντες ἀγγέλην ἐλεφάντων
 ἰδεῖν φασὶ περαιουμένους τὸν ποταμὸν, καὶ ταῦτε
 ἀκούσαι περὶ τοῦ θηρίου ὡς οἱ μὲν αὐτῶν ἔλαιοι,
 οἱ δ' αὖ ὄρειοι, καὶ τρίτον ἤδη γένος πεδινοὶ εἰσιν,
 ἀλίσκονται τε ἐς τὴν τῶν πολεμικῶν χρεῖαν
 μαχόνται γὰρ δὴ ἐπισκευασμένοι πυργοὶ οἷον
 κατὰ δέκα καὶ πεντεκαίδεκα ὁμοῦ τῶν Ἰνδῶν
 δεξασθαι ἰφ' ὧν τοξέουσιν τε καὶ ἀκοντίζουσιν
 οἱ Ἰνδοί, καθάπερ ἐκ πυλῶν βίλλοντες καὶ
 αὐτὸ δὲ τὸ θηρίον χεῖρα τὴν προνομαιαν ἡγεῖται,
 καὶ χρῆται αὐτῇ ἐς τὸ ἀκοντίζειν. ὅσον δὲ ἵππου
 Νισαίου μείζων ὁ Λιβυκὸς ἐλάφας τοσούτον τῶν
 ἐκ Λιβυῆς οἱ Ἰνδοὶ μείζουσι περὶ δὲ ἡλικίαι τοῦ
 ζῖου καὶ ὡς μακροβιωτάτοι, εἴρηται μὲν καὶ
 ἑτέροις. ἐντυχεῖν δὲ καὶ οὗτοί φασιν ἐλεφαντε
 περὶ Τιφίλα μεγιστὴν τῶν ἐν Ἰνδοῖς πόλει, ὃν
 μυρίζειν τε οἱ ἐπιχωριοὶ καὶ ταινιοῦν εἶναι γὰρ
 ὃν τῶν πρὸς Ἀλέξανδρον ὑπὲρ Ἰῶρον μεμαχη-
 μένων εἰς οὗτος ὃν ἐπειδὴ προθυμῶς ἐμεμιχῆτο
 ἀνῆκεν ὁ Ἀλέξανδρος τῷ Ἡλίῳ. εἶναι δὲ αὐτῷ
 καὶ χρυσοῦ ἑλικῆς περὶ τοῖς εἴτ' ὁδοῦσιν εἰτε
 κέρασι, καὶ γριμματαῖς αὐτῶν Ἑλληνικὰ λεγόντα
 ΑΛΕΞΑΝΔΡΟΣ Ο ΔΙΟΣ ΤΟΝ ΑΙΑΝΤΑ
 Τῷ ΗΛΙΩ ὄνομα γὰρ τοῦτο τῷ ἐλεφαντι
 ἔθετο, μεγάλου ἰξίωσας μέγαν. ξυμβάλοντο δὲ
 οἱ ἐπιχωριοὶ πεντήκοντα εἶναι καὶ τριακυσία ἔτη
 μετὰ τὴν μάχην, οὕτω λεγόντες καὶ ὅποσα γεγονέναι
 ἐμυχετο

XII

And when they came to the Indus, they saw a herd of elephants crossing the river, and they say that they heard this account of the animals. Some of the near marsh elephants, others again mountain elephants, and there is a new third kind which belongs to the place, and they are captured for use in war. For now they go into little walled cities or towers big enough to accommodate ten or fifteen Indians all at once, and from these towers the Indians shoot their bows and cast their javelins, just as if they were taking men from gate towers. And the animal itself regards his trunk as a hand, and uses it to hurl weapons. And the Indian elephants are as much bigger than those of India as those are bigger than the horses of Asia. And older authority is more dwelt on the age of the animals, and say that they are very long lived, but our party too say that they came on an elephant near Taxos the greatest city in India, who was adorned with jewelry by the natives and adorned with flets. For they said this elephant was one of those who fought on the side of Porus against Alexander, and as it had made a brave fight, Alexander dedicated it to the Sun. And it had three six gold rings round its tusk or horns, whichever you call them, and an inscription was on them written in Greek, as follows: "Alexander the son of Zeus dedicates Ajax to the Sun." For he had given this name to the elephant, thinking so great an animal deserved a great name. And the natives reckoned that 350 years had elapsed since the battle without taking into account how old the elephant was when he went into battle.

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CAP.
XII.

Ἰύβας δέ, ὃς ἤρξέ ποτε τοῦ Λιβυκοῦ ἔθνους, φησὶ μὲν ξιμπασεῖν ἀλλήλοισι ἐπ' ἐλεφαντῶν παλαι Λιβυκοὺς ἵππεας—εἶναι δὲ τοῖς μὲν πυργῶν ἐς τοὺς ὀδόντας κεχρησμένοι, τοῖς δὲ οὐδέν—νυκτὸς δὲ ἐπιλαβούσης τὴν μάχην ἡττηθῆναι μὲν τοὺς ἐπισήμους φησί, φυγεῖν δὲ ἐς τὸν Ἀτλαντα τὸ ὄρος, αὐτὸν δὲ ἐλθεῖν τετρακυσίων μήκει ἐτῶν ὑστερον τῶν διεφυγόντων ἓνα καὶ τοῦπισσημον εἶναι αὐτῷ κοῖλον καὶ οὐκ περικυττωμένον ὑπὸ τοῦ χρονίου. οὗτος ὁ Ἰύβας τοὺς ὀδόντας κέρατα ἡγεῖται τῷ φύεσθαι μὲν αὐτοὺς ὅθεν περ οἱ κρυταφοί, παραθιγέσθαι δὲ μηδὲν ἐτέρῳ, μένειν δ' ὡς ἔφυσαν καὶ μὴ, ὑπὲρ οἱ οὐκ οὐκ, ἐκπίπτειν εἰς ἀναφυσθαι ἐγὼ δ' οἱ προσδεχόμεναι τὸν λόγον κέρατα τε γὰρ εἰ μὴ πάντα, τα γὰρ τῶν ἐλαιφῶν ἐκπίπτει καὶ ἀναφυσται, οὐκ οὐκ οἱ μὲν τῶν ἀνθρώπων ἐκπασσοῦνται καὶ ἀναφυσσονται πάντες, ζῶνι δ' ἂν οὐδὲν ἐτέρῳ χαυλιοδόντος ἢ κυνοδόντος αὐτομιτῶς ἐκπέσοι, οὐδ' ἂν ἐπανεέλθοι ἐκπεσῶν, ὕπλου γὰρ ἔνεκα ἢ φύσις ἐμβιβίζει αὐτοὺς ἐς τὰς γενεάς καὶ ἄλλως τα κέρατα γραμμὴν ἀποτορνεύει κύκλῳ πρὸς τῇ ῥίζῃ κατ' ἐκαστον, ὡς αἰγὴν τε δηλοῦσι καὶ ποῖμαι καὶ βουεῖς, οὐκ οὐκ οὐκ ἐκφυεται καὶ ἦν μὴ πῆρῳσι τι αὐτῶν, τοιοῦτος οὐκ οὐκ μένει, μετέχει γὰρ τῆς λιθωδόντος ὕλης τε καὶ οὐσίας καὶ μὴν καὶ τὸ κερασφορεῖν περὶ τὰ διχῆλα τῶν ζῶνι μύνα

XIII

AND JULIUS who was once sovereign of the Libyan ^{CHAP} race says that formerly the knights of Libya fought ^{3 1} with one another on elephants and one division of ^{3 2} these had a tower engraved upon their tusks but the ^{3 3} others nothing. And when night interrupted the ^{3 4} fray the animals which were so marked had the says. ^{3 5} got the worst of it and fled to Mount Atlas but ^{3 6} he himself 40 years afterwards caught one of the ^{3 7} fighters and found the cavity of the stump still fresh ^{3 8} on the tusk and not yet worn away by time. This ^{3 9} Julius is of opinion that the tusks are horns because ^{4 0} they grow just where the horns are, and because ^{4 1} they need no sharpening of any kind and remain as ^{4 2} they grow and do not like teeth fall out and then ^{4 3} grow afresh. But I cannot accept this view, for ^{4 4} horns, if not all at any rate those of stags do fall ^{4 5} out and grow afresh but the teeth, although in the ^{4 6} case of men those which may fall out, will in every ^{4 7} case grow again, on the other hand there is not a ^{4 8} single animal whose tusk or dog tooth falls out ^{4 9} naturally or in which when it has fallen out, it will ^{5 0} come again. If nature equips these tusks in ^{5 1} their jaws for the sake of defence. And moreover, ^{5 2} a circular ridge is formed year by year at the ^{5 3} base of the horns, as we see in the case of goats ^{5 4} and sheep and oxen, but a tusk grows out of the ^{5 5} smooth and unless something breaks it, it always ^{5 6} remains so, for it consists of a material and sub- ^{5 7} stance as hard as stone. Moreover the carrying ^{5 8} of horns is confined to animals with cloven ^{5 9} hoofs, but this animal has five nails and the sole

CAP.
XII.

ἔστηκε, τὸ δὲ ζῶον τοῦτο πεντώνυχον καὶ πολυσχιδὲς τὴν βάσιν, ἢ διὰ τὸ μὴ ἐσφύγχθαι χηλαῖς ὥσπερ ἐν ὑγρῷ ἔστηκε. καὶ τοῖς μὲν κερασφοροῖς ἅπασιν ὑποβιάλλουσα ἡ φύσις ὅστ᾽ αὐτὰ σηραγγώδη περιφύει το κέρας ἔξωθεν, τὸ δὲ τῶν ἐλεφάντων πλήρες ὑποφαίνει καὶ ὁμοιον, ἀναπτύσσοντι δὲ σύριγξ αὐτὸ λεπτὴ διέρπει μέσον, ὥσπερ τοὺς ὀδόντας· εἰσὶ δὲ οἱ μὲν τῶν ἐλείων ὀδόντες πελιδνοὶ καὶ μανοὶ μεταχειρίσασθαι τε ἄτοποι, πολλαχοῦ γὰρ αὐτῶν ὑποδεδικασίη σηραγγες, πολλαχοῦ δὲ ἀρεστᾶσι χυλάσαι μὴ ξυγχωροῦσαι τῇ τέχνῃ, οἱ δὲ τῶν ὀρειῶν μέινους μὲν ἢ οὗτοι, λευκοὶ δὲ ἱκανῶς καὶ δύσεργον περὶ αὐτοὺς οὐδέν, ἀριστοὶ δὲ οἱ τῶν πεδινῶν ὀδόντες, μέγιστοί τε γὰρ καὶ λευκότεστοι καὶ ἀναπτύξαι ἡδεῖς καὶ γίνονται πᾶν ὃ τι θέλει ἡ χεὶρ. εἰ δὲ καὶ ἦθῃ ἐλεφάντινων χρῆ ἀναγράφειν, τοὺς μὲν ἐκ τῶν ἐλῶν ὑλισκομένους ἀνοήτους ἡγοῦνται καὶ κούφους Ἰνδοί, τοὺς δὲ ἐκ τῶν ὀρῶν κακοηθεῖς τε καὶ ἐπιβουλευτάς, καὶ ἦν μὴ δέωνταί τιος, οὐ βεβαίους τοῖς ἀνθρώποις, οἱ πεδινοὶ δὲ χρηστοὶ τε εἶναι λέγονται καὶ εὐνοηγοὶ καὶ μιμήσεως ἐρασταί· γράφουσι γοῦν καὶ ὀρχοῦνται καὶ παρενσαλεύουσι πρὸς αὐτὸν καὶ πηδῶσιν ἀπὸ τῆς γῆς ἐκεῖνοι.

of his foot has many furrows in it, and not being CHAP
211 confined by hoofs, it seems to stand on a soft, fleshy foot. And in the case of all animals that have horns, nature supplies cavernous bones and causes the horn to grow from outwards, whereas she makes the elephant tusk fall and equally massive through out, and when in the lathe you lay bare the interior, you find a very thin tube passing the centre of it, as is the case with teeth. Now the tusks of the marsh elephants are lack in colour and porous and difficult to work, because they are hollowed out into many cavities, and oftentimes knots are formed in them which oppose difficulties to the craftsman's tool, but the tusks of the mountain kind though smaller than these are very white and there is nothing about them difficult to work, but best of all are the tusks of the elephants of the plain, for these are very large and very white and so pleasant to turn and carve that the hand can shape them into whatever it likes.

If I may also describe the characters of these elephants, those which come from the marshes, and are taken there, are considered to be stupid and idle by the Indians, but those which come from the mountains they regard as waked and treacherous and, unless they want something not to be relied upon by man, but the elephants of the plain are said to be good and tractable and fond of learning tricks, for they will write and dance, and will sway themselves to and fro and leap up and down from the ground to the sound of the flute.

XIV

ΟΑΡ
 X V Ἰδὼν δὲ τοὺς ἐλεφαντας ὁ Ἀπολλώνιος τὸν
 Ἰνδὸν περαιουμένους, ἦσαν δέ, οἶμαι, τριακοῖτα,
 καὶ χρομένους πηγμονι τῇ σμικροτάτῃ σφῶν, καὶ
 τοὺς μείζους αὐτῶν ἀκείληφοτας τοὺς αὐτῶν πω-
 λους ἐπὶ τὰς τῶν ὀδυντῶν προβολὰς τις τε
 προνομαίᾳς ἐπιεχυχότας δεσμοῦ ἔνεκα "ταῦτα
 μὲν," ἔφη, "ὦ Διμι, οὐδὲ ἐπιτάττοντος οὐδενος
 αὐτοῖς ἢφ ἑαυτῶν οὔτοι διὰ ξυμσίειν τε καὶ σοφίαν
 πρίττουσι, καὶ ὁρᾷ, ὥς παραπλησίως τοῖς σπεν-
 αγωγούσι ἀκείληφας τοὺς πωλους καὶ κατα-
 δησάμενοι αὐτοὺς ἄγουσιν." "ὁρῶ," ἔφη, "ὦ
 Ἀπολλωνιε, ὡς σοφοῖς τε αὐτὸ καὶ ξυμετῶς πρίτ-
 τουσιν. τί οὖν βουλεται το εὐήθες ἐκεῖνο φρόν-
 τισμα τοῖς ἐρεσχελοῦσι φυσικὴν ἢ μὴ τὴν πρὸς
 τὰ τέκνα εἶναι εὐνοίαν τουτ, γὰρ καὶ ἐλεφαντες
 ἤδη βοῶσιν, ὥς παρὰ τῆς φύσεως αὐτοῖς ἦκει· οὐ
 γὰρ δὴ παρὰ ἰνθρώπων γε μεμαθηκασιν αὐτο,
 ὥσπερ τὰ ἄλλα, οἳ γε μὴδὲ ξυμβεβηκασί πως
 ἀνθρώποις, ἀλλὰ φύσει κεκτημένοι τὸ φιλεῖν ἃ
 ἔτεκον, προκινδύνουσι τε πύτων καὶ παιδοτροφεύσι."
 "καὶ μὴ τοὺς ἐλεφαντας εἶπης, ὦ Διμι τοῦτο γὰρ
 το ζῆον δευτεροῦν ἰνθρώπου τάττω κατὰ ξυμσίειν
 τε καὶ βουλίας, ἀλλὰ τίς τε ἄρετους ἐνθυμούμαι
 μᾶλλον, ὥς ἰντρινωταται θηρίων οἶσαι πανθ' ὑπὲρ
 τῶν σκυμνῶν πρίττουσι τοὺς τε λύκους, ὡς ἴει
 προσκειμένοι τῇ αρπαζειν ἢ μὲν θήλεια φυλαττεῖ

XIV

AND Apollonius saw a herd, I think of about thirty elephants crossing over the River Indus and they were following as their leader the smallest among them but the bigger ones had picked up their young ones on their projecting tusks, where they held them fast by twisting their trunks around them. Said Apollonius, "Nay, O Darius, has instructed them to do this, but they act of their own instinct or wise art and cleverness and you see how, like baggage porters, they have picked up their young, and have them bound fast to them and so carry them along." I said, "I see." He said, "Apollonius how cleverly and with what sagacity they do this. What then is the cause of the silly speculation indulged in by those who idly dispute whether the affection of animals for their young is natural or not when these very elephants, by their conduct, proclaim that it is so, and that it comes to them by nature?" For they have certainly not learnt to do so from men, as they have other things, for these have never yet shared the life of men but have been endowed by nature with their love of their offspring and that is why they provide for them and feed their young." And said Apollonius, "you need not Darius confine your remarks to elephants, for this animal is only second to man in my opinion, in understanding and foresight, but I am thinking rather of bears, for they are the fiercest of all animals and yet they will do anything for their cubs, and also of wolves, among which although they are so addicted to plunder, yet the female protects its young ones, and

CHAP.
XV
Affection of
the
young

Apollonius
shows his sagacity
in seeing all
animals

καὶ
XIV

ἂ ἔτεκεν, οὐδὲ ἄρρην ὑπὲρ σωτηρίας τῶν σκυλῶν ἀπικνεῖ αὐτῇ σίτον, τὰς τε παρδύλεις ὥσαντας, αἱ δὲ διὰ θερμότητα χαιρουσι τῇ γινεσθαι μητέρες. δεσποζειν γάρ ὃν τότε βούλονται τῶν ἄρρηνων καὶ τοῦ οἴκου ἄρχειν οἱ δὲ ἔμχονται τῇ ἐξ αὐτῶν πᾶν ἡττώμενοι τοῦ τοκου. λέγεται δέ τις καὶ περὶ τῶν λεαινῶν λόγος ὡς ἐραστὰς μὲν ποιοῦνται τοὺς παρδύλεις καὶ δέχονται αὐτοὺς ἐπὶ τὰς εὐνάς τῶν λεόντων ἐς τὰ πεδία, τῆς δὲ γαστρος ἔραν ἰγούσης ἡναφειγνῶσιν ἐς τὰ ὄρη καὶ τὰ τῶν παρδύλεων ἡβη στικτὰ γὰρ τίκτουσιν, ὁθεν κρυπτοῦσιν αὐτὰ καὶ θηλαζοῦσιν ἐν σκολῖαις λοχμαῖς πλάσσανται ἀφῆμερκειν πρὸς θηραν. εἰ γὰρ φηρασαιαν τοῦτοι οἱ λέοντες, διασπῶνται τοὺς σκυμνοὺς καὶ ξαινουσι τὴν σποράν ὡς κοθόν ἐμετυχες δῆπον καὶ τῶν (Ὀμηρείων) λεόντων ἐνί, ὡς ὑπὲρ τῶν ἑαυτοῦ σκυμνων δεινὸν βλέπει καὶ ῥωννῶσιν ἑαυτὸν μάχης ὑπτεσθαι καὶ τὴν τυγρὶν δὲ χαλεπωτάτην οὖσαν φασιν ἐν τῇδε τῇ χωρᾷ καὶ περὶ τὴν θαλάτταν τὴν ἑρυθρὰν ἐπὶ τὰς ναῦς ἵεσθαι, τοὺς σκυμνοὺς ἀπαιτουσαν, καὶ ἡπολαβουσαν μὲν ἀπικνεῖ χαιρουσαν, εἰ δὲ ἀποπλευσαιεν, ἔριεσθαι αὐτῇ πρὸς τὴν θαλάττην καὶ ἀποθῆσκειν ἐνίοτε τὰ δὲ τῶν ὀρνίθων τις οὐκ αἶδεν, ὡς ἰατικοὶ μὲν καὶ πελαργοὶ καλῶς οὐκ ἂν πηξαιτο μὴ προτιρον αὐταῖς ἐναρμοσαντες ὁ μὲν τὸν ἰατικὸν λιθόν, ὁ δὲ τὸν λυχνίτην ὑπὲρ τῆς πογονίας καὶ τοῦ μὴ πελαζειν σφίσι τοὺς ὄφεις καὶ τὰ ἐν τῇ θαλάττῃ σκοπῶμεν, τοὺς μὲν δελφίνας

the male brings her food in order to save the life of the whelp. And I also equally have in mind the panther, which from the warmth of its temperament, delights to become a mother for that is the time when it is determined to rule the male and be mistress of the household, and the male puts up with anything and everything from her subordinating everything to the welfare of the offspring. And there is also told a story of the lioness how she will make a lover of the panther and receive him in the lion's lair in the plain, but when she is going to bring forth her young she flies into the mountains to the haunts of the panthers, for she brings forth young ones that are spotted and that is why she lures her young and nurses them in wild dog thickets pretending that she is spending the day out hunting. For if the lion detected the trick he would tear the whelps in pieces and claw her offspring as his tribute. You have read no doubt also of one of Homer's lions and of how he made a fine look terrible in behalf of his own whelp and stirred himself to do battle for them. And they say the tigress although she is the cruellest animal in this country, will approach the ship on the Red Sea to demand back her whelps, and if she gets them back she goes off mighty delighted. But if the ships sail away they say that she howls along the sea coast and sometimes dies outright. And who does not know the ways of buzzards, how that the eagles and the cranes will not build their nests until they have fixed in them, the one an eagle stone and the other a stone of light to help the hatching out of the eggs and to drive away the snakes. And if we look at creatures in the sea, we need not wonder at the dolphins loving their

HAR
I V

CAP. ^{XIV} οὐκ ἂν θαυμάσαιμεν, εἰ χρηστοὶ ὄντες φιλοτε-
κνοῦσι, φαλαινας δὲ καὶ φώκας καὶ τὰ ζυγοτόκα
ἔθνη πῶς οὐ θαυμασόμεθα, εἰ φώκη μὲν, ἣν εἶδον
ἐγὼ ἐν Λίγαϊς καθειργμενὴν ἐς κυνηγία, οὕτως
ἐπέθυθεν ἀποθανόντα τὸν σκύμνον, ὃν ἐν τῷ
οἰκίσκῳ ἀπεκύησεν, ὥς μὴ προσδέξασθαι τριῶν
ἡμερῶν σίτου, καίτοι βορωτατὴ θηρίων οὖσα,
φύλαινα δὲ ἐς τοὺς χηραμοὺς τῆς φύρυγγος
ἀναλαμβάνει τοὺς σκύμνους ἐπειδὴν φευγῇ τι
ἐαυτῆς μείζον, καὶ ἔχιδνα ὥφθη ποτὶ τοὺς ὄφεις,
οὗς ἀπέτεκε, λιχμωμένη καὶ θεραπεύουσα ἐκκει-
μένη τῇ γλωττῇ. μὴ γὰρ δεχωμένη, ὡς Δαίμι, τὸν
εὐήθη λογόν, ὥς ἀμήτορες οἱ τῶν ἐχιδνῶν τέκονται,
τουτὶ γὰρ οὐδὲ ἡ φύσις ξυγκχωρηκεν, οὔτε ἡ
πεῖρα " ὑπολαβὼν οὖν ὁ Δαίμις " ξυγχωρεῖς οὖν,"
ἔφη, " τὸν Εὐριπίδην ἐπαινεῖν ἐπὶ τῷ ἱαμβεῖον
τουτῷ, ὃ πεποιηται αὐτῷ ἡ Ἀνδρομάχη ληγουσα

ἅπασιν δ' ἀνθρώποις ἄρ' ἦν
ψυχὴ τέκνα ; "

" ξυγχωρῶ, ἔφη, " σοφῶς γὰρ καὶ δαιμονίως
εἴρηται, πολλῷ δ' ἂν σοφωτερον καὶ ἀληθεστερον
εἶχει, εἰ περὶ πάντων ζῶων ὕμνητο. " " δοικας,"
ἔφη, " Ἀπολλώνιε, μεταγράφειν τὸ ἱαμβεῖον, ἵν'
οὕτως ῥδοιμαν

ἅπασιν δὲ ζῴοις ἄρ' ἦν
ψυχὴ τέκνα.

καὶ ἔπομαί σοι, βέλτιον γαρ."

LIFE OF APOLLONIUS, BOOK II

offspring, for they are superior creatures, but shall we not admire the whales and seals and the viviparous species? For I once saw a seal that was kept shut up at Aegae in the circus, and she mourned so deeply for her whelp, which had died after being born in confinement, that she refused food for three days together, although she is the most voracious of animals. And the whale takes up its young ones into the cavities of its throat, whenever it is fleeing from a creature bigger than itself. And a viper has been seen licking the serpents which it had borne, and embracing them with her tongue, which she snoots out for the purpose. But we need not entertain, Damis, the silly story that the young of vipers are brought into the world without mothers, for that is a thing which is consistent neither with nature nor with experience."

CHAP.
XIV

The Lame
herd at
Aegae

Damis then resumed the conversation by saying: "You will allow me then to praise Euripides, for this remark was which he puts into the mouth of Andromache

'And in the case of all men, then, their life lay in their children.'

"I admit," said Apollonius, "that that is and cleverly and divinely—but much cleverer and truer would have been the verse, if it had included all animals." "Then you would like," said Damis, "O Apollonius, to rewrite the line so that we might sing it as follows:

'And in the case of all animals, then, their life lay in their children.'

and I agree with you, for it is better so."

XV

CAP. " Ἀλλ' ἐκείνο μοι εἰπέ οὐκ ἐν ἀρχῇ τῶν λόγων
 XV ἔφαμεν σοφίαν εἶναι περὶ τοὺς ἐλέφαντας καὶ νοῦν
 περὶ ἃ πρίττουσι, " " καὶ εἰκωτῶς," εἶπεν, " ὦ
 Δάμι, ἔφαμεν, εἰ γὰρ μὴ νοὺς ἐκυβερνα τόδε τὸ
 θηρίον, οὔτ' ἂν αὐτὸ διεγυγνετο οὔτ' ἂν τὰ ἔβνη, ἐν
 οἷς γίγνεται " " τί οὖν," ἔφη, " οὕτως ἡμαθῶς καὶ
 οὐ πρὸς τὸ χρήσιμον ἑαυτοῖς τὴν διύβασιν ποιοῦν-
 ται; ἡγεῖται μὲν γάρ, ὥς ὄρες, ὁ μικρότατος,
 ἔπεται δὲ αὐτῷ τις ὀλίγῳ μείζων, εἴτα ὑπὲρ τοῦτον
 ἕταρος, καὶ οἱ μέγιστοι κατοπιν πάντες. ἔδει δὲ
 πού τὸν ἐναντίον τρόπον αὐτοὺς πορεύεσθαι καὶ
 τοὺς μεγίστους τείχη καὶ προβλήματα ἑαυτῶν
 ποιεῖσθαι." " ἀλλ', ὦ Δάμι," ἔφη, " πρῶτον μὲν
 ὑποφεύγειν εὐέλκασιν δῖωξιν ἀνθρώπων, οἷς πού καὶ
 ἐντευξόμεθα ἐπομένους τῷ ἵχνει, πρὸς δὲ τοὺς
 ἐπικειμένους δεῖ τὰ κατὰ νῶτον πεφράχθαι μᾶλλον,
 ὥσπερ ἐν τοῖς πολέμοις, καὶ τοῦτο τακτικωτάτον
 ἡγοῦ τῶν θηρίων, ἔπειτα ἡ διύβασις, εἰ μὲν προδιέ-
 βασινοι οἱ μέγιστοι σφῶν, οὕτω τεκμαίρεσθαι
 παρῆχον ἂν τοῦ ὕδατος εἰ διαβησονται πάντες,
 τοῖς μὲν γὰρ εὐπορός τε καὶ ῥαδία ἡ περαιώσις
 ὑψηλοτάτοις οὖσι, τοῖς δὲ χαλεπῇ τε καὶ ἄπορος,
 158

XV.

“ But tell me this—did we not at the beginning of our conversation, declare that the elephants display wisdom and intelligence in what they do? ” “ Why certainly,” he replied, “ we did say so. Darius, for if intelligence did not govern this animal, neither would it have led the populations among which it lived. ” “ Why then,” said Darius, “ do they conduct the message over the river in a way so stupid and imprudent to themselves? For as you see the smallest one is leading the way, and he is followed by a slightly larger one, then comes another still larger than he, and the biggest ones come last of all. But surely they ought to travel in the opposite fashion, and make the biggest ones a wall and run part in front of themselves. ” “ But,” replied Apollonius, “ in the first place, they appear to be running away from men who are pursuing them, and whom we shall doubtless come across, as they follow the animals’ tracks, and they must and ought to use their best strength to fight their rear-guard attack, and do it in war, so that you may regard the elephant as the best location to be found among us. Secondly, as they are crossing a river, if their biggest ones went first, that would indicate to the rest of the herd to judge whether the water is shallow enough for all to pass, for the tallest ones would find the passage practicable and easy, but the others would find it dangerous and difficult, because they would not rise above the level of the stream. But the fact that the smallest is able to get across is a sign in itself to the rest that there is no difficulty. And

CHAP.
XV.
Intelligence
shown by
elephants
to lead
the way
across the
river

FLAVIUS PHILOSTRATUS

CAP.
XV

μη ὑπεραίρουσι τοῦ ρεύματος, διελθὼν δὲ ὁ σμικρό-
τατος τὸ ἄλυτον ἤδη καὶ τοῖς λοιποῖς ἐρμηνευει,
καὶ ἄλλως οἱ μὲν μείζους προσεμβαίνοντες κοιλύ-
τερον ἢ τὸν ποταμον ἀποφαινοισιν τοῖς σμικροῖς,
ἀνάγκη γὰρ συνιζάνειν τὴν ἰλιν ἐς βόθρους διὰ τε
βαρύτητα τοῦ θηρίου διὰ τε παχύτητα τῶν ποδῶν,
οἱ δ' ἐλιττοὺς οὐδὲν ἂν βλάβοιεν τὴν τῶν
μειζόνων διαπορείαν ἥττον ἐμβοθρεύοντες."

XVI

CAP.
XV

"Ἐγὼ δὲ εὗρον ἐν ταῖς Ἰβια λόγοις, ὡς καὶ
ἐνυλλαμβάνουσιν ἀλλήλοις ἐν τῇ θήρῃ καὶ
προϊστανται τοῦ ἀπειπόντος, καὶ ἐξέλωνται αὐτόν,
τὸ δάκρυον τῆς ἀλόης ἐπαλείφουσι ταῖς τραύμασι
περιστώτες ὥσπερ ἰατροί." πολλὰ τοιαῦτα ἐφιλο-
σοφεῖτο αὐτοῖς ἀφορμὰς ποιουμένοις τὰ λόγου
ἄξια.

XVII

CAP.
XVI

Τὰ δὲ Νεάρχῳ τε καὶ Πυθαγόρῳ περὶ τοῦ Ἀκε-
σίνου ποταμοῦ εἰρημένα, ὡς ἐσβίβλας μὲν ἐς τὸν
Ἰνδὸν οὗτος, τρέφει δὲ ὕφεις ἐβδομηκόντα πηχῶν
μήκος, τοιαῦτα εἶναι φασιν, ὅποια εἴρηται, καὶ
ἀνακείσθω μοι ὁ λογος ἐς τοὺς δράκοντας, ὧν ὁ
Δάμις ἀφηγεῖται τὴν θήραν. ἀφικύμενοι δὲ ἐπὶ
τοῖς Ἰνδὸν καὶ πρὸς διαβάσει τοῦ ποταμοῦ ὄντες
ἤρουντο τὸν Βαβυλωνίον, εἴ τι τοῦ ποταμοῦ οἶδε,
διαβάσεως περὶ ἐρωτῶντες, ὁ δὲ οὐπω ἔφη

LIFE OF APOLLONIUS, BOOK II

moreover, if the bigger ones went in first, they would CHAP. XV
 deepen the river for the small ones, for the mud is
 forced to settle down into ruts and trenches, owing
 to the heaviness of the animal and the thickness of his
 feet, whereas the larger ones are in no way preju-
 diced by the smaller ones crossing in front, because
 they sink in less deeply.

XVI

"And I have read in the discourse of Juba that CHAP. XVI
 elephants assist one another when they are being
 hunted, and that they will defend one that is
 exhausted, and if they can remove him out of danger,
 they anoint his wounds with the tears of the aloe
 tree, standing round him like physicians." Many
 such learned discussions were suggested to them as
 one occasion after another worth speaking of arose.

XVII

And the statements made by Nearchus and CHAP. XVII
 Pythagoras, about the river Acesines, to the effect
 that it debouches into the Indus, and that snakes live
 in it seventy cubits long, were, they say, fully verified This story of King Varochana
 by them; but I will defer what I have to say till I come
 to speak about aragons, of whose capture Darius gives
 an account. But when they reached the Indus and
 were fished to pass over the river, they asked the
 Babylonians whether he knew anything of the river,
 and questioned him about how to get across it.

FLAVIUS PHILOSTRATUS

CΑΓ
 XVII πεπλευμέναι αὐτον, οὐδὲ γυγνώσκειν, ὅπόθεν
 πλείται. "τί οὖν," ἔφασαν, "οὐκ ἐμσθώσω
 ἡγεμονα," "ὅτι ἔστιν," ἔφη, "ὁ ἡγησόμενος," καὶ
 ἅμα ἔδεικνυ τινὰ ἐπιστολὴν ὡς τοῦτο πραξουσιν,
 ὅτε δὴ καὶ τὸν Οὐαρδουην τῆς τε φιλανθρωπίας
 καὶ τῆς ἐπιμελείας ἀγασθῆναί φασιν. πρὸς γὰρ τὸν
 ἐπὶ τοῦ Ἰνδοῦ σατραπὴν ἐπεμψα τὴν ἐπιστολὴν
 ταύτην καίτοι μὴ ὑποκείμενον τῇ ἑαυτοῦ ἰσχύϊ.
 εἰνεργείας ἀναμνησκων αὐτον, καὶ χάριν μὲν
 οὐκ ἂν ἐπ' ἐκείνῃ ὑπαιτῆσαι φείσκειν—οὐ γὰρ
 εἶναι πρὸς τοῦ ἑαυτοῦ τροποῦ τὸ ἀνταπαιτεῖν—
 Ἀπολλωνιον δὲ ὑποδεξαμένῳ καὶ πεμψάντι οἱ
 βούλεται χάριν ἂν γνῶναι. χρυσίον δὲ τῷ ἡγεμόνι
 ἔδωκεν, ἵν' εἰ δεηθέντα τὸν Ἀπολλωνιον αἴσθοιτο,
 δοῖη ταῦτα καὶ μὴ ἐς ἄλλου χεῖρα βλάψειν. ἔπει
 δὲ τὴν ἐπιστολὴν ὁ Ἰνδος ἔλαβε, μεγάλων τε
 ἀξιοῦσθαι ἔφη καὶ φιλοτιμησεσθαι περὶ τὸν ἄνδρα
 μείον οὐδὲν ἢ εἰ ὁ βασιλεὺς τῶν Ἰνδῶν ὑπὲρ αὐτοῦ
 ἔγραφε, καὶ τὴν τε ναῦν τὴν σατραπιδά ἔδωκεν
 αὐτῷ ἐμβῆναι πλοῖα τε ἕτερα, ἐφ' ὧν αἱ κάμηλοι
 ἐκομίζοντο, ἡγεμόνα τε τῆς γῆς πύσης, ἣν ὁ
 Ἑδραωτῆς ὀρίζει, πρὸς τε τὸν βασιλέα τὸν ἑαυτοῦ
 ἔγραφε μὴ χεῖρ αὐτοῦ Οὐαρδουινου γενέσθαι περὶ
 ἄνδρα Ἑλληνύ τε καὶ θεῖον

LIFE OF APOLLONIUS, BOOK II

But he said that he had never navigated it, nor did ^{CHAR} he know whence they could get a boat on to it. "Why" ^X then said they, "did you not hire a guide?" "Because," he said "I have one who will direct us. And with that he showed them a letter, written to that effect, and this gave them occasion to marvel afresh at the humanity and foresight of Bardanes. For he had addressed the letter in question to the emperor of the Indies, although he was not subject to his dominion; and in it he reminded him of the good service he had done him, but declared that he would not ask any recompense for the same." for he said, "it is not my habit to ask for a return of favours." But he said he would be very grateful if he would give a welcome to Apollonius and send him on wherever he wanted to go. And he had given gold to the guide, so that in case he found Apollonius in want thereof he might give it him and save him from looking to the generosity of anyone else. And when the Indian received the letter he declared that he was highly honoured and would interest himself in the sage as much as if the king of India had written in his behalf, and he sent his official boat for him to embark on and other vessels on which the eunuchs were ferried across, and he also sent a guide to the whole of the country which is bordered by the Hydrotus, and he wrote to his own king begging him not to treat with less respect than Bardanes a man who was a Greek and divine.

XVIII

CAP.
XVIII.

Τον μὲν δὴ Ἰνδὸν ὥδε ὑπεραιώθησαν σταδίων
 μέγιστα τεσσαράκοντα, τὸ γὰρ πλοῖμον αὐτοῦ
 τασοῖτον, περὶ δὲ τοῦ ποταμοῦ τούτου τάδε
 γράφουσι· τὸν Ἰνδὸν ἀρχεσθαι μὲν ἐκ τοῦ Καν-
 κήσου μέγιστον αὐτόθεν ἢ οἱ κατὰ τὴν Ἀσίαν ποταμοὶ
 πάντες, προχωρεῖν δὲ πολλοὺς τῶν ναυσιπόρων
 ἐαυτοῦ ποιοῦμενον, ἰδεῖν δὲ τῷ Νεῖλῳ πρίντωντα
 τῇ τε Ἰνδικῇ ἐπιχεῖσθαι γῆν τε ἐπίγειν τῇ γῇ καὶ
 παρέχειν Ἰνδοῖς τοῦ Αἰγυπτίων τρυπον σπειρεῖν.
 χιόσι δ' Αἰθιοπῶν τε καὶ Καταδούπων ἄρῶν
 ἀντιλέγειν μὲν οὐκ ἄξιόν ἐστι τοὺς εἰπόντας, οὐ μὲν
 ξυντίθεμαι γὰρ λογιζόμενος τὸν Ἰνδόν, ὥς ταῦτόν
 τῷ Νεῖλῳ ἐργάζεται μὴ νυφομένης τῆς ὑπὲρ αὐτὸν
 χώρας, καὶ ἄλλως τὸν θεὸν οἶδα κέρατα τῆς γῆς
 συμπίσης Αἰθιοπίας τε καὶ Ἰνδοῦς ὑποφαίνοντα
 μελαίνοντά τε τοὺς μὲν ἀρχομένου ἡλίου, τοὺς δὲ
 ληγοντος, ὃ πῶς ἂν ξυνέβαινε περὶ τοὺς ἀνθρώπους,
 εἰ μὴ καὶ τὸν χειμῶνα ἐθέρουτο, ἦν δὲ ἀνα πᾶν
 ἔτος θάλλει γῆν ἡλῖος, πῶς ἴν τις ἡγοῖτο εἶφασθαι,
 πῶς δ' ἂν τὴν χιόνα χορηγὸν τοῖς ἐκεῖνη ποταμοῖς
 γίνεσθαι τοῦ ὑπεραιρεῖν τὰ σφῶν αὐτῶν μέτρα·
 εἰ δὲ καὶ φοιτᾶν χιόνα ἐς τα οὕτω πρύσειλα, πῶς
 ἂν αὐτὴν ἐς τοσούδε ἀναχυθῆναι πέλαγος, πῶς δ'
 ὃν ἀποχρῆσαι ποταμῷ βυθίζοντι Αἰγύπτου.

XVIII

Thus they crossed the Indus at a point where it was nearly 40 stades broad: for such is the size of its navigable portion: and they write the following account of this river. They say that the Indus arises in the Caucasus and is bigger at its source than any of the other rivers of Asia: and as it advances it absorbs into itself several navigable rivers and, like the Nile, it floods the land of India and brings down soil over it and so provides the Indians with land to sow in the manner of the Egyptians. Now it is said that there is snow on the hills in Ethiopia and in the land of the Catagæ, and I do not choose to contradict, out of respect for the authorities; nevertheless, I cannot agree with them when I consider how the river Indus effects the same results as the Nile without any snow falling on the country that rises behind and above it. And moreover I know that God has set the Ethiopian and the Indian at the two extremes or horns of the entire earth, making black the latter who dwell where the sun rises no less than the former who dwell where it sets: now how should this be the case of the inhabitants, unless they enjoyed summer heat during the winter? But were the sun warm the earth all through the year, how can one suppose that it ever snows? And how could it ever snow there so hard, as to supply the rivers there with water and make them rise above their normal levels? But even if there were frequent snowfalls in regions so exposed to the sun, how could the melted snow ever cover such an expanse as to resemble a sea? And how could it ever supply a river which deluges the whole of Egypt?

XIX

CAP.
X X

Κομζόμενοι δὲ διὰ τοῦ Ἰνδοῦ πολλοῖς μὲν ποταμοῖς ἵπποις ἐντυχεῖν φασί, πολλοῖς δὲ κροκοδείλοις, ὥσπερ οἱ τὸν Νεῖλον πλέοντες, λεγούσι δὲ καὶ αὐτῇ τῷ Ἰνδῷ εἶναι, οἷα τοῦ Νεῖλου ἀναφύεται, καὶ τὰς ὥρας, αἱ περὶ τὴν Ἰνδικὴν εἰσι, χειμῶνος μὲν ἀλεεινὰς εἶναι, θέρου δὲ πνυγερὰς, πρὸς δὲ τοῦτο ἄριστα μεμηχανῆσθαι τῷ δαίμονι, τὴν γὰρ χώραν αὐτοῖς θαμὰ ὑεσθαι. φασὶ δὲ καὶ ἀκοῦσαι τῶν Ἰνδῶν, ὡς ἀφικνοῖτο μὲν ὁ βασιλεὺς ἐπὶ τον ποταμὸν τοῦτον, ὅτε ἀναβιβάζοιεν αὐτὸν αἱ ὥραι, θύοι δὲ αὐτῷ ταύρους τε καὶ ἵππους μέλανας—τὸ γὰρ λευκὸν ἀτιμότερον Ἰνδοὶ τιθεσθαι τοῦ μέλανος δι', οἷμαι, τὸ ἑαυτῶν χρῶμα—θύσαντα δὲ καταποντοῦν φασί τῷ ποταμῷ χρυσοῦν μέτρον, εἰκασμένον τῷ ἀπομετροῦντι τὸν σῆτον, καὶ ἐφ' ὅτῳ μὲν τοῦτο πρυττει ὁ βασιλεὺς, οὐ ξυμβαλέσθαι τοὺς Ἰνδούς, αὐτοὶ δὲ τεκμαίρεσθαι τὸ μέτρον καταποντοῦσθαι τοῦτο ἢ ὑπὲρ ἀφθονίας καρπῶν, οὐς γεωργοὶ ἀπομετροῦσιν, ἢ ὑπὲρ ξυμμετρίας τοῦ ρευματος, ὡς μὴ κατακλύσειε τὴν γῆν πολὺς ἀφικόμενος.

XX

CAP.
XX

Πορευθέντας δὲ αὐτοὺς ὑπὲρ τὸν ποταμὸν ἦγεν ὁ παρὰ τοῦ σατρυπαν ἡγεμὼν εὐθυ τῶν Ἰαξίλων, οὐ τὰ Βασίλεια ἦν τῷ Ἰνδῷ. στολὴν δὲ εἶναι τοῖς

XIX

AND as they were being conveyed across the Indus, they say that they came across many river horses and many crocodiles, just as those do who sail along the Nile, and they say that the vegetation on the Indus resembles that which grows along the Nile, and that the climate of India is surely in winter, but suffocating in summer, but to counteract this Providence has excellently contrived that it should often rain in their country. And they also say that they learned from the Indians that the king was in the habit of coming to this river when it rose in the appropriate seasons, and would sacrifice to the river bulls and black horses, for white is less esteemed by the Indians than black because, I imagine, the latter is their own colour, and when he has sacrificed, they say that he plunges into the river a measure of gold made to resemble that which is used in measuring wheat. And why the king does this, the Indians, they say, have no idea, but they themselves conjectured that this measure was sunk in the river, either to secure the plentiful harvest, whose yield the farmers use such a measure to gauge, or to keep the river within its proper bounds and prevent it from rising to such heights as that it would drown the land.

XX

AND after they had crossed the river, they were conducted by the satrap's guide direct to Taxila, where the Indian had his royal palace. And they say that on this side of the Indus the dress of the

(41) ^{IX} μετὰ τον Ἰνδὸν λιον φασὶν ἐγγχωρίου καὶ ὑποδή-
 ματα βυβλου καὶ κυνῆν, ὅτε οὐαὶ, καὶ βυσσὴ δὲ
 τοὺς φανερωτέρους αὐτῶν φασὶν ἰστυλθαι, τὴν δὲ
 βυσσον φυεσθαι δένδρου φασὶν ὁμοίου μὲν τῇ
 λευκῇ τὴν βυσιν, παραπλησίου δὲ τῇ ἰνέφ τὰ
 πέταλα καὶ ἡσθῆναι τῇ βυσσφ φησὶν ὁ Ἀπολ-
 λωνιος, ἐπειδὴ ἴοικε φαιφῇ τριβωμὶ. καὶ ἐς Αἴγυ-
 πτον δὲ ἐξ Ἰνδῶν ἐν πολλὰ των ἱερῶν φοιτᾷ ἡ
 βυσσος. τὰ δὲ Ταξιλα μεγέθυς μὲν εἶναι κατὰ
 τὴν Νινον, τετειχισθαι δὲ ξυμμέτρως, ὥσπερ αἱ
 Ἑλλάδες, βασιλεῖα δὲ εἶναι μνῆρος τὴν Πωρου
 τότε ἀρχὴν ἀρχόντος, κων δὲ πρὸ τοῦ τειχοῦν
 ἰδεῖν φασὶν οὐ παρὰ πολὺ τῶν ἑκατομπεδῶν λίθου
 κογχυλιάτου. καὶ κατασκευάσθαι τι ἱερον ἐν αὐτῇ
 ἥττον μὲν ἢ κατὰ τοὶ κων τοσοῦτόν τε ὄντα καὶ
 περιεκλόνε. θαυμασαι δὲ ἀξ οὐ χαλκῇ γὰρ πινακες
 ἐγκεκρότηνται τοιχῇ ἑκαστῇ γεγραμμένοι τὰ
 Πωρου τε καὶ Ἀλεξανδρου ἔργα γεγραφεσθαι
 δὲ ορειχιλέκῃ καὶ ἰργυρῇ καὶ χρυσῇ καὶ χαλκῇ
 μέλανι ελεφαντὶς ἵπποι στρατιῶται κρηνη σπιδῆς,
 λογχαι δὲ καὶ βέλη καὶ ξιφῇ σιδήρου πάντα, καὶ
 ὥσπερ λόγος εὐδοσίμου γραφῆς, ὅλον αἱ Ζευξίδος
 εἴη τι ἢ Πολυγνώτου τε καὶ Ευφρωνορος, αἱ το
 εὐσκιον ἡσπασαντο καὶ τὸ ἔμπικον καὶ το ἰσέχον
 τε καὶ ἐξεχον, οὕτως φασὶ κακεὶ διαφαινεται, καὶ
 ξυντετηκασιν αἱ ὕλαι καθὼς περ χρωματα ἰδου δὲ
 καὶ αὐτὰ το ἡθος τῆς γραφῆς ἀναθῆς γὰρ ταῦτα
 μετὰ τὴν τοῦ Μακεδονος τελευτην ὁ Πωρος μὲν
 ἐν αὐτοῖς ὁ Μακεδων καὶ τον Πωρον ἀνακτάται

people consists of native linen with shoes of byblus and a hat when it rains, but that the upper classes there are apparelled in byblus and that the byblus grows upon a tree of which the stem resembles that of the white jujube and the leaves those of the willow. And Apollonius says that he was delighted with the byblus, because it resembled his native philosophers' cloak. And the byblus is imported into Egypt from India for many sacred uses. Iaxila they tell us is about as big as Syracuse and was fortified fairly well after the manner of Greek cities, and here was the royal residence of the personage who then ruled the empire of Persia. And they saw a temple, they say, in front of the wall which was not far short of 10 feet in size made of porphyry, and there was constructed within it a room somewhat small as compared with the great size of the temple within it, surrounded with columns and deserving of notice. For bronze tablets were nailed into each of its walls on which were engraved the exploits of Persius and Alexander. But the pattern was wrought with silver and with gold and black bronze, and you saw elephants, horses, soldiers, helmets, shields and spears and javelins and swords, as made of iron, and if we are to believe report in a respectable story of art resembling that of Zeuxis or Polygnotus and Euphrates who delighted in light and shade and infused life into their designs, as well as a sense of depth and relief. And the metals were blended in the images mixed in like so many colours, and the character of the picture was also pleasing in itself for Persius dedicated these designs after the death of the Macedonian, who is depicted in them in the hour of victory, restraining Persius who

11

Pyridoxine
 4 mg 100% 100% 100%
 100% 100%

Growth
 1. 100
 2. 100
 3. 100

CAP
XX
τετραμένον καὶ δωρεῖται τὴν Ἰνδικὴν ἑαυτοῦ λοιποὺς οὖσαν. λέγεται δὲ καὶ πενθῆσαι τὸν Ἀλεξάνδρον ἀποθανόντα ὁ Πῶρος, ὀλοφύρασθαι τε ὡς γυναιῖον καὶ χρηστὸν βασιλέα, ζώντος τε Ἀλεξάνδρου μετὰ τὴν ἐκ τῆς Ἰνδικῆς ἀναχώρησιν μήτε εἰπεῖν τι ὡς βασιλεὺς καίτοι ξυγχωροῦντος, μήτε προσταξαι τοῖς Ἰνδοῖς, ἀλλ' ὥσπερ σατράπης σωφροσύνης μεστός εἶναι καὶ πράττειν ἐς χάριν τὴν ἐκείνου πάντα.

XXI

CAP
XXI
Οὐ ξυγχωρεῖ μοι ὁ λόγος παρελθεῖν ἢ περὶ τοῦ Πῶρου τοῦτοι ἀναγράφουσι πρὸς διαβίσει γὰρ τοῦ Μακεδόνης ὄντος καὶ ξυμβουλευόντων αὐτῷ ἐνίων τοὺς ὑπὲρ τοῦ Ἰφασίν τε καὶ τοῦ Γάγγην ποταμὸν ποιεῖσθαι ξυμμάχους, οὐ γὰρ ἂν πρὸς τὴν Ἰνδικὴν πᾶσαν ξυμφρονούσαν παρατίξασθαι ποτε αὐτον, "εἰ τοιοῦτόν ἐστί μοι," ἔφη, "τὸ ὑπήκουον, ὡς μὴ σώζεσθαι ἄνευ ξυμμάχων, ἐμοὶ βέλτιον τὸ μὴ ἄρχειν." ἀπαγγείλαντος δὲ αὐτῷ τινος, ὅτι Δαρείον ἥρηκε, "βασιλέα," ἔφη, "ἄνδρα δὲ οὐ." τὸν δὲ ἐλέφαντα, ἐφ' οὗ μαχεσθαι ἔμελλε, κοσμήσαντος τοῦ ὀρεωκόμου καὶ εἰπόντος "οὗτος σέ, ὦ βασιλεῦ, οἶσει," "ἐγὼ μὲν οὖν," ἔφη, "τοῦτου, ἦν γε ἰνὴρ ἐμαυτῷ ὅμοιος γένωμαι." γνώμην δὲ ποιουμένων θῦσαι αὐτὸν τῷ ποταμῷ, ὡς μὴ δεξαίτο τὰς Μακεδόνων σχεδίας, μηδὲ εὐπορος τῷ Ἀλεξάνδρῳ γένοιτο, "οὐκ ἔστιν," ἔφη, "τῶν ὅπλα ἔχοντων τὸ καταρᾶσθαι." μετὰ δὲ τὴν

LIFE OF APOLLONIUS, BOOK II

is wounded, and presenting him with India which was now his gift. And it is said that Porus was grieved at the death of Alexander, and that he lamented him as a generous and good prince, and as long as Alexander was alive after his departure from India, he never used the royal diction and style, although he had license to do so, nor issued kingly edicts to the Indians, but figured himself as a satrap full of moderation, and guided in every action by the wish to please Alexander.

CHAP.
XX
Alexander
and King
Porus

XXI

My argument does not allow me to pass over the accounts written of this Porus. For when the Macedonian was about to cross the river, and some of Porus's advisers wished him to make an alliance with the kings on the other side of the Hyphasis and of the Ganges, urging that the invader would never face a general coalition against him of the whole of India, he replied, "If the temper of my subjects is such that I cannot save myself without allies, then for me it is better not to be king." And when some one announced to him that Alexander had captured Darius, he remarked, "a king but not a man." And when the mace-driver had captured the elephant on which he meant to fight, and said "He, oh king, will carry you," he replied "Nay, I shall carry him, if I prove myself the same man I used to be." And when they counselled him to sacrifice to the river, and induce it to reject the rafts of the Macedonians, and make itself impassable to Alexander, he said, "It ill befits those who have arms to resort to imprecation." And after the

CHAP.
XXI

ΕΛ' XX μάχην, ὅτε καὶ τῷ Ἀλεξάνδρῳ θεῖός τε καὶ ὑπὲρ
 τὴν φύσιν τὴν ἀνθρωπείαν ἔδοξεν, εἰπόντος τῶν
 ξυγγενῶν τινος, "εἰ δὲ προσεκύνησας διαβάντα,
 ὦ Πῶρε, οὐτ' ἂν ἡττήθης μαχομενος οὐτ' ἂν
 τασούται Ἰνδῶν ἀπώλονται, οὐτ' ἂν αὐτὸς ἐτέ-
 τρωσο," "ἐγὼ τὸν Ἀλέξανδρον," εἶπε, "φιλοτι-
 μοτατον ἀκούων ξυνῆκα, ὅτι προσκυνήσαντα μὲν
 δοῦλον με ἡγήσεται, πολεμήσαντα δὲ βασιλέα,
 καὶ θαυμοζεσθαι μᾶλλον ἡξίουν ἢ ἐλεεῖσθαι, καὶ
 οὐκ ἐψεύσθην· παρὰσχὼν γὰρ ἑμαυτόν, ὅλον
 Ἀλέξανδρος εἶδε, πάντα ἐν ἡμέρᾳ μᾶ καὶ ἀπώ-
 λεσα καὶ ἐκτησάμην." τοιοῦτον μὲν τὸν Ἰνδὸν
 τοῦτον ἐξιστοροῦσι, γενέσθαι δὲ φασι αὐτὸν
 κάλλιστον Ἰνδῶν καὶ μῆκος, ὅσον αὐτῶ τινὰ
 ἀνθρώπων τῶν μετὰ τοὺς Ἑρῶκοὺς ἄνδρας, εἶναι
 δὲ κομιδῇ νέον, ὅτε τῷ Ἀλεξάνδρῳ ἐπολέμει.

XXII

ΕΛ' XXII Ὅν δὲ διέτριβεν ἐν τῷ ἱερῷ χρόνον, πολλὺς δὲ
 οὗτος ἐγένετο, ἔστ' ἂν ἀγγελθῇ τῷ βασιλεῖ ξένους
 ἔκειν, "ὦ Δάμι," ἔφη ὁ Ἀπολλώνιος, "ἔστι τι
 γραφικὴ," "εἴ γε," εἶπε, "καὶ ἰλήθεια." "πρίττει
 δὲ τί ἢ τέχνη αὐτῇ," "τὰ χρώματα," ἔφη, "ξυγκε-
 ρίνουσιν, ὅποσα ἐστί, τὰ κυανὰ τοῖς βατραχείοις
 καὶ τὰ λευκά τοῖς μέλασι καὶ τὰ πυρρὰ τοῖς
 ὠχροῖς." "ταυτι δέ," ἢ δ' ὅς, "ὑπὲρ τίνος μί-
 γνυσιν; αὐτὰρ ὑπὲρ μόνου τοῦ ἄνθους, ὥσπερ αἱ
 κήριναί." "ὑπὲρ μιμήσεως," ἔφη, "καὶ τοῦ κύνα
 τε ἐξεικάσαι καὶ ἵππου καὶ ἀνθρώπου καὶ ναῦν καὶ

LIFE OF APOLLONIUS, BOOK II

battle, in which his conduct struck Alexander as CHAP
divine and superhuman, when one of his relations XXI
said to him "If you had only paid homage to him
after he had crossed, O Porus, you would not
yourself have been defeated in battle, nor would so
many Indians have lost their lives, nor would you
yourself have been wounded," he said "I knew from
report that Alexander was so fond of glory that, if I
did homage to him, he would regard me as a slave,
but if I fought him, as a king. And I much
preferred his admiration to his pity, nor was I wrong
in my calculation. For by shewing myself to be such
a man as Alexander found me, I both lost and won
everything in one day." Such is the character which
historians give of this Indian, and they say that he was
the handsomest of his race, and in stature taller than
any man since the Trojan heroes, but that he was
quite young, when he went to war with Alexander

XXII

WHILE he was waiting in the Temple,—and it took CHAP
a long time for the king to be informed that XXII
strangers had arrived, Apollonius said "O DAMIS,
is there such a thing as painting?" "Why yes,"
he answered, 'if there be any such thing as
truth. "And what does this art do?" "It
mixes together," replied Damis, "all the colours
there are, blue with green, and white with
black, and red with yellow." "And for what
reason," said the other, "does it mix these? For
it isn't merely to get a colour, like dyed wax."
"It is," said Damis, "for the sake of imitation, and

Apollonius
died soon
after his
returning
with Porus

ὅποσα ὄρα ὁ ἥλιος· ἤδη δὲ καὶ τὸν ἥλιον αὐτὸν ἐξεικάζει τοτὲ μὲν ἐπὶ ταυτίρων ἱππων, οἷος ἐνταῦθα λέγεται φαίνεσθαι, τοτὲ δ' αὖ καὶ διαπυρσεύοντα τοῦ οὐρανοῦ, ἐπειδὴν αἰθέρα ὑπογράφῃ καὶ θεῶν οἶκον." "μύμησις οὖν ἢ γραφικὴ, ὦ Δάμι," "τί δὲ ἄλλο;" εἶπεν, "εἰ γὰρ μὴ τοῦτο πράττει, γελοία δόξει χρώματα ποιούσα εὐήθως." "τὰ δ' ἐν τῷ οὐρανῷ," ἔφη, "βλαπόμενα, ἐπειδὴν αἱ νεφέλαι διασπασθῶσιν ἀπ' ἀλλήλων, τοὺς κενταύρους καὶ τραγελάφους καί, νῆ Δι', οἱ λύκοι τε καὶ οἱ ἱπποὶ, τί φήσεις, ἄρ' οὐ μιμητικῆς εἶναι ἔργα;" "ἔοικεν," ἔφη. "ζωγράφος οὖν ὁ θεός, ὦ Δάμι, καὶ καταλιπὼν τὸ πτηνὸν ἄρμα, ἐφ' οὗ πορεύεται διακοσμῶν τὰ θεῖά τε καὶ ἀνθρώπεια, κύβηται τότε ἀθύρων τε καὶ γράφων ταῦτα, ὥσπερ οἱ παῖδες ἐν τῇ ψάμμῳ," ἠρυθρίασεν ὁ Δάμις ἕς οὕτως ἄτοπον ἐκπεσεῖν δόξαντος τοῦ λόγου οὐχ ὑπερδὼν οὖν αὐτὸν ὁ Ἀπολλώνιος, οὐδὲ γὰρ πικρὸς πρὸς τὰς ἐλέγξεις ἦν, "ἀλλὰ μὴ τοῦτο," ἔφη, "βούλει λέγειν, ὦ Δάμι, τὸ ταῦτα μὲν ἄσημά τε καὶ ὥς ἔτυχε διὰ τοῦ οὐρανοῦ φέρεσθαι τόγχε ἐπὶ τῷ θεῷ, ἡμᾶς δὲ φύσει τὸ μιμητικὸν ἔχοντας ἀναρρυθμίζειν τε αὐτὰ καὶ ποιεῖν," "μᾶλλον," ἔφη, "τοῦτο ἡγώμεθα, ὦ Ἀπολλώνιε, πιθανωτερον γὰρ καὶ πολλῷ βέλτιον." "διττὴ ἄρα ἡ μιμητικὴ, ὦ Δάμι, καὶ

LIFE OF APOLLONIUS, BOOK II

to get a likeness of a dog, or a horse, or a man, or a ship, or of anything else under the sun, and what is more you see the sun himself represented sometimes borne upon a four horse car as he is said to be seen here, and sometimes again traversing the heaven with his torch, if case you are depicting the ether and the home of the gods. "Then O Darius, painting is imitation." "And what else could it be?" said he "for if it did not reflect that it would be voted to be an idle playing with colours." "And, said the other, the things which are seen in heaven, whenever the clouds are torn away from one another, I mean the centaurs and stagas tetrapes, yes, and the weavers too and the horses what have you got to say about them? Are we not to regard them as works of imitation?" "It was so when he rep'd." Then Darius said it is a matter, and has left his winged chariot, upon which he travels as he disposes of affairs human and divine and he sits down on these occasions to amuse himself by drawing these pictures, as children make figures in the sand. Darius laughed for he felt that his argument was reduced to such an absurdity. But Apollonius, on his side had now left him, and he, for he was not unskilful in his relations to people, and said: "But I am sure Darius you do not mean that: rather that these figures fit through the heaven not only without meaning but as far as penitence is concerned, by mere chance: while we who by nature are prone to imitation rearrange and create them in these regular figures." "We may," he said, "rather consider this to be the case (O Apollonius) for it is more probable, and a much sounder idea." "Then, O Darius, the mimetic art is

CHAP.
XXII

τὴν μὲν ἡγάμεθα οἶαν τῇ χειρὶ ἀπομιμεῖσθαι καὶ
 τῷ νῷ, γραφικὴν δὲ εἶναι ταύτην, τὴν δ' αὖ μόνον
 τῷ νῷ εἰκαζειν." "οὐ διττὴν," ἔφη ὁ Δάμις,
 "ἀλλὰ τὴν μὲν τελωτέραν ἡγεῖσθαι προσήκει
 γραφικὴν γε οὔσαν, ἢ δυναται καὶ τῷ νῷ καὶ τῇ
 χειρὶ ἐξεικασαί, τὴν δὲ ἑτέραν ἐκείνης μύριον,
 ἐπειδὴ ξυνήσῃ μὲν καὶ μιμεῖται τῷ νῷ καὶ μὴ
 γραφικός τις ὢν, τῇ χειρὶ δὲ οὐκ ἂν ἐς τὸ γράφειν
 αὐτὰ χρησαιοτο." "ἄρα," ἔφη, "ὦ Δαίμι, πεπη-
 ρωμένος τὴν χεῖρα ὑπο πλῆγῃς τινος ἢ νοσίου "
 "μὰ Δί," εἶπεν, "ἀλλ' ὑπο τοῦ μήτε γραφίδος
 τινὸς ἢ φθαι, μήτε ὄργανου τινὸς ἢ χρωματος. ἀλλ'
 ἀμαθῶς ἔχειν τοῦ γραφεῖν." "οὐκοῦν," ἔφη, "ὦ
 Δαμι, ἀμφω ὁμολογοῦμεν μιμητικὴν μὲν ἐκ φύσεως
 τοῖς ἄνθρωποις ἦκειν, τὴν γραφικὴν δὲ ἐκ τέχνης.
 τουτί δ' ἂν καὶ περὶ τὴν πλαστικὴν φαίνοιτο. τὴν
 δὲ δὴ ζωγραφίαν αὐτὴν οὐ μοι δοκεῖς μόνον τὴν
 διὰ τῶν χρωμάτων ἡγεῖσθαι, καὶ γὰρ ἐν χρῶμα
 ἐς αὐτὴν ἤρκεσε τοῖς γε ἀρχαιοτέροις τῶν γραφῶν
 καὶ προιοῦσα τετταρων εἴτα πλείονων ἤψατο.
 ἀλλὰ καὶ γραμμὴν καὶ τὸ ἄνευ χρωματος, ὃ δὴ
 σκιᾶς τε ξύγκεται καὶ φωτός, ζωγραφίαν προσ-
 ἤκει καλεῖν καὶ γὰρ ἐν αὐτοῖς ὁμοιοτης τε ὁράται
 εἰδός τε καὶ νοῦς καὶ αἰδώς καὶ θρασύτης, καίτοι
 χηρεῖναι χρωμάτων ταῦτα, καὶ οὔτε πῖμα ἐνσημαί-
 νει οὔτε κόμης τινὸς ἢ ὑπῆνης ἄνθος, ἀλλὰ
 μονοτρόπως ξυντιθέμενα τῷ τε ξανθῷ ἄνθρωπῳ

LIFE OF APOLLONIUS, BOOK II

twofold, and we may regard the one kind as an (CHAP. II.)
 enjoinment of the hands and mind in producing im-
 itations and declare that this is painting whereas the
 other kind consists in making likenesses with the mind
 alone. "Not twofold," replied Daimis, "for we ought
 to regard the former as the more perfect and more
 complete kind, being anyhow painting and a faculty
 of making likenesses with the help both of mind and
 hand; but we must regard the other kind as a depart-
 ment of that since its possessor perceives and imi-
 tates with the mind without having the delineative
 faculty and will never use his hand in depicting
 its objects." Then said Apollonius, you mean,
 Daimis, that the hand is disabled by a blow or by
 disease? "No," he answered, "but it is disabled,
 because it has never handled pencil nor any
 instrument or colour and has never learned to
 draw." Then, said the other, we are both of
 us, Daimis, agreed that man owes his mimetic faculty
 to nature but his power of painting to art. And
 the same would appear to be true of plastic art. But,
 methinks, you would not confine painting itself
 to the mere use of colours for a single colour was
 often found sufficient for this purpose by our older
 painters; and as the art advanced it employed four
 and later yet more, but we must also concede the
 name of a painting to an outline drawn without any
 colour at all and composed merely of shadow and
 light. For in such designs we see a resemblance, we
 see form and expression and modesty and bravery,
 although they are altogether devoid of colour, and
 neither blood is represented, nor the colour of a
 man's hair or beard; nevertheless these compositions
 in monochrome are likenesses of people either tawny

FLAVIUS PHILOSTRATUS

CLAP
XXII

ἔοικε καὶ τῷ λευκῷ, κἀν τούτων τινὰ τῶν Ἰνδῶν
 λευκῇ τῇ γραμμῇ γράψκωμεν, μέλας δὴπου δόξει,
 τὸ γὰρ ὑπόσιμον τῆς ῥινος καὶ οἱ ὀρθοὶ βόστρυχοι
 καὶ ἡ περιττὴ γένυς καὶ ἡ περι τοῖς ὀφθαλμοῖς
 οἶον ἐκπληξίς μελαίνει τὰ ὀρώμενα καὶ Ἰνδὸν
 ὑπογράφει τοῖς γε μὴ ἀνοητῶς ὀρώσιν ὅθεν
 εἵποισι' ἂν καὶ τοὺς ὀρώντας τὰ τῆς γραφικῆς ἔργα
 μμητικῆς δεῖσθαι οὐ γὰρ ἂν ἐπαινέσαιέ τις τὸν
 γεγραμμένον ἔππον ἢ ταῦρον μὴ το ζῷον ἐνθυμη-
 θεις ᾧ εἰκασταί, οὐδ' ἂν τὸν Λίαντά τις τὸν
 Τιμομίχου ἀγασθῇ, ὃς δὴ ἀναγέγραπται αὐτῷ
 μεμνηως, εἰ μὴ ἀναλάβοι τι ἐς τὸν νοῦν Λίαντος
 εἰδῶλον καὶ ὥς εἶκος αὐτὸν ἀπεκτονύτα τὰ ἐν τῇ
 Τροίᾳ βουκόλια καθῆσθαι ἀπειρηκότα, Βουλὴν
 ποιούμενον καὶ ἑαυτὸν κτείνει. ταυτὶ δέ, ὦ Δάμι,
 τὰ τοῦ Πωρου δαίδαλα μίτε χαλκευτικῆς μόνον
 ἀποφαινόμεθα, γεγραμμένοις γὰρ εἰκασταί, μήτε
 γραφικῆς ἐπεὶ δὲ ἐχαλκευθῇ ἢ ἢ ἡγώμεθα σοφί-
 σασθαι αὐτὰ γραφικόν τε καὶ χαλκευτικὸν ἔνα
 ἄνδρα, οἶον δὴ τι παρ' Ὀμηρῷ τὸ τοῦ Ἰφαιστοῦ
 περι τὴν τοῦ Ἀχιλλέως ἀσπίδα ἀναφαίνεται.
 μεστὰ γὰρ καὶ ταῦτα ὀλλύντων τε καὶ ὀλλυμέ-
 νων, καὶ τὴν γῆν ἡματῶσθαι φήσεις χαλκῇ
 οὔσαν."

LIFE OF APOLLONIUS, BOOK II

or white and even if we drew one of these Indians CLAP
 with a white pencil, yet he would seem black, for XIII
 there would be his flat nose, and his stiff curling
 locks and prominent jaw, and a certain gleam about
 his eyes, to give a black look to the picture and
 depict an Indian to the eyes of all those who have
 intelligence. And for this reason I should say that
 those who look at works of painting and drawing
 require a mimetic faculty, for no one could
 appreciate or admire a picture of a horse or of a bull,
 unless he had formed an idea of the creature
 represented. Nor again could one admire a picture
 of Ajax by the painter Simmachus, which represents
 him in a state of madness unless one had conceived in
 one's mind first an idea or notion of Ajax and had
 entertained the probability that after killing the
 flocks in Troy he would sit down exhausted and
 meditate suicide. But these elaborate works of
 Porus we cannot, Daemis, regard as works of brass
 founding alone, for they resemble regular pictures
 not as works of painting alone, for they are cast in
 brass, so let us regard them as the *chef d'œuvre*
 of a man who is both painter and brass-founder
 at once, and as similar to the work of Hepæstus
 upon the shield of Achilles as revealed in Homer.
 For there are crowded together in that work too
 men slaying and slain and you would say that
 the earth was stained with gore, though it is made
 of brass.

FLAVIUS PHILOSTRATUS

XXIII

CAP.
XXIII

Τοιαῦτα σπουδάζοντι τῷ ἀνδρὶ ἐφίστανται παρὰ τοῦ βασιλέως ἄγγελοι καὶ ἑρμηνεῖς, ὥς ποιοῖτο αὐτὸν ὁ βασιλεὺς ξένον ἐς τρεῖς ἡμέρας, μὴ γὰρ πλειόνων νενομίσθαι τοὺς ξένους ἐνομιλεῖν τῇ πόλει, καὶ ἡγοῦντο αὐτῷ ἐς τὰ βασίλεια. ἡ πόλις δ' ὥς μὲν ἔχει τοῦ τείχους, εἴρηκα, φασὶ δ' ὥς ἀτάκτως τε καὶ Ἀττικῶς τοὺς στενωποὺς τέτμηται κατεσκευάσται τε οἰκίαις, εἰ μὲν ἔξωθεν ὀρῶντι τις αὐτάς, ἓνα ἔχουσας ὄροφον, εἰ δ' ὕψω παρέλθοι τις, ὑπογείους ἤδη καὶ παρεχομέναις ἴσα τοῖς ἄνω τὰ ὑπὸ τῇ γῇ.

XXIV

CAP.
XXIV

Ἱερὸν δὲ ἰδεῖν Ἡλίου φασὶν, ᾧ ἀνείπο Λίαν ἐλέφαν, καὶ ἀγάλματα Ἀλεξάνδρου χρυσῷ καὶ Πωρου ἑτέρα, χαλκοῦ δ' ἦν ταῦτα μέλανος οἱ δὲ τοῦ ἱεροῦ τοῖχοι, πυρσαῖς λίθοις ὑπαστράπτει χρυσὸς αἰγὴν ἐκδιδούς ἐρικυῖαν ἀκτῖνι. τὸ δὲ ἔδος αὐτὸ μαργαρίτιδος ξύγκειται ξυμβολικὸν τῷ τῷ, φ' βάρβαροι πάντες ἐς τὰ ἱερὰ χρῶνται.

LIFE OF APOLLONIUS, BOOK II

XXIII

WHILE the sage was engaged in this conversation messengers and an interpreter presented themselves from the king, to say that the king would make him his guest for three days,¹ because the laws did not allow of strangers residing in the city for a longer time, and accordingly they conducted him to the palace. I have already described the way in which the city is walled, but they say that it was divided up into narrow streets in the same irregular manner as in Athens, and that the houses were built in such a way that if you look at them from outside they had only one storey, while if you went into one of them, you at once found subterranean chambers extending as far below the level of the earth as did the chambers above.

CHAP.
XXI
Description
of the city
Tax in

XXIV

AND they say that they saw a Temple of the Sun in which was kept a sacred elephant called Ajax and there were images of Alexander made of gold, and others of Poma, though the latter were of black bronze. But on the walls of the Temple there were red stones, and gold glittered underneath, and gave off a sheen as bright as sunlight. But the statue was compacted of pearls arranged in the symbolic manner affected by all barbarians in their shrines.

CHAP.
XXV
The temple
of the sun
Ajax and
images of
Alexander

¹ Compare the proverb "baup lies post tres villos et pinis at herpes," and cp. W. Robertson Smith *Religion of the Semites*, 1901, p. 270.

XXV

CA
XXV
 Περὶ δὲ τὰ βασιλεία οὔτε ὄγκον ἰδεῖν φασι
 οἰκοδομημάτων, οὔτε δορυφόρους ἢ φύλακας, ἀλλ'
 οἷα περὶ τὰς τῶν λαμπρῶν οἰκίας, ὀλίγους οἰκέτας
 καὶ διαλεχθῆναι τῷ βασιλεῖ δεομένους τρεῖς,
 οἶμαι, ἢ τέτταρας· καὶ τὸν κοσμον τοῦτον ἀγα-
 σθῆναι μᾶλλον ἢ τὰ ἐν Βαβυλῶνι φλογμαιοντα,
 καὶ πολλῷ πλεον ἔσω παρελθόντες· καὶ γὰρ τοὺς
 ἀνδρώνας καὶ τὰς στοὰς καὶ τὴν αὐλὴν πᾶσαν
 κεκολλᾶσθαι φασίν.

XXVI

CAP
XXVI
 Ἐδοξεν οὖν τῷ Ἀπολλωνίῳ φιλοσοφεῖν ὁ Ἰνδὸς
 καὶ παραστησάμενος τὸν ἑρμηνέα, "χαίρω," εἶπεν,
 "ὦ βασιλεῦ, φιλοσοφοῦντά σε οῶν." "ἐγὼ δὲ ὑπερ-
 χαίρω," ἔφη, "ἐπειδὴ οὕτω περὶ ἐμοῦ οἶει." "τοῦτ'
 δὲ νενόμισται παρ' ὑμῖν," εἶπεν, "ἢ σὺ πρὸς τὸ ἐπι-
 εικὲς τοῦτο τὴν ἀρχὴν καταστήσω," "σωφρονως,"
 ἔφη, "νενομισμένῳ σωφρονέστερον χρῶμαι, καὶ
 πλεῖστα μὲν ἔχω ἀνθρώπων, δέομαι δὲ ὀλίγων, τὰ
 γὰρ πολλὰ τῶν φίλων τῶν ἐμαυτοῦ ἡγοῦμαι."
 "μακάριε τοῦ θησαυροῦ," εἶπεν, "εἰ χρυσοῦ τε
 καὶ ἀργύρου ὑπερῷα τοὺς φίλους, ἐξ ὧν ἀνα-
 φύεται σοι πολλὰ τε καὶ ἀγαθὰ." "καὶ μὴ καὶ
 τοῖς ἐχθροῖς," ἔφη, "κοινωνῶ τοῦ πλούτου. τοὺς
 γὰρ αἰεὶ ποτε διαφόρους τῇ χώρᾳ ταύτῃ βαρβάρους

LIFE OF APOLLONIUS, BOOK II

XXV

And in the palace they say that they saw no magnificent chambers, nor any bodyguards or sentinels, but, as is the case in the houses of the upper class, a few servants and only three or four of them, who required to converse with the king. And they say that they admired this arrangement more than they did the pompous splendour of Babylon, and their esteem was enhanced when they went within. For the men's chambers and the porticoes and the whole of the vestibule were in a very chaste style.

CHAP.
XXV
Simplicity
of the
Indian
king's life

XXVI

So the Indian was regarded by Apollonius as a philosopher, and addressing him through an interpreter he said, "I am delighted, O king, to find you living like a philosopher." And I, said the other, "am over delighted that you should think of me thus." And, said Apollonius, "is this customary among you, or was it you yourself established your government on so modest a scale?" "Our customs," said the king, "are dictated by moderation, and I am still more moderate in my carrying them out, and though I have more than other men yet I want little, for I regard most things as belonging to my own friends." "Blessed are you then in your treasure," said Apollonius, "if you rate your friends more highly than gold and silver, for out of them grows up for you a harvest of blessings." "Nay more," said the king, "I share my wealth also with my enemies. For the barbarians who live on the

CHAP.
XXV
The king's
life and
policy

[illegible]

XXVII

I AP
XXVII

Ἐπεὶ δὲ ἱκανῶς διελέχθησαν περὶ τῆς οδοῦ τῆς
παρὰ τοὺς Βραχμῆνας, τὸν μὲν παρὰ τοῦ Βαβυλωνίου
ἡγεμονα ἐκέλευσε ξενίζειν, ὥσπερ εἴωθει τοὺς
ἐκ Βαβυλωνος ἥκοντας, τὸν δὲ παρὰ τοῦ σατράπην
ἀπιέναι λαβόντα ἐφόδια, αὐτοὺς δὲ λαβόμενος τῆς
τοῦ Ἀπολλωνίου χειρός, καὶ καλεῖσας ἀπελθεῖν
τὸν ἑρμηνέα, "ἄρ' ἴν." ἔφη, "ποιησαιο με συμ-
πότην," ἤρετο δ' αὐτὸν φωνῇ Ἑλλιάδι ἐκπλα-
γέντος δὲ τοῦ Ἀπολλωνίου καί, "τοῦ χάριν οὐκ ἐξ
ἀρχῆς οὕτω διελέγον," φήσαντος, "ἄδαισα," ἔφη,
"θρασυς δεῦξαι μὴ γινώσκων ἑμαυτὸν, μηδ' ὅτι
βάρβαρον εἶναι με δοκεῖ τῇ τύχῃ, σοῦ δὲ ἡττηθεῖς,
ἐπειδὴ καὶ σὲ ὁρῶ ἐμοὶ χαίροντα, οὐκ ἡδυνήθην
ἑμαυτὸν κρυπτειν, ὥς δὲ μαστός εἰμι τῆς Ἑλληνων
φωνῆς, ἐν πολλοῖς δηλώσω." "τί οὖν," εἶπεν,
"οὐκ αὐτὸς ἐπηγγείλας ἐμοὶ τὸ συμπόσιον, ἀλλ'
ἐμὲ σοὶ καλεῖσις ἐπαγγέλλειν," "ὅτι σε," ἔφη,
"βελτίω ἑμαυτοῦ ἡγοῦμαι, τὸ γὰρ βασιλικώτερον
σοφία ἔχει" καὶ ἅμα ἡγευ αὐτὸν τε καὶ τοὺς ἑμφ'
αὐτόν, οὐπερ εἴωθει λούσθαι. τὸ δὲ βαλανεῖον
παράδεισος ἦν σταδίου μήκος, ᾧ μέση κολυμβηθρα
ἐκωρῶρυκτο πηγὰς ἐπιδεχομένη ποτίμον τε καὶ
ψυχροῦ ὕδατος, τὰ δὲ ἐφ' ἑκτέρῃ δρόμοι ἦσαν, ἐν
οἷς ἀκοντίφ τε καὶ δίσκφ τὸν Ἑλληνικὸν τρόπον

XXVII

AND when they had conversed a good deal about which road to take to the Brahmins, the king ordered the guide from Malika to be well entertained as it was customary so to treat those who came from Babylon and the guide from the east, to be dismissed after using great provisions for the road. Then he took Apollonius by the hand, and having bidden the interpreter to depart he said, "You were then I hope chosen me for your long companion. And he asked the question of him in the Greek tongue. But Apollonius was surprised, and remarked, "Why did you not converse with me thus from the beginning? I was afraid, and thinking of seeming presumptuous for I do not know myself not to mention the fact that I am a barbarian by decree of fate but you have won my affection and as soon as I saw that you bore pleasure in my society I was unable to keep myself concealed. But that I am quite competent in the Greek speech I will show you myself. Why then said Apollonius, did you not invite me to the banquet instead of begging me to visit you?" "Because," he replied, "I regard you as my superior, for you at least have more of the king's quality about it. And with that he led him and his companions to where he was accustomed to dine. And the banqueting place was a garden a stade in length in the middle of which was dug out a pool which was fed by fountains of water cool and drinkable and on each side there were exercising places in which he was accustomed to practice himself after the manner

6ΑΡ.
 XXV¹¹ ἑαυτὸν ἐξήσκει, καὶ γὰρ τὸ σῶμα ἔρρωτο ὑπὸ τῇ
 ἡλικίας—ἐπτὰ γὰρ καὶ εἴκοσιν ἔτη γεγονώς ἦν—
 ὑπὸ τῇ τοῦ ὧδε γυμνάζεσθαι. ἐπεὶ δὲ ἱκανῶς
 ἔχοι ἐπηδα ἐς τὸ ὕδωρ καὶ ἐγύμναζεν ἑαυτὸν τῷ
 νεῖν. ὥς δὲ ἐλούσαντο, ἐβάδιζον ἐς τὸ συσσιτιον
 ἐστεφανωμένοι, τουτὶ δὲ νενύμισται Ἰνδοῖς, ἐπειδὴν
 ἐς τοῦ βασιλέως πίνωσιν.

XXVIII

6ΑΡ.
 XXVI¹² Ἄξιον δὲ μὴδὲ τὸ σχῆμα παραλιπεῖν τοῦ πυτου
 σαφῶς γε ἀναγεγραμμένον ὑπὸ τοῦ Δάμιδος· εὐκα-
 χεῖται μὲν γὰρ ἐπὶ στιβιδος ὁ βασιλεὺς καὶ τῶν
 ξυγγενῶν μέχρι πέντε οἱ ἐγγύ, οἱ δὲ λοιποὶ
 πάντες ἐν θάκοις συσσιτοῦσι. τράπεζα δέ, ὥσπερ
 βωμὸς ὕψος ἐς γόνυ ἀνδρὸς ἐξῆκοδόμηται μέση,
 κύκλον ἐπέχουσα χοροῦ ξυμβεβλημένοι ἀνδρῶν
 τριάκοντα, ἐφ' ἧς δάφναι τε διαστρωννυνται καὶ
 κλώνες ἕτεροι παραπλήσιοι μὲν τῇ μυρρίνῃ,
 φέροντες δὲ Ἰνδοῖς μύρον. ἐνταῦθα διάκεινται
 ἐχθὺς μὲν καὶ ὄρνιθες, διάκεινται δὲ λεονταί τε ὅλοι
 καὶ δορκάδες καὶ σύες καὶ τίγρεων ὀσφύες, τὰ γὰρ
 λοιπὰ τοῦ θηρίου παραιτοῦνται ἐσθίειν, ἐπειδὴ τὸ
 ζῆον τοῦτό, φασιν, ὅταν πρῶτον γένηται, τοὺς
 ἐμπροσθίους τῶν παδῶν ἀνίσχοντι αἶρειν τῇ
 ἡλίσσῃ. καὶ ἀνιστάμενος ὁ δαιτυμὼν φοιτᾷ πρὸς
 τὴν τράπεζαν, καὶ τὰ μὲν ἀνελόμενος τούτων, τὰ δὲ

188

LIFE OF APOLLONIUS, BOOK II

of the Greeks with javelin and quoit-throwing, for CHAP. XXVII
physically he was very robust, both because he was
still young, for he was only seven-and-twenty years
old, and because he trained himself in this way. And
when he had had enough exercise, he would jump
into the water and exercised himself in swimming.
But when they had taken their bath, they proceeded,
into the banquetting chamber with wreaths upon their
heads, for this is the custom of the Indians, when-
ever they drink wine in the palace.

XXVIII

AND I must on no account omit to describe the CHAP. XXVIII
arrangement of the banquet, since this has been
clearly described and recorded by DAMIS. The king
then banquets lying upon a mattress, and as many as
five of his nearest relations with him, but all the rest
join in the feast sitting upon chairs. And the table
resembles an altar in that it is built up to the height
of a man's knee in the middle of the chamber, and
allows room for thirty to dispose themselves around
it like a choir in a close circle. Upon it laurels are
strewn, and other branches which are similar to the
myrtle, but yield to the Indians their balm. Upon
it are served up fish and birds and there are also laid
upon it whole lions and gazelles and swine and the
loins of tigers, for they decline to eat the other parts
of this animal, because they say that, as soon as it is
born, it lifts up its front paws to the rising Sun.
Next, the master of ceremonies rises and goes to the
table, and he selects some of the viands for himself,
and cuts off other portions, and then he goes

FLAVIUS PHILOSTRATUS

CAP.
XXVIII

ἀποτεμών, ἀπέλθων ἐς τὸν ἑαυτοῦ θάκον ἐμπίπλαται, θαμνὰ ἐπεσθίων τοῦ ἄρτου. ἐπειδὴν δὲ ἱκανῶς ἔχωσιν, ἐσφέρονται κρατῆρες ἀργυροὶ τε καὶ χρυσοί, δέκα συμπόταις ὑποχρῶν εἰς, ὑφ' ὧν πίνουσι κύψαντες, ὥσπερ ποτιζόμενοι. μεταξὺ δὲ πίνοντες ἐπεσώγονται ὑγερωχίας ἐπικινδύνους καὶ οὐκ ἔξω τοῦ σπουδάζειν· παῖς γάρ τις, ὥσπερ ὁ τῶν ὀρχηστρίδων, ἀνερριπτεῖτο κούφως συναφιεμένου αὐτῷ βέλους ἐς τὸ ἄνω, καὶ ἐπειδὴ πολὺ ἀπὸ τῆς γῆς γένοιτο, ἐκυβίστα ὁ παῖς ὑπεραίρων ἑαυτὸν τοῦ βέλους, καὶ ὑμαρτύνει τοῦ κυβιστᾶν ἔτοιμα ἦν βεβλήσθαι· ὁ γὰρ τοξότης πρὶν ἀφικεῖναι περιήει τοὺς συμπότας ἐπιδεικνύς τὴν ἀκίδα καὶ διδούς ἔλεγχον τοῦ βέλους. καὶ τὸ διὰ σφενδονῆς δὲ τοξεύσαι καὶ τὸ ἐς τρίχα ἰέναι, καὶ τὸν υἱὸν τὸν ἑαυτοῦ σκιαγραφῆσαι βέλεσιν ἰνεστώτα πρὸς σαινίδα, σπουδάζουσιν ἐν τοῖς πότοις, καὶ κατορθοῦσιν αὐτὰ μεθύοντες

XXIX

CAP.
XXIX

Οἱ μὲν δὴ περὶ τὸν Δάμνιν ἐξεπληττοντο αὐτὰ ὡς εὖ σκοπα, καὶ τὴν ξυμμετρίαν τῆς τοξείας ἐθαύμαζον, ὁ δὲ Ἀπαλλώνιος, ξυνεσίτει γὰρ τῷ βασιλεῖ ὁμοδιαίτῳ ὄντι, τούτοις μὲν ἡττον προσεῖχε, πρὸς δὲ τὸν βασιλέα, “εἰπέ μοι, ὦ βασιλεῦ,” ἔφη, “ποθεν οὕτως ἔχεις φωνῆς Ἑλλάδος, φιλοσοφία τε ἢ παρὶ

LIFE OF APOLLONIUS, BOOK II

back to his own chair and eats his full, constantly munching bread with it. And when they have all had enough, goblets of silver and gold are brought in, each of which is enough for ten banqueters, and out of these they drink, stooping down like animals that are being watered. And while they are drinking, they have brought in performers of various dangerous feats, requiring elaborate preparation. For a boy, like a theatrical dancer, would throw a light somersault, and at the same moment a javelin was aimed at him: up in the air, and when he was a long way from the ground, the boy would, by a tumblers' leap, raise himself above the weapon, and if he missed his leap, he was sure to be hit. For the archer, before he let fly, went round the banqueters and showed them the point of his weapon, and let them try the missile themselves. And another man would take a sling and aiming within a hair's breadth would shoot at his own son, and pick out his figure with the missiles as he stood erect against a hoarding. Such are their forms of entertainment in their banquets, and they are straight, even when they are drunk.

CHAP
XXVII

Tumblers
perform the
banquet

XXIX

Well, the companions of Darius marvelled at the accuracy of their eye, and were surprised at the exactness with which they aimed their weapons, but Apollonius, who was eating beside the king cheek by jowl, was less interested in these feats and said to the king "Tell me, O King, how you acquired such a command of the Greek tongue,

CHAP
XXIX

The king
expresses
admiration
philosophical
training

σὲ πόθεν ἐνταῦθα ; οὐ γὰρ ἐς διδασκάλους γε οἶμαι ἀναφέρειν, ἐπεὶ μηδὲ εἶναί τινας ἐν Ἰνδοῖς εἰκὸς διδασκάλους ταύτου." γελάσας οὖν ὁ βασιλεὺς, "οἱ μὲν παλαιοί," ἔφη, "τὰς ἐρωτήσεις τῶν καταπλεόντων ἐποιούντο, εἰ λησταί εἰσιν, οὕτως αὐτὸ καίτοι χαλεπὸν ὂν κοινὸν ἡγοῦντο, ἡμεῖς δὲ μοι δοκεῖτε τοὺς ἐπιφρονῶντας ὑμῶν ἐρωτᾶν, μὴ φιλόσοφοι εἰσιν, οὕτως αὐτὸ καίτοι θειότατον τῶν κατ' ἀνθρώπους ὂν καὶ τοῖς ἐπιτυχοῦσιν ὑπάρχειν οἴεσθε. καὶ ὅτι μὲν παρ' ὑμῖν ταύτον τῷ ληστεύειν ἐστίν, οἶδα, ὁμοίῳ μὲν γὰρ σοὶ ἀνδρὶ οὐ φασιν εἶναι ἐντυχεῖν, τοὺς δὲ πολλοὺς, ὥσπερ σκυλεύσαντας αὐτὸ ἐτέρων περιβεβληθῆαι τε ἀναρμύστως, καὶ σαβεῖν ἄλλοτριαν ἐσθῆτα ἐπισύροντας καὶ νῆ Δι', ὥσπερ οἱ λησταὶ τρυφῶσιν εἰδυτες ὅτι ὑπὸ τῇ δίκῃ κεῖνται, οὕτω κίκείνους φασὶ γαστροί τε διδόναι καὶ ὑφροδισίοις καὶ ἀμπεχόνη λεπτῇ. τὸ δὲ αἴτιον νόμοι ὑμῖν, οἶμαι, εἰσίν, εἰ μὲν τὸ νόμισμα παραφθείροι τις, ὑποθνήσκειν αὐτόν, καὶ παιδίον εἴ τις παρεγγυρίφοι, ἢ οὐκ αἰδ' ὅ τι ἐπὶ ταύτῃ, τοὺς δὲ τὴν φιλοσοφίαν ὑποβαλλομένους ἢ παραφθείροντας οὐδεις, οἶμαι, νόμος παρ' ὑμῶν ἔσχει, οὐδὲ ἀρχὴ τις ἐπ' αὐτοὺς τέτακται.

LIFE OF APOLLONIUS, BOOK II

and whence you derived all your philosophical attainments in this place? For I don't imagine that you owe them to teachers for it is not likely that there are, in India, any who could teach it. The king then smiled and said: Our ancestors used to ask questions of mariners who sailed to their coast to see whether they were pirates, so widespread did they consider that roving to be in spite of its cruelty. But so far as I can make out you ^{may} ask your visitors whether they are not philosophers so convinced are you that everyone you meet with must needs possess this divinest of human attainments. And that philosophy and piracy are one and the same thing among you, I am well aware, for they say that a man like yourself is not to be found anywhere. But that most of your philosophers are like people who have despised another man of his garment and then have dressed themselves up in it, although it does not fit them, and proceed to strut about tracing another man's garment. Nay by Zeus just as robbers live in luxury, well knowing that they lie at the mercy of justice, so are they, it is said, addicted to getting rich and riot as a king and to associate as a king. And the reason is this: you have laws like ours to the effect that if a man is caught forging notes he must die and the same if anyone illegally enters a box upon the register and as the rest of it I know not what, but people who utter a counterfeit philosophy or corrupt her are not, I believe restrained among you by any law, nor is any authority set to suppress them.

XXX

ΣΑΤ.
XXX

Παρ' ἡμῖν δὲ ὀλίγοι μὲν τοῦ φιλοσοφεῖν ἄπτονται, δοκιμαζονται δὲ ὥδε χρὴ τὸν νέον, ἐπειδὴν ὀκτωκαίδεκα ἔτη γεγονώς τυγχῃ, τοῦτ' ὃ, οἶμαι, καὶ παρ' ὑμῖν ἐφήβου μέτρον, ὑπερ τὸν Ἰφασιν ποταμὸν ἐλθεῖν παρὰ τοὺς ἄνδρας, οὓς σὺ ὤρμηκας, εἰπύντα δημοσίᾳ πρότερον ὅτι φιλοσοφήσοι. ἴν' ἢ τοῖς βουλομένοις ἐξείργειν αὐτόν, εἰ μὴ καθαρὸς φοιτῇ. καθαρὸν δὲ λέγω πρῶτον μὲν τὸ ἐς πατέρα καὶ μητέρα ἵκον, μὴ περὶ αὐτοὺς δυνιδὸς τι ἀναφαινοῖτο, εἴθ' οἱ τούτων γονεῖς καὶ τρίτον γένος ἐς ἄνω, μὴ ὕβριστῆς τις ἢ ἀκρατῆς ἢ χρηματιστῆς ἄδικος ὅταν δὲ μηδεμια οὐλὴ περὶ τούτους ἀναφαινῇται, μὴδὲ στίγμα ὄλως μὴδέν, αὐτὸν ἤδη διορᾶν τοῦ νέου καὶ βασανίζειν, πρῶτον μὲν, εἰ μνημονικός, εἶτα, εἰ κατὰ φύσιν αἰδήμων, ἀλλὰ μὴ πλαττόμενος τοῦτο, μὴ μαθυστικός μὴ λιχνός μὴ ἀλαζων μὴ φιλογελῶς μὴ θρασυς μὴ φιλολοῖδος, εἰ πατὴρ ὑπήκοος εἰ μητὴρ εἰ διδασκάλων εἰ παιδαγωγῶν, ἐπὶ πᾶσιν, εἰ μὴ κακὸς περὶ τὴν ἑαυτοῦ ὥραν. τὰ μὲν δὴ τῶν γειναμένων αὐτὸν καὶ οἱ ἐκείνους ἐγχειναιτο, ἐκ μαρτύρων ἀναλέγονται καὶ γραμμάτων, ἡ δημοσίᾳ κείται ἐπειδὴν γὰρ τελευτήσῃ ὁ Ἰνδός, φοιτᾷ ἐπὶ θύρας αὐτοῦ μία ἀρχὴ τεταγμένη ὑπο τῶν νομῶν ἀναγράφειν αὐτόν, ὡς ἐβίω, καὶ ψευσα-

XXX

Now among us few engage in philosophy and they are sifted and tried as follows. A young man as soon as he reaches the age of eighteen and this I think is accounted the time of full age among you him must pass across the river Hypocritus to the men whom we are set upon visiting after first making a proclamation that he will become a philosopher or that those who wish to may examine him if he does not approach the study in a state of purity. And by pure I mean firstly in respect of his parentage that no disgraceful deed can be proved against either his father or his mother and that their parents are known to the third generation as equal pure that there was no rape among them no adulteries nor any unjust seizure. And when no word or reproach can be proved against them nor any other stain was ever then it is time narrowly to inspect the young man himself and test him to see firstly whether he has a good memory and secondly whether he is modest and reserved in disposition and does not merely pretend to be so whether he is addicted to drink or greediness or a quack or a braggart or rash or sluggish to see whether he is obedient to his father, to his mother to his teachers to his school masters and above all, if he makes no bad use of his personal attractions. The particulars then of his parents and of their progeniture are gathered from witnesses and from the public archives. For whenever an Indian dies, there visits his house a judicial authority charged by the law to make a record of him and of how he

CAP.
XXX μένω ἢ ψευσθέντι τῷ ἄρχοντι ἐπιτιμῶσιν οἱ νόμοι
μὴ ἄρξαι αὐτὸν ἔτι ἄρχην μηδεμίαν, ὥς παρα-
ποιήσαντα βίον ἀνθρώπου, τὰ δὲ τῶν ἐφήβων ἐς
αὐτοὺς ὀρώντες ἀναμανθάνουσι πολλὰ μὲν γὰρ
ὀφθαλμοὶ τῶν ἀνθρωπείων ἡθῶν ἐρμηνεύουσι,
πολλὰ δ' ἐν ὀφρύσι καὶ παρειαῖς κεῖται γνωμα-
τεύειν τε καὶ θεωρεῖν, ἅφ' ὧν σοφοὶ τε καὶ φυσικοὶ
ἄνδρες, ὥσπερ ἐν κατόπτρῳ εἶδωλα, τοὺς νοῦς
τῶν ἀνθρώπων διαθεῶνται. μεγάλων γὰρ δὴ
ἀξιουμένης φιλοσοφίας ἐνταῦθα, καὶ τιμὴν τούτου
παρ' Ἰνδοῖς ἔχοντος, ἀνάγκη πᾶσα ἐκβασανιζεσθαι
τε τοὺς ἐπ' αὐτὴν ἰόντας ἐλέγχοις τε ὑποβεβλή-
σθαι μυρίοις, ὥς μὲν δὴ ἐπὶ διδασκάλοις αὐτὸ
ποιούμεθα καὶ ἐς δοκιμασίαν ἡμῶν τὸ φιλοσοφεῖν
ἦκει, σαφῶς εἶρηκα, τοῦμόν δὲ ὧδε ἔχει.

XXXI

CAP.
XXXI Ἐγὼ μὲν πάππου βασιλέως ἐγενόμην, ὃς ἦν
μοι ὁμώνυμος, πατρὸς δὲ ἰδιώτου καταλειφθεὶς
γὰρ κομιδῇ νέος ἐπιτροποὶ μὲν αὐτῷ ἐγενοντο
δύο τῶν ξυγγενῶν κατὰ τοὺς τῶν Ἰνδῶν νόμους,
ἐπραττον δὲ ὑπὲρ αὐτοῦ τὰ βασιλικά οὐ χρη-
στῶς, μὰ τὸν Ἥλιον, οὐδὲ ξυμμέτρως, ὅθεν
βαρεῖς τοῖς ὑπηκόοις ἐφαίνοντο καὶ ἡ ἀρχὴ
κακῶς ἦκουε. ξυστάντες οὖν ἐπ' αὐτοὺς τῶν
δυνατῶν τινες ἐπιτίθενταί σφισιν ἐν ἐορτῇ καὶ

LIFE OF APOLLONIUS, BOOK II

lived, and if this officer lies or allows himself to be deceived, he is condemned by the law and forbidden ever to hold another office, on the ground that he has counterfeited a man's life. But the particulars of the youths themselves are duly learnt by inspection of them. For in many cases a man's eyes reveal the secrets of his character, and in many cases there is material for forming a judgment and appraising his value in his eyebrows and cheeks, for from these features the dispositions of people can be detected by wise and scientific men, as images are seen in a looking-glass. For seeing that philosophy is highly esteemed in this country, and it is held in honour by the Indians, it is absolutely necessary that those who take to it should be tested and subjected to a thousand modes of proof. That then we proceed thus in the case of teachers, and put their philosophical aptitude to a test, I have clearly explained, and now I will relate to you my own history

CHAP.
XXXI

XXXI

My grandfather was king, and had the same name as myself, but my father was a private person. For he was left quite young, and two of his relations were appointed his guardians in accordance with the laws of the Indians. But they did not carry on the king's government honestly on his behalf. No, by the Sun, but so unfairly that their subjects found their regime oppressive and the government fell into bad repute. A conspiracy then was formed against them by some of the magnates, who attacked them

CHAP.
XXXI
And relation
his history
to
Apollonius

CAP.
XXI

κτείνουσι τῷ Ἰνδῷ θύοντας, αὐτοί τε ἐπεσπηδήσαν-
τες τῷ ἄρχειν ξυνέσχον τὰ κοινά. δέισαντες οὖν
οἱ ξυγγειεῖς περὶ τῷ πατρὶ μηπώ ἐκκαίδεκα ἔτη
γεγονοτι πέμπουσιν αὐτὸν ὑπὲρ τὸν Ἰφασιν παρὰ
τὸν ἐκεῖ βασιλέα. πλειόνων δὲ ἢ ἐγὼ ἄρχει καὶ
εὐδαίμων ἡ χώρα παρὰ πολὺ τῆς ἐνταῦθα. βουλο-
μένου δ' αὐτὸν τοῦ βασιλέως παῖδα ποιῆσθαι,
τουτὶ μὲν παρητήσατο φήσας μὴ φιλονεικεῖν τῇ
τύχῃ ἀφηρημένη αὐτὸν το ἄρχειν, ἔδεθη δ' αὐτοῦ
ξυγχωρῆσαί οἱ φιλοσοφῆσαι βαδισαντι παρὰ
τοὺς σοφοὺς, καὶ γὰρ ἂν καὶ ῥᾶον καρτερῆσαι τὰ
οἴκοι κακὰ. βουλομένου δὲ τοῦ βασιλέως καὶ
κατάγειν αὐτὸν ἐπὶ τὴν πατρίαν ἀρχην, "εἰ
γνησίως," ἔφη, "φιλοσοφούντα αἰσθαιο, κίταγε, εἰ
δὲ μὴ, ἔα με οὕτως ἔχειν" αὐτὸς οὖν ο βασιλεὺς
ἦκων παρὰ τοὺς σοφοὺς μεγάλων ἂν ἔφη παρ'
αὐτῶν τυχεῖν, εἰ τοῦ παιδὸς ἐπιμεληθεῖεν γενναίου
τὴν φύσιν ἤδη ὄντος, οἱ δὲ κατιδόντες τι ἐν αὐτῷ
πλέον ἡσπᾶσαντο προσδοῦναι οἱ τῆς αὐτῶν
σοφίας, καὶ προθύμως ἐπαίδευον προσκείμενον
πάνυ τῷ μανθάνειν. ἐβδόμῳ δὲ ἔτει νοσῶν ὁ
βασιλεὺς, ὅτε δὴ καὶ ἐτελεύτα, μεταπεμπεται
αὐτὸν καὶ κοινοῦν τῆς ἀρχῆς ἀποφαίνει τῷ υἱῷ,
τὴν τε θυγατέρα ὁμολογεῖ πρὸς ἄραν οὔσαν, ἡ δέ,
ἐπειδὴ τὸν τοῦ βασιλέως υἱὸν εἶδε κολίικων καὶ
αἴνου καὶ τῶν τοιούτων κακῶν ἤττω μέστον τε
ὑποψιῶν πρὸς αὐτὸν, "συ μὲν," ἔφη, "ταῦτ' ἔχε

LIFE OF APOLLONIUS, BOOK II

CHAP.
111

at a festival and slew them when they were erect
 being to the river Indus. The conspirators then
 seized upon the reins of government and held the
 state together. Now my father's kinsmen enter-
 tained apprehensions for him, because he was not yet
 sixteen years of age, so they sent him across the 111
 plains to the king here. And he has more subjects
 than I have, and his country is much more fertile than
 this one. It is impossible to attend him, but this
 my father desired on a ground that he would not
 struggle with fate that had put him here of his
 kingdom, but he brought him to allow him to take
 his way to the sages and become a philosopher, for
 he said that this would make it easier for him to wear
 the reverses of his coat. The king however being
 anxious to restore him to his father's kingdom, my
 father said, "If you see that I am become a genuine
 philosopher, then restore me, but if not, let me
 remain as I am." The king accordingly went in
 person to the sages and said that he would be under
 great obligation to them if they would take care of a
 youth who already showed such nobility of character,
 and they discerning a plan something out of the
 common, but were too good to impart to him their
 wisdom, and were glad to educate him when they saw
 how well suited it was to him. Now seven years
 afterwards the king is sick, and at the very moment
 when he was dying, he sent for my father and
 appointed him ~~co-regent~~ in the government with his
 own son, and gave out his daughter in marriage
 to him as she was a maid of marriageable age. And
 my father since he saw that the king's son was the
 victim of flatterers and of wine and of such other
 and was also full of suspicions of those said to

CAP
XXXI

καὶ τῆς ἀρχῆς ὑπιάσης ἐμφοροῦ, καὶ γὰρ εὐηθες
μηδὲ τὴν προσήκουσαν ἑαυτῷ βασιλείαν κτήσασθαι
δυνηθέντα θρασέως δοκεῖν ἐπὶ τὴν μὴ προσήκουσαν
ἤκειν, ἐμοὶ δὲ τὴν ἀδελφὴν δίδου, τουτί γὰρ μόνον
ἀπόχρη μοι τῶν σῶν" καὶ λαβὼν τὸν γάμον ἔζη
πλησίον τῶν σοφῶν ἐν κώμας ἑπτὰ εὐδαίμοσιν,
ὡς ἐπέδωκε τῇ ἀδελφῇ ὁ βασιλεὺς ἐς ζῶνην.
γίγνωμαι τοίνυν ἐγὼ τοῦ γάμου τούτου καὶ με ὁ
πατὴρ τὰ Ἑλλήνων παιδεύσας ἄγει παρὰ τοὺς
σοφοὺς πρὸ ἡλικίας ἰσως, δώδεκα γάρ μοι τότε
ἦν ἔτη, οἱ δὲ ἔτρεφον ἴσα καὶ ἑαυτῶν παῖδα, οὓς
γὰρ αἱ ὑποδεξωνται τὴν Ἑλλήνων φωνὴν εἰδότες,
ἀγαπῶσι μᾶλλον, ὥς ἐς τὸ ὁμιλεῖν αὐτοῖς ἦδη
προσέκοντας.

XXXII

CAP
XXXII

Ἀποθανόντων δὲ μοι καὶ τῶν γονέων οὐ μετα-
πολὺ ἀλλήλων, αὐτοὶ με βαδίσαντα ἐπὶ τὰς κώμας
ἐκέλευσαν ἐπιμεληθῆναι τῶν ἑμαντοῦ γεγονότα
ἐννεακαίδεκα ἔτη. τὰς μὲν οὖν κώμας ἀφηρητό
με ἦδη ὁ χρηστός θεὸς καὶ οὐδε τὰ γῆδιά μοι
ὑπέλειπε τὰ κεκτημένα τῷ πατρί, πάντα γὰρ τῇ
ἑαυτοῦ ἀρχῇ προσήκειν αὐτά. ἐμὲ δ' αὖ μεγάλιον
παρ' αὐτοῦ τυχεῖν, εἰ με ἐρη ζῆν ἔρανον οὖν
ἐλλεξάμενος παρὰ τῶν τῆς μητρὸς ἀπελευθέρων
ἀκολουθοὺς εἶχον τέτταρας. καὶ μοι ἱναγυγνο
σκοντι τοὺς Ἡρακλείδας τὸ δρᾶμα. ἐπέστη τις
ἐντεῦθεν ἐπιστολὴν φέρων παρὰ ἀνδρὸς ἐπιτηδείου
τῷ πατρί, ὃς με ἐκέλευσε διαβάντα τὸν Ἰδραϊώτην

LIFE OF APOLLONIUS, BOOK II

him. "Do you keep all this and enjoy the whole CHAP XXXI
 Empire as your own, for it is ridiculous that one who
 could not even keep the kingdom which belonged to
 him should presume to meddle with one which does
 not, but give me your sister, for this is all I want of
 yours." So having obtained her in marriage he lived
 hard by the sages in seven fertile villages which the
 king bestowed upon his sister as her pin-money. I
 then am the issue of this marriage, and my father
 after teaching me Greek brought me to the sages at
 an age, somewhat too early perhaps, for I was only
 twelve at the time, but they brought me up like
 their own son, for any that they admit knowing the
 Greek tongue they are especially fond of, because
 they consider that in virtue of the similarity of his
 disposition he already belongs to themselves.

XXXII

And when my parents had died, which they did CHAP XXXII
 almost together, the sages bade me repair to the
 villages and look after my own affairs, for I was now
 nineteen years of age. But, alas, my good uncle had
 already taken away the villages, and didn't even leave
 me the few acres my father had acquired for he said
 that the whole of them belonged to his kingdom, and
 that I should get more than I deserved if he spared
 my life. I accordingly raised a subscription among
 my mother's freedmen and kept four retainers.
 And one day when I was reading the play called
 "The Children of Hercules," a man presented
 himself from my own country bringing a letter from
 a person devoted to my father, who urged me to cross

FLAVIUS PHILOSTRATUS

CAΡ.
XXXII

ποταμὸν ξυγγυγνεσθαί οἱ περὶ τῆς ἀρχῆς τῆς ἐνταῦθα, πολλὰς γὰρ ἐλπίδας εἶναί μοι ἀνακτῆσασθαι αὐτὴν μὴ ἐλυνούντι. τὸ μὲν δὴ δῶμα θεῶν τις οἶμαι ἐπὶ νοῦν ἤγαγε καὶ εἰπόμεν τῇ φήμῃ, διαβὰς δὲ τὸν ποταμὸν τὸν μὲν ἕτερον τῶν βεβιασμένων ἐς τὴν ἀρχὴν τεθνάναι ἤκουσα, τὸν δὲ ἕτερον ἐν τοῖς βασιλείοις πολιορκεῖσθαι τούτοις. ἐχώρουν δὲ ξυντείνων καὶ βοῶν πρὸς τοὺς ἐν ταῖς κώμαις, δι' ὧν ἔστειχον, ὥς ὁ τοῦ δαίμονος εἶην υἱὸς καὶ ἐπὶ τὴν ἀρχὴν τὴν ἐμαντοῦ ἵοιμι, οἱ δὲ χαίροντές τε καὶ ἀσπαζόμενσί με προὔπεμπον παραπλήσιον ἡγούμενοι τῷ πιπτῶ, ἐγχειρίδιόν τε ἦν αὐτοῖς καὶ τόξα, καὶ πλείους αἰεὶ ἐγινγνόμεθα, καὶ προσελθόντα ταῖς πύλαις οὕτω τι ἄσμενοι ἐδέξαντο οἱ ἐνταῦθα, ὡς ἀπὸ τοῦ βωμοῦ τοῦ Ἥλιου δαΐδας ἀνψάμενοι πρὸ πυλῶν τε ἤκειν καὶ ἡγεῖσθαι δεῦρο ἐφυσμνούντες πολλὰ τῷ πατρὶ καὶ τῷ πάππῳ, τὸν δὲ ἔσω κηφῆμα πέριξ τὸ τεῖχος ἐκλῆσαι καίτοι ἐμοῦ παραιτουμένου μὴ τοιῷδε τρόπον ἀποθανεῖν αὐτόν."

XXXIII

CAΡ.
XXXIII

Ἐπολαβὼν οὖν ὁ Ἀπολλώνιος, ὁ Ἡρακλειδῶν, ἔφη, "κάθοδον ἀτεχνῶς διελήλυθας, καὶ ἐπαινετέοι οἱ θεοὶ τῆς διανοίας, ὅτι γενναίῳ ἀνδρὶ ἐπὶ τὰ ἑαυτοῦ στείχοντι ξυνηραντο τῆς καθόδου. ἄλλ' ἐκεῖνός μοι περὶ τῶν σοφῶν εἰπέ· οὐ καὶ ἰσθ' Ἀλεξάνδρῳ ποτε ἐγένοντο οὗτοι καὶ ἀναχθευτες

LIFE OF APOLLONIUS, BOOK II

the river Hydrotas and confer with him about my present kingdom, for he said there was a good prospect of my recovering it, if I wavered not. I cannot but think that some god set me on reading this drama at the moment, and I followed the omen, and having crossed the river I learnt that one of the usurpers of the kingdom was dead, and that the other was besieged in this very palace. Accordingly I hurried forward, and proclaimed to the inhabitants of the villages through which I passed that I was the son of so and so, naming my father, and that I was come to take possession of my own kingdom, but they received me with open arms and escorted me, recognising my resemblance to my grandfather, and they had daggers and weapons, and our numbers increased from day to day. And when I approached the gates the population received me with such enthusiasm that they snatched up torches off the altar of the Sun and came before the gates and escorted me hither with many hymns in praise of my father and grandfather. But the drone that was within they walled up, although I protested against his being put to such a death."

CHAP.
XXXII

XXXIII

HERE Apollonius interrupted and said "You have exactly played the part of the restored sons of Hercules in the play and praised be the gods who have helped so noble a man to come by his own and restored you by their providential intervention. But tell me this about those sages—were they not once actually subject to Alexander, and were they not brought before him

CHAP.
XXXIII
The tale of the
Brahman
sages never
visited by
Alexander

ΣΑΤ
XXIII

αὐτῷ περὶ τοῦ οὐρανοῦ ἐφιλοσόφησαν, "Ὁξυ-
δράκαι." Ἰφῆ, "ἐκεῖνοι ἦσαν, τὸ δὲ ἔθνος τοῦτο
ἐλευθεριάζει τε αἰεὶ καὶ πολεμικῶς ἐξηρτυται,
σοφίαν τε μεταχειριζέσθαι φασιν οὐδὲν χρηστὸν
εἰδοτες· οἱ δὲ ἀτεχνῶς σοφοὶ κεύνται μὲν τοῦ
Ἵφασίδος καὶ τοῦ Γαγγου μίσοι, τὴν δὲ χώραν
ταύτην οὐδὲ ἐπῆλθεν ὁ Ἀλεξάνδρος, οὔτι ποι τὰ
ἐν αὐτῇ δέσας, ἀλλ', οἶμαι, τα ἱερὰ ἀπεσήμενεν
αὐτῷ. εἰ δὲ καὶ διέβη τον Ἵφασιν καὶ τὴν περὶ
αὐτοὺς γῆν ἠδυνήθη εἰλεῖν, ἀλλὰ τὴν γε τυρσίην, ἣν
ἐκεῖνοι κατοικοῦσιν, οὐδ' ἂν μυριοὺς μὲν ἱχιλλέας,
τρισμυριοὺς δὲ Αἰάντας ἄγων ποτὲ ἔχειρωσατο· οἱ
γὰρ μαχόνται τοῖς προσελθούσιν, ἀλλὰ διουσημίας
τε καὶ σκηπτοῖς βαλλόντες ἀποκρουονται σφᾶς ἱεροὶ
καὶ θεοφιλεῖς ὄντες· τὸν γοῦν Ἡρακλέα τὸν Αἰγύπ-
τιον καὶ τὸν Διόνυσον ξυνὸν ὄπλοις διαδραμόντας τὸ
Ἰνδῶν ἔθνος φασὶ μὲν ποτε ἔλασαι ἐπ' αὐτοὺς ἄμα
μηχανάς τε παλαμίσσασθαι καὶ τοῦ χωρίου ὑπο-
πειρασθαι, οἱ δὲ ἀντιπραττεῖν οὐδέν, ἀλλ' ἀτρε-
μεῖν, ὥς ἐκεῖνοις ἐφαίνοντο, ἐπεὶ δ' αὐτοὶ προση-
σαν, κρηστῆρες αὐτοὺς ἀπεώσαντο καὶ βρονταὶ
κάτω στρεφόμεναι καὶ ἐμπέπτουσαι τοῖς ὄπλοις,
τὴν τε ἡσπίδα χρυσοῦν οὖσαν ὑποβαλεῖν ἐκεῖ
λέγεται ὁ Ἡρακλῆς, καὶ πεποιήνται αὐτὴν ἀνι-
σθῆμα οἱ σοφοὶ διὰ τε τὴν τοῦ Ἡρακλεους δοξάν,
διὰ τε τὸ ἐκτύπωμα τῆς ἡσπιδος· πῖττος γὰρ
πεποιήνται ὁ Ἡρακλῆς ὁρίζων τὰ Γήθειρα καὶ τὰ
ὄρη στηλας ποιοῦμενος τὸν τε Ὀκεανὸν εἰς τὰ ἔσω

LIFE OF APOLLONIUS, BOOK II

to philosophise about the heavens?" "Those were the Oxydrakæ, he said, 'but this race has always been independent and well equipped for war, and they say that they attempted, yet never acquired any real knowledge of wisdom. But the genuine sages live between the Hyphæus and the Ganges, in a country which Alexander never reached, not I imagine because he was afraid of what was in it but I think, because the omens warned him against it. But if he had crossed the Hyphæus, and had been able to take the surrounding country, he would certainly never have taken possession of their castle in which they live, not even if he had had ten thousand like Achilles, and thirty thousand like Ajax behind him, for they do not do battle with those who approach them, but they repulse them with prodiges and thunderbolts which they send forth, for they are holy men and beloved of the gods. It is related, anyhow, that Hercules of Egypt and Dionysus after they had overrun the Indian people with their arms, at last attacked them in company, and that they constructed engines of war, and tried to take the place by assault but the sages, instead of taking the field against them, lay quiet and passive, as it seemed to the enemy, but as soon as the latter approached they were driven off by rockets of fire and thunderbolts which were hurled obliquely from above and fell upon their armour. It was on that occasion, they say, that Hercules lost his golden shield, and the sages dedicated it as an offering, partly out of respect for Hercules' reputation, and partly because of the relief upon the shield. For in these Hercules is represented fixing the frontier of the world at Cadix, and turning the

CHAP.
XX XIII

FLAVIUS PHILOSTRATUS

CAP.
XXXIII ἐπισπώμενος, ὅθεν δηλοῦται μὴ τὸν Θηβαῖον
Ἡρακλέα, τὸν δὲ Αἰγύπτιον ἐπὶ τὰ Γάδειρα
ἐλθεῖν καὶ ὀριστὴν γενέσθαι τῆς γῆς."

XXIV

CAP.
XXXIV Τοιαῦτα διαλεγόμενων αὐτῶν ἐπήλθεν ὁ ὕμνος
αὐτῷ ἄμα, ἐρομένου δὲ τοῦ Ἀπολλωνίου τὸν
βασιλέα, ὃ τι ἐθέλοι ὁ κῶμος, "Ἰνδοί," ἔφη.
"παραινέσεις τῷ βασιλεῖ ᾗδουσιν, ἐπειδὴν πρὸς
τῷ καθεύδειν γίγνηται, οὐείρασί τε ἀγαθοῖς χρη-
σθαι χρηστὸν τε ἀνίστασθαι καὶ εὐξύμβολον τοῖς
ὑπηκόοις." "πῶς οὖν," ἔφη, "ὦ βασιλεῦ, διὰ
κεισαι πρὸς ταῦτα; σὲ γάρ που αὐλοῦσιν." "οὐ
καταγελῶ," ἔφη, "δεῖ γὰρ προσίεσθαι αὐτὰ τοῦ
νομοῦ ἕνεκεν, παραινέσεως μέντοι μηδεμιᾶς δεῖ-
σθαι, ὅσα γὰρ ἂν ὁ βασιλεὺς μετρίως τε καὶ χρη-
στῶς πρίντη, ταῦτα ἑαυτῷ δήπου χαρίζεται
μᾶλλον ἢ τοῖς ὑπηκόοις."

XXV

CAP.
XXXV Τοιαῦτα διαλεχθέντες, ἀνεπαύσαντο, ἐπεὶ δὲ
ἡμέρα ὑπεφαίνετο, αὐτὸς ὁ βασιλεὺς ἀφίκετο ἐς
τὸ δωματίον, ᾧ ἐνεκύθευδον οἱ περὶ τὸν Ἀπολλώ-
νιον, καὶ τὸν σκίμποδα ἐπιψηλαφήσας προσεΐπέ
206

LIFE OF APOLLONIUS, BOOK II

mountains into pillars, and confining the ocean within its bounds. Thence it is clear that it was not the Theban Hercules, but the Egyptian one, that came to Gadara, and fixed the limits of the world." CHAP.
XXXIII

XXXIV

WHILE they were thus talking, the strain of the hymn sung to the flute fell upon their ears, and Apollonius asked the king what was the meaning of their ode. "The Indians," he answered, "sing their admonitions to the king, at the moment of his going to bed, and they pray that he may have good dreams, and rise up propitious and affable towards his subjects." "And how," said Apollonius, "do you, O king, feel in regard to this matter? For it is yourself I suppose that they honour with their pænes." "I don't laugh at them," he said, "for I must allow it because of the law, although I do not require any admonition of the kind for in so far as a king behaves himself with moderation and integrity, he will bestow, I imagine, favours on himself rather than on his subjects." CHAP.
XXXIV
The Hymn
to the king

XXXV

AFTER this conversation they laid themselves down to repose, but when the day dawned, the king himself went to the chamber in which Apollonius and his companions were sleeping, and gently stroking the bed he addressed the sage, and asked him what CHAP.
XXXV
Discussion
of the
relation of
drinking to
divination

ΛΑΡ
 ΧΧΧΙ τε τὸν ἄνδρα, καὶ ἤρετο αὐτόν, ὃ τι ἐνθυμοῖτο, "οὐ
 γάρ που καθεύδεις," εἶπε, "ὕδωρ πίνων καὶ κατα
 γελῶν τοῦ οἴνου." "αὐτὸ γὰρ καθεύδειν ἡγή." ἔφη.
 "τοὺς τὸ ὕδωρ πίνοντας," "καθεύδειν μὲν," ἔφη.
 'λαπτὸν δὲ ὕπνου, ὅνπερ ἄκροισι αὐτῶν τοῖς ὀφ
 θαλμοῖς ἐφίξινειν φῶμεν, οὐ τῷ νῷ." "ἄμφοτέ
 ροις," εἶπε 'καὶ ἴσως τῷ νῷ μᾶλλον· εἰ γὰρ μὴ
 ἄτρεμήσει ὁ νοῦς, οὐδὲ ὑποδέχονται αἱ ὀφθαλμοὶ
 τὸν ὕπνον· οἱ γοῦν μεμνηότες οὐδὲ καθεύδειν δύ
 νανται διὰ τὴν τοῦ νοῦ πηδησιν, ἰλλὰ ἐς ἄλλα καὶ
 ἄλλα ἀπιοῦσιν τῇ ἐννοίᾳ γοργώτερόν τε ἀναβλέ
 πουσι καὶ ἀναιδέστερον, ὥσπερ οἱ ὕπνοι τῶν
 δρακόντων. ἐπεὶ τοίνυν, ὦ βασιλεῦ," εἶπε,
 "σαφῶς ἡρμήνεται τὸ τοῦ ὕπνου ἔργον καὶ ἅττα
 δηλοῦνται αὐτῷ τοῖς ἀνθρώποις, σκεψάμεθα, τί
 μειονεκτῇσει ἐν τῷ ὕπνῳ τοῦ μεθυοντος ὁ τὸ ὕδωρ
 πίνων." "μη σοφίζου," ἔφη ὁ βασιλεὺς, "εἰ γὰρ
 μεθύοντα ὑποθήσῃ, οὐ καθευδήσει τοῦτο, βακ
 χενουσα γὰρ ἡ γνῶμη στροβήσῃ τε αὐτὸν καὶ
 ταραχῇς ἐμπλήσῃ· δοκοῦσί τοι πάντες αἱ ἐκ
 μεθης καταδαρθεῖν πειρωμένοι ἀναπέμπεσθαι τε
 ἐς τὸν ὄροφον, καὶ αὖ ὑπόγειοι εἶναι δύνῃν τε
 ἐμπεπτωκέναι σφίσιν, οἷα δὲ περὶ τὸν Ἰξίονα
 λέγεται ξυμβαίνειν. οὐκοῦν ἄξιόν τὸν μεθυοντα,
 ἀλλὰ τὸν πεπωκότα μὲν τοῦ οἴνου, νηφοντα δὲ
 θεωρεῖν, ὥς καθευδήσῃ καὶ ὥς πολλῶ βέλτιον τοῦ
 αἰῶνι."

he was thinking about. "For," he said, "I don't ^{chap.} imagine you are asleep, since you drink water and ^{xxxv} desire wine. "Said the other: "Then you don't think that those who drink water go to sleep." "Yes," said the king, "they sleep but with a very light sleep, which just sits upon the tips of their eyelids as it were, but not upon their minds." "Say with both do they sleep," said Apollonius, "and perhaps more with the mind than with the eyelids. For at times the mind is thoroughly composed, the eyes will not shut, and sleep either. "But note how madmen are not able to go to sleep because their mind leaps with excitement, and their thoughts run courting hither and thither, so that their passions are full of fury and morbid impulse, like those of the dragons who never sleep. "Since then, O king, he went on, "we have clearly indicated the use and function of sleep and what it signifies for men, let us examine whether the drunkard needs sleep less markedly than the drunkard. "Do not quibble," said the king, "for if you put forward the case of a drunkard, he I admit will not sleep at all for he is not in a state of revel and what is he about and how is he with opium? "Al! let you who try to go to sleep when in drink seem to themselves to be rushed up on to the roof and then to be dashed down to the ground and to fall into a whirl, as they may happened to happen. Now I do not put the case of a drunkard but of a man who has merely drunk wine but remains sober, I wish to consider whether he will sleep, and how much better he will sleep than a man who drinks no wine.

XXXVI

CAP.
XXXVI

Καλέσας οὖν ὁ Ἀπολλωνίου τον Δίμν, προς
 δεινὸν ἄνδρα," ἔφη, " ὁ λόγος καὶ σφυδρα γεγυ-
 μνασμένον τοῦ διαλέγεσθαι " ὁρῶ," ἔφη, " καὶ
 τοῦτ' ἴσως ἦν το μελαμπύγου τυχεῖν. κίεμ δὲ
 πάνυ αἰρεῖ ὁ λόγος, ὅν εἴρηκεν. ὦρα οὖν σοι ἀφυ-
 πνισαντι ἠποτελεῖν αὐτόν." ἰνακουφισας οὖν τὴν
 κεφαλὴν ο Ἀπολλωνιος, " καὶ μὴν ὅσον," ἔφη.
 " πλεονεκτοῦμεν οἱ το ὕδωρ πίνοντες πρὸς τὸ καθ-
 εῦδειν ἡδισον, ἐγὼ δηλωσω τοῦ γε σοῦ λογον εἰχό-
 μενος· ὥς μὲν γὰρ τεταρακται ἡ γνωμη τοῖς μεθύ-
 ουσι καὶ μανικωτερον διάκεινται, σαφος εἴρηκας,
 ὁρῶμεν γὰρ τοὺς μέθη κατεσχημένους διττὰς μὲν
 σεληνας δοκοῦντας βλέπειν, διττοὺς δὲ ἡλίους, τοὺς
 δὲ ἡττον πεπωκυτας, καὶ πάνυ νηφῶσιν, οὐδὲν μὲν
 τούτων ἡγουμένους, μαστοὺς δὲ εὐφροσύνης καὶ
 ἡδονῆς, ἣ δὴ προσπίπτει σφίσιν οὐδε ἐξ εὐπραγίας
 πολλάκις, καὶ μελετῶσι δὲ οἱ τοιοῦτοι δίκας οὐδε
 φθεγξάμενοί πως ἐν δικαστηρίῳ, καὶ πλουτεῖν φασιν
 οὐδὲ δραχμῆς αὐτοῖς ἔνδον οὔσης. ταῦτα δὲ, ὦ
 βασιλεῦ, μανικὰ παθῇ· καὶ γὰρ αὐτὸ το ἡδεσθαι
 διακινεῖ τὴν γνωμην καὶ πολλοὺς οἶδα τῶν σφυδρα
 ἡγουμένων εὐ πράττειν οὐδὲ καθευδεῖν δυναμένους,
 ἀλλ' ἐκπηδῶντας τοῦ ὕπνου, καὶ τοῦτ' ἂν εἴη τὸ
 παρέχειν φροντίδας καὶ ταγαθιά. ἔστι δὲ καὶ

XXXVI

Apollonius then summoned Demas and said "Do
 a clever man with whom we are discussing and one
 thoroughly trained in argument. I see it is so
 said Demas. — perhaps this is what is meant by
 the phrase 'stating a case'. But the argument
 excites me very much of which he has delivered
 himself with a fine for you to make up and finish
 it. — He then raised his head slightly and
 said "Well, I will prove all of your own age and
 following your own argument how much advantage
 we who drink water have in that we sleep more
 sweetly. For you have already stated and admitted
 that the minds of drunkards are disordered and are
 in a confusion of notions. For we see those who
 are under the spell of drink imagining that they are
 two moons at once and two suns — it is those who
 have drunk who even though they are quite sober
 while they entertain in such a confusion of ideas
 find a certain pleasure and the fit of joy often
 falls upon them even though they have not had any
 good luck and men in such a confusion will proceed
 cases although they never quench their lips before
 in a moment and then — for you they are rich
 although they have not a farthing in their pockets.
 Now these things are the affections of a madman.
 For the mere pleasure of drinking disturbs their
 judgment, and I have known many of them who
 were so firmly convinced that they were well off
 that they were unable to sleep but kept up in their
 slumbers and this is the meaning of the saying that
 good before itself is a reason for being anxious.

CRAP
 2171
 A. affects
 2. 2171
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 2. 2171

[Α.
XXIV]

φάρμακα ὕπνου μεμψαυημένα τοῖς ἀνθρώποις, ὧν
 πίνοντες τε καὶ ἀλειψάμενοι καθεύδουσιν ἐκτεί-
 ναντες αὐτοὺς ὥσπερ ἀποθανόντες, ὅθεν μετὰ τινος
 ληθίως ἀνίστανται καὶ ἄλλοσέ ποί μᾶλλον εἰσιν ἢ
 οὐπὲρ εἶναι δοκοῦσιν. ὅτι μὲν διὰ τὰ πινόμενα,
 μᾶλλον δὲ τὰ ἐπαντλουμένα τῇ ψυχῇ καὶ τῷ
 σώματι οὐ γνήσιον οὐδὲ οἰκεῖον ἐπεσάγεται τὸν
 ὕπνον, ἀλλ' ἢ βαθυὺν καὶ ἡμιθνήτα ἢ βραχυὺν καὶ
 διασπωμενον ὑπὸ τῶν ἐντρεχόντων, κἂν χρηστὰ
 ᾖ, ξυυθῆσθαι τάχα, εἰ μὴ τὸ δύσερι μᾶλλον ἢ τὸ
 ἐριστικὸν σπουδάζεις. οἱ δὲ ἐμοὶ ξυμπόται τὰ
 μὲν ὄντα ὁρῶσιν ὡς ὄντα, τὰ δὲ οὐκ ὄντα οὐτ'
 ἀναγράφουσιν αὐτοῖς οὐθ' ὑποτυποῦνται, κοῦφαί τε
 αὐτῶ ἐδοξαν, οὐδὲ μεστοὶ βλακείας οὐδὲ εὐηθείας
 ἢ ἰλαρώτεροι τοῦ προσήκουτος, ἀλλ' ἐφέστηκότες
 εἰσὶ καὶ λογισμοῦ πλέθρ, παραπλήσιοι δαίλης τε
 καὶ ὁπότῃ ἀγορὰ πληθεῖ, οὐ γὰρ νυστάζουσιν
 οὐταί, κἂν πορρωτῶν νυκτῶν σπουδαζῶσιν. οὐ
 γὰρ ἐξωθεῖ αὐτοὺς ὁ ὕπνος ὥσπερ δεσπότης βρίσας
 ἐς τὸν αὐχένα δεδουλωμενον ὑπὸ τοῦ οἴνου, ἀλλ'
 ἐλεύθεροί τε καὶ ὀρθοὶ φαίνονται, καταδαρθέντες
 δὲ καθαρὰ τῇ ψυχῇ δέχονται τὸν ὕπνον οὔτε ὑπὸ
 τῶν εὐπραγιῶν ἀνακουφίζομενοι αὐτοῦ οὔτε ὑπὸ
 κακοπραγίας τινὸς ἐκθρῶσκοντες. ξιμμετρος γὰρ
 πρὸς ἄμφω ταῦτα ψυχὴ νήφουσα καὶ οὐδετέρου
 τῶν παθῶν ἥττων, ὅθεν καθευδεὶ ἡδίστα καὶ ἄλυ-
 πότατα μὴ ἐξισταμένη τοῦ ὕπνου.

TYPE OF APOLLONIUS BOOK II

Men have also devised sleeping draughts by drugging or anointing themselves with which people at once stretch themselves out and go to sleep as if they were dead but when they wake up from such sleep it is with a sort of forgetfulness and they imagine that they are anywhere rather than where they are. Now these draughts are not exactly drunk but I would rather say that they drench the soul and body for they do not induce any sound or proper sleep but the deep coma of a man half dead or the light and distracted sleep of men haunted by phantasms even though they be wholesome ones and you will I think agree with me in this, unless you are disposed to quibble rather than argue seriously. But those who drink water, as I do, see things as they really are and they do not recede in fancy things that are not and they were never found to be giddy, nor full of drowsiness or of illness nor unduly excited but they are wide awake and thoroughly rational and always the same whether late in the evening or early in the morning when the market is crowded, for these men never nod, even though they pursue their studies far into the night for sleep does not drive them forth, pressing down like a slave loader upon their necks, that are weighed down by the wine but you find them free and erect and they go to bed with a clear, pure and welcome sleep and are neither buoyed up by the bubbles of their own private luck, nor scared out of their wits by any adversity for the soul meets both alternatives with equal calm if it be wider and not overcome by either feeling and that is why it can surmount a delightful sleep untouched by the burrows which startle others from their couches.

HAR
1231

CAP.
XXXV. I.

Καὶ μὲν καὶ τὸ μαντικὸν τὸ ἐκ τῶν ὀνειράτων, δ
 θειότατον τῶν ἀνθρωπίνων δοκεῖ, ῥᾶσι διορᾶ μὴ
 ξυντεθλωμένη ὑπὸ τοῦ οἴνου, ἀλλ' ἀκηρατος
 δεχομένη αὐτὸ καὶ περιαθραῦσα οἱ γοῦν ἐξηγηταὶ
 τῶν ὄψεων, οὓς ὀνειροπόλους οἱ ποιηταὶ καλοῦσιν,
 οὐκ ἂν ὑποκρίνοιντο ὄψιν οὐδεμίαν μὴ πρότερον
 ἐρόμενοι τὸν καιρὸν, ἐν ᾗ εἶδεν. εἰ μὲν γὰρ ἔρος
 ᾗ καὶ τοῦ παρὶ τὸν ὄρθρου ὕπνου, ξυμβάλλονται
 αὐτὴν ὥς ὑγιῶς μαντευομένης τῆς ψυχῆς, ἐπειδὴν
 ἀπορρήψηται τὸν οἶνον, εἰ δ' ἀμφὶ πρῶτον ὕπνου
 ἢ μεσας νύκτας ὅτε βεβύθισται τε καὶ ξυντε
 θόλωται ἔτι ὑπὸ τοῦ οἴνου, παραιτοῦνται τὴν
 ὑπόκρισιν σαφοὶ ὄντες ὥς δὲ καὶ τοῖς θεοῖς δοκεῖ
 ταῦτα καὶ το χρησμῶδες ἐν ταῖς νηφούσαις
 ψυχαῖς τίθενται, σαφῶς δηλώσω ἐγένετο, ὃ
 βασιλεῦ, παρ' Ἑλλήσιν Ἀμφιάρεως ἀνὴρ μάντις.
 "οἶδα," εἶπε, "λέγεις γὰρ πού τὸν τοῦ Οἰκλέους,
 ὃν ἐκ Θηβῶν ἐπανιόντα ἐπεσπίασατο ἡ γῆ ζῶντα."
 "οὗτος, ὦ βασιλεῦ," ἔφη, "μαντευόμενος ἐν τῇ
 Ἀττικῇ νῦν ὀνειράτα ἐπάγει τοῖς χρωμένοις, καὶ
 λαβόντες οἱ ἱερεῖς τὸν χρησόμενον σίτου τε
 εἰργουσι μίαν ἡμέραν καὶ οἶνοι τρεῖς, ἵνα διαλαμ
 πούσῃ τῇ ψυχῇ τῶν λογίων σπασθῇ εἰ δὲ ὁ οἶνος

C.A.
XXXV II

ἀγαθὸν ἦν τοῦ ὕπνου φάρμακον, ἐκέλευσεν ἂν ὁ σοφὸς Ἀμφιάρεως τοὺς θεωροὺς τὸν ἐναντίον ἐσκευασμένους τρόπον καὶ οἶνον μεστούς, ὥσπερ ἀμφορέας, ἐς τὸ ἄδυτον αὐτῷ φέρεσθαι. πολλὰ δὲ καὶ μαντεῖα λέγοιμ' ἂν εὐδόκιμα παρ' Ἑλλησίν τε καὶ βαρβυροῖς, ἐν οἷς ὁ ἱερεὺς ὕδατος, ἀλλ' οὐχὶ οἶνον σπάσας ἀποφθέγγεται τὰ ἐκ τοῦ τριποδος. θεοφόρητον δὲ καὶ ἡγοῦ καὶ πάντας, ὦ βασιλεῦ, τοὺς τὸ ὕδωρ πίνοντας· νυμφόληπτοι γὰρ ἡμεῖς καὶ βιάκχοι τοῦ νήφειν." "ποιήσῃ οὖν," ἔφη, "ὦ Ἀπολλώνιε, καὶ μεθ' ἡμᾶς θιασώτην," "εἴπερ μὴ φορτικός," εἶπε· ταῖς ὑπηκάοις δόξεις· φιλοσοφία γὰρ περὶ βασιλεῖ ἀνδρὶ ξύμμετρος μὲν καὶ ὑπανεικμένη θαυμαστὴν ἐργίζεται κρύσειν, ὥσπερ ἐν σοὶ διαφαίνεται, ἡ δ' ἀκριβοῦς καὶ ὑπερτείνουσα φορτικὴ τε, ὦ βασιλεῦ, καὶ ταπεινότερα τῆς ὑμετέρας σκηνῆς φαίνεται καὶ τύφου δὲ αὐτό τι ἂν ἔχειν ἡγοῶντο βιάσκανοι."

XXXVIII

C.A.
XXXV I

Ταῦτα διαλεχθέντες, καὶ γὰρ ἡμέρα ἤδη ἐτύγγανεν, ἐς τὸ ἔξω προῆλθον. καὶ ξυνεῖς ὁ Ἀπολλώνιος ἰὼς χρηματίζειν δέσσι τὴν βασιλέα πρεσβεύαις τε καὶ τοῖς τοιούτοις, "σὺ μὲν," ἔφη, "ὦ βασιλεῦ, τὰ προσήκοντα τῇ ἀρχῇ πράττε, ἐμὲ δὲ τὸν καιρὸν τοῦτον ἄνεις τῷ Ἡλίῳ, δεῖ γάρ με τὴν εἰθισμένην εὐχὴν εὐξασθαι." "καὶ ἀκούσι γε εὐχομένου," ἔφη, "χαριεῖται γὰρ πᾶσι, ὅποσοι τῇ σοφίᾳ τῇ

LIFE OF APOLLONIUS, BOOK II

a good drug of sleep, then the wise Ampharaus CHAP. XXXVII would have bidden his votaries to adopt the opposite regimen, and would have had them carried into his shrine as full of wine as leathern flagons. And I could mention many oracles, held in repute by Greeks and barbarians alike where the priest atters his responses from the tripod after imbibing water and not wine. So you may consider me also as a fit vehicle of the god, O king, along with all who drink water. For we are rapt by the nymphs and are bacchantic revellers in sobriety." "Well, then," said the king, "you must make me too, O Apollonius, a member of your religious brotherhood." "I would do so," said the other "provided only you will not be esteemed vulgar and head cheap by your subjects. For in the case of a king a philosophy that is at once moderate and indulgent makes a good mixture, as is seen in your own case, but an excess of rigour and severity would seem vulgar, O king, and beneath your august station, and it might be construed by the envious as due to pride."

XXXVIII

When they had thus conversed, for by this time it was daylight, they went out into the open. And Apollonius, understanding that the king had to give audience to embassies and such like, said "You then, O king, must attend to the business of state, I but let me go and devote this hour to the Sun, for I must needs offer up to him my accustomed prayer." "And I pray he may hear your prayer," said the king, "for he will bestow his grace on all who find pleasure

FLAVIUS PHILOSTRATUS

ΣΑΡ.
XXVIII

σῇ χαίρουσιν· ἐγὼ δὲ περιμενῶ σε ἐπανιόντα, καὶ γὰρ δικάσαι τινας χρὴ δίκας, αἷς παρατυχῶν τὰ μέγιστα με ὀνήσεις.

XXXIX

ΣΑΡ.
XXXIX

Ἐπανελθὼν οὖν προκεχωρηκυίας ἤδη τῆς ἡμέρας ἥρωτα περὶ ὧν ἐδίκασεν, ὁ δέ, “τήμερον,” ἔφη, “οὐκ ἐδίκασα, τὰ γὰρ ἱερά οὐ ξυνεχωρεῖ μοι.” ὑπολαβὼν οὖν ὁ Ἀπολλώνιος, “ἐφ’ ἱεροῖς οὖν,” ἔφη, “ποιεῖσθε καὶ ταύτας, ὥσπερ τας ἐξηδους τε καὶ τὰς στρατείας,” “νὴ Δί’,” εἶπε, “καὶ γὰρ ἐνταῦθα κίνδυνος, εἰ ὁ δικάζων ἀπενεχθείη τοῦ εὐθέος” εὖ λέγειν τῷ Ἀπολλωνίῳ ἔδοξε, καὶ ἤρετο αὐτὸν πάλιν, τίς εἶη, ἣν δικάσοι δίκην, “ὁρῶ γάρ,” εἶπεν, “ἐφεστηκότα σε καὶ ἀποροῦντα, ὅπη ψηφίσαιο.” “ὁμολογῶ,” ἔφη, “ἀπορεῖν, ὅθεν ξύμβουλον ποιούμαί σε· ἀπέδοτο μὲν γάρ τις ἐτέρῳ γῆν, ἐν ᾗ θησαιρὸς ἀπέκειτο τις οὕτω δῆλος, χρόνῳ δὲ ὕστερον ἢ γῆ ῥαγείσα χρυσοῦ τινα ἀνέδειξε θήκην, ἣν φησι μὲν ἑαυτῷ προσήκειν μᾶλλον ὁ τὴν γῆν ἀποδόμενος, καὶ γὰρ οὐδ’ ἂν ἀποδόσθαι τὴν γῆν, εἰ προῦμαθεν, ὅτι βίον ἐπ’ αὐτῇ ἔχει, ὁ πριΐμενος δὲ αὐτὸς ἀξιοῖ πεπᾶσθαι, ἃ ἐν τῇ λοιπῶν ἑαυτοῦ γῇ εὔρε· καὶ δίκαιος μὲν ὁ ἀμφοῖν λόγος, εὐήθης δ’ ἂν ἐγὼ φανοίμην, εἰ κελεύσαιμι ἄμφω νειμασθαι τὸ χρυσίον, τουτὶ

THE OF APOLLONIUS, BOOK II

in your wisdom but I will wait for you until you return, for I have to decide some cases in which your presence will very greatly help me.

CHAP.
XXVIII

XXXIX

APOLLONIUS then returned when the day was nearly far advanced and asked him about the cases which he was judging, but he answered, "To-day I have not judged any for the omens did not allow me." Apollonius then replied and said, "It is the case then that you consult the omens in such cases as these just as you do when you are setting out on a journey or a campaign."

"Yes by Zeus," he said, "for there is a risk in this case of one who is a judge straying from the right line." Apollonius felt that what he said was true, and asked him again what the suit was which he had to decide, "For I see," he said, "that you have given your attention to it and are perplexed what verdict to give." "I admit," said the king, "that I am perplexed, and that is why I want your advice: for one man has sold to another land in which there lay a treasure as yet undiscovered and some time afterwards the land, being broken up, revealed a certain chest, which the person who sold the land says belongs to him rather than to the other, for that he would never have sold the land, if he had known beforehand that he had a fortune therein: but the purchaser claims that he acquired everything that he found in land, which therewith was his. And both their contentions are just: and I shall seem ridiculous if I order them

CHAP.
XXXIX
The king
our king
said he had
a treasure

γὰρ ἂν καὶ γραῦς διαιτῶν." ὑπολαβὼν οὖν ὁ Ἀπολλωνίος, "ὥς μὲν οὐ φιλοσοφῶ," ἔφη, "τὸ ἄνδρε, δηλοῖ τὸ περὶ χρυσίου διαφέρεισθαι σφᾶς, ἄριστα δ' ἂν μοι δικάσαι δοξεῖς ὧδε ἐνθυμηθεῖς, ὥς οἱ θεοὶ πρῶτον μὲν ἐπιμέλειαν ποιοῦνται τῶν ξὺν ἀρετῇ φιλοσοφούντων, δεύτερον δὲ τῶν ἀναμαρτήτων τε καὶ μηδὲν πώποτε ἰδικοῦν δοξούντων. διδόασι δὲ τοῖς μὲν φιλοσοφοῦσι διαγιγνώσκειν εὖ τὰ θεῖα τε καὶ τὰ ἀνθρώπεια, τοῖς δ' ἄλλως χρηστοῖς βίον ἀπαχρῶντα, ὥς μὴ χήτει ποτὲ τῶν ἀναγκαίων ἄδικοι γένωνται δοκεῖ δὴ μοι, βασιλεῦ, καθάπερ ἐπὶ τρυτάνης ἀντικρίναι τούτους καὶ τὸν ἄμφοιν ἀναθεωρῆσαι βίον, οὐ γὰρ ἂν μοι δοκοῦσιν οἱ θεοὶ τὸν μὲν ἀφέλεσθαι καὶ τὴν γῆν, εἰ μὴ φαῦλος ἦν, τῷ δ' αὖ καὶ τὰ ὑπὸ τῇ γῇ δοῦναι, εἰ μὴ βελτίων ἦν τοῦ ἀποδομένου." ἀφίκοντο ἔς τὴν ὑστεραίαν δικασόμενοι ἄμφω, καὶ ὁ μὲν ἀποδόμενος ὕβριστῆς τε ἠλέγχετο καὶ θυσίας ἐκλελουπῶς, ὡς ἔδει τοῖς ἐν τῇ γῇ θεοῖς θύειν, ὁ δὲ ἐπιεικῆς τε ἐφαίνετο καὶ ὀσιώτατα θεραπεύων τοὺς θεοὺς ἐκράτησεν οὖν ἡ τοῦ Ἀπολλωνίου γνώμη καὶ ἀπῆλθεν ὁ χρηστὸς ὡς παρὰ τῶν θεῶν ταῦτα ἔχων.

LIFE OF APOLLONIUS, BOOK II

to share the gold between them for any old woman could settle the matter in that way. Apollonius thereupon replied as follows:—The fact that they are quarrelling about gold shows that these two men are in *phlogis* and you will, in my opinion, give the just verdict if you bear this in mind: that the gods attach the best importance and have most care for those who live a life of *phlogis* together with moral excellence and only pay secondary attention to those who have committed no faults and were never yet found guilty. Now they entrust to *phlogis* the task of rightly discerning the god-like and human as they should be discerned out to those who merely are of good character they give enough to live upon so that they may never be rendered unjust by actual lack of the necessities of life. It seems then to me O king right to weigh these men in the balance as it were and to examine their respective *yes*, for I cannot believe that the gods would deprive the one even of his land unless he was a bad man or that they would on the other hand bestow on the other even what was under the land unless he was better than the man who told it. The two claimants came back the next day, and the one was convicted of being a ruffian who had neglected the sacrifices, which it was his bounden duty to sacrifice to the gods on that land¹, but the other was found to be a decent man and a most devout worshipper of the gods. Accordingly, the opinion of Apollonius prevailed, and the better of the two men quitted the court as one on whom the gods had bestowed this boon.

The ruler of the gods of the underworld

XL

ΕΛΡ
 ΧΙ
 Ἐπεὶ δὲ τὰ τῇ δίκῃ ὡςδε ἔσχε, προσελθὼν ὁ
 Ἀπολλωνιος τῷ Ἰνδῷ. "τῆμερον," εἶπεν, "ὁ τρίτη
 τῶν ἡμερῶν, ἐν αἷς ἐπιοῦμαι, ὡς βασιλεῦ, ξενον,
 τῆς δ' ἐπιούσης ἔω χρη ἐξελαινεῖν ἐπυμενον τῷ
 νόμῳ." "ὦλλ' οὐδε ὁ νόμος," εἶπεν, "ἤδη διαλίγεται
 σοι, καὶ γὰρ τῇ αὖριον μένειν ἔξεστιν. ἐπειδὴ μετὰ
 μεσημβρίαν ἠφίκου" "χαίρω," ἔφη, "τῷ ξενίῳ,
 καὶ γὰρ μοι δοκεῖς καὶ σοφίζεσθαι τὸν νόμον δι'
 ἐμέ." "εἰ γὰρ καὶ λίσαι αὐτὸν ἡδυνήμην," εἶπε,
 "τό γε ὑπὲρ σοῦ. ἀλλ' ἐκεῖνο μοι εἰπε, Ἀπολλώ-
 νια, αἱ καμήλαι, ἔφ' ὧν ὀχεῖσθαί σε φασιν, οὐκ
 ἐκ Βαβυλῶνος ἄγουσιν ὑμᾶς," "ἐκείθεν," ἔφη,
 "δόντος γε αὐτὰς Οὐαρδανὸν" "ἔτ' οὖν ὑμᾶς
 ἀπάγειν δυνήσονται, τοσαυτὰ ἤδη στάδια ἐκ
 Βαβυλῶνος ἤκουσαι," ἐσιώπησε μὲν ὁ Ἀπολλώ-
 νιος, ὁ δὲ Δαμῖς, "οὐπω συνησιν," ἔφη, "ὡς βασιλεῦ,
 τῆς ἀποδημίας ο ἄνθρω οὗτος, οὐδε τῶν ἐθνῶν, ἐν
 οἷς λοιπὸν ἴσμεν, ὦλλ' ὥς πανταχοῦ σέ τε καὶ
 Οὐαρδανὴν ἔξω παιδίαν ἡγρεῖται τὸ ἐς Ἰνδοῦς
 παρελθεῖν. τό τοι τῶν καμήλων οἱ διομολογεῖται
 πρὸς σε, ὃν ἔχει τροπὸν διακινεῖται γὰρ οὕτω
 κακῶς, ὥς αὐταὶ μᾶλλον ὑφ' ἡμῶν φερεσθαι, καὶ
 δεῖ ἐτέρων. ἂν γὰρ ὀκλισῶσιν ἐν ἐρημίᾳ που τῆς
 Ἰνδικῆς, ἡμεῖς μὲν," ἔφη, "καθεδουμένθα τοὺς
 γύπας τε καὶ τοὺς λύκους υποσσοβούντες τῶν καμή-
 λων, ἡμῶν δὲ αὐδεὶς ὑποσσοβήσῃ, προσεπολούμεθα

XL

When the law suit had been thus disposed of Apollonius approached the Indian and said "This is the third day, O king, that you have made me your guest, and at dawn to-morrow I must quit your land in accordance with the law." But, said the other, "the law does not yet speak to us thus, for you can remain on the morrow since you came after midday." I am delighted, said Apollonius, "with your hospitality, and indeed you seem to me to be straining the law for my sake." "Yes indeed, and I would I could break it," said the king, "in your behalf, but tell me this Apollonius, did not the camels bring you from Babylon which they say you were riding?" "They did," he said, "and Vardan gave them us." "Will they then be able to carry you on after they have come already so many stades from Babylon?" Apollonius made no answer, but Damiis said "O king, our friend here does not understand anything about our journey, nor about the races among which we shall find ourselves in future, but he regards our passage into India as mere child's play, under the impression that he will everywhere have you and Vardan to help him. I assure you the true condition of the camels has not been acknowledged to you, for they are in such an evil state that we could carry them rather than they us, and we must have others. For if they ever appear anywhere in the wilderness of India we," he continued, "shall have to sit down and drive off the vultures and wolves from the camels, and as in case we drive them off from

CHAP.
XL

The king
gives the
travellers
fresh camels.

ΛΙ' γάρ." ὑπολαβὼν οὖν ὁ βασιλεὺς, "ἐγώ," ἔφη,
 ΧΙ' "τοῦτο ἰύσομαι, ὑμῖν τε γὰρ ἐτέρας δώσω—
 τεττάρων, οἶμαι, δεῖσθε—καὶ ὁ σατράπης δὲ ὁ ἐπὶ
 τοῦ Ἰνδοῦ πέμψει ἐς Βαβυλῶνα ἐτέρας τέτταρας
 ἔστι δέ μοι ἀγγέλι καμηλῶν ἐπὶ τῷ Ἰνδῷ, λευκαὶ
 πᾶσαι" "ἡγεμόνα δέ," εἶπεν ὁ Δάμιν, "οὐκ ἄν,
 ὦ βασιλεῦ, δοίης;" "καὶ καμηλὸν γε," ἔφη, "τῷ
 ἡγεμόνι δώσω καὶ ἐφόδια, ἐπιστελῶ δὲ καὶ ἱάρχα
 τῷ πρεσβυτάτῳ τῶν σοφῶν, ἵν' Ἀπολλώνιον μὲν
 ὥς μηδὲν κακίῳ ἑαυτοῦ δέξηται, ὑμᾶς δὲ ὥς
 φιλοσόφους τε καὶ ὁπαδοὺς ἀνδρὸς θείου." καὶ
 χρυσίον δὲ ἐδίδου ὁ Ἰνδὸς καὶ ψιφους καὶ υθύνας
 καὶ μυρία τοιαῦτα· ὁ δὲ Ἀπολλώνιος χρυσίου
 μὲν ἔφη ἱκανὸν ἑαυτῷ εἶναι δόντος γε (ὕαρ-
 δάνου τῷ ἡγεμόνι ἀφανῶς αὐτό, τὰς δὲ ὀθύνας
 λαμβάνειν, ἐπειδὴ εἰκόασι τρίβωνι τῶν ἡρχαίων
 τε καὶ πάνυ Ἀττικῶν. μίαν δὲ τινα τῶν ψήφων
 ἀνελόμενος, "ὦ βελτίστη," εἶπεν, "ὥς ἐς καιροῦ σε
 καὶ οὐκ ἀθεεὶ εὔρηκα," ἰσχύν, οἶμαί, τινα ἐν αὐτῇ
 καθεωρακῶς ἀπόρρητόν τε καὶ θείαν. οἱ δὲ ἀμφὶ
 τὸν Δάμιν χρυσίον μὲν οὐδ' αὐτοὶ προσέλετο, τῶν
 ψήφων δὲ ἱκανῶς ἐδράττοντο, ὥς θεοῖς ἀναθή-
 στοντες, ὅτε ἐκανέλθοιεν ἐς τὰ ἑαυτῶν ἥθη.

XLI

ΛΙ' Καταμείνας δὲ αὐτοῖς καὶ τὴν ἐπιούσαν, οὐ
 ΧΙ' γὰρ μεθίετο σφῶν ὁ Ἰνδός, δίδωσι τὴν πρὸς τὸν
 ἱάρχαν ἐπιστολὴν γεγραμμένην οὕτως·

LIFE OF APOLLONIUS, BOOK II

us, we shall perish too." The king answered accordingly and said "I will remedy this, for I will give you other camels and you need four I think, and the satrap ruling the Indus will send back four others to Babylon. But I have a herd of camels on the Indus, all of them white." 'And,' said Darius, "will you not also give us a guide, O king?" "Yes, of course," he answered. "and I will give a camel to the guide and provisions, and I will write a letter to Iarchas, the oldest of the sages, praying him to welcome Apollonius as warmly as he did myself, and to welcome you also as philosophers and followers of a divine man." And forthwith the Indian gave them gold and precious stones and linen and a thousand other such things. And Apollonius said that he had enough gold already, because Vardan had given it to the guide on the sly. But that it would accept the linen robes, because they were like the cloaks worn by the ancient and genuine inhabitants of Attica. And he took up one of the stones and said "O rare stone, how opportunely have I found you, and how providentially! detecting in it, I imagine, some secret and divine virtue. Neither would the companions of Darius accept for themselves the gold, nevertheless they took good handfuls of the gems, in order to dedicate them to the gods, whenever they should regain their own country."

CHAP.
XI.

And a letter
to Iarchas

His gift
of gems

XLI

So they remained the next day as well, for the Indian would not let them go, and he gave them a letter for Iarchas, written in the following terms --

CHAP.
XII.

FLAVIUS PHILOSTRATUS

CAP
XLI "Βασιλεὺς Φραϊώτης Ἰάρχα διδασκάλα καὶ τοῖς
περὶ αὐτὸν χαίρειν.

Ἀπολλωνίος ἀνὴρ σοφώτατος σοφωτέρους ὑμᾶς
ἑαυτοῦ ἡγεῖται καὶ μαθησόμενος ἦκει τὰ ὑμέτερα.
πέμπετε οὖν αὐτὸν εἰδὼτα ὅποσα ἴστε ὥς
ὑπολείται οὐδὲν τῶν μαθημάτων ὑμῖν, καὶ γὰρ
λέγει ἄριστα ἀνθρώπων καὶ μέμνηται ἰδέτω δὲ
καὶ τὸν θρόνον, ἐφ' οὗ καθίσαντί μοι τὴν βασιλείαν
ἔδωκας, Ἰάρχα πάτερ. καὶ οἱ ἐπόμενοι δὲ αὐ
ἄξιοι ἐπαίνου, ὅτι τοιοῦδε ἀνδρὸς ἤττην
εὐτύχει καὶ εὐτυχεῖτε "

XLII

CAP
XLII Ἐξελύσαντες δὲ τῶν Ταξίλων καὶ δύο ἡμερῶν
ὁδὸν διελθόντες ἀφίκοντο ἐς τὸ πεδῖον, ἐν ᾧ λέγε-
ται πρὸς Ἀλέξανδρον ἀγωνίσασθαι Πῶρος, καὶ
πύλας ἐν αὐτῷ ἰδεῖν φασὶ ξυγκλειούσας οὐδέν,
ἀλλὰ τροπαίων ἔνεκα ὠκοδομημένας ἀνακεῖσθαι
γὰρ ἐπ' αὐτῶν τὸν Ἀλέξανδρον ἐφεστηκότα
τετραρρύμοις ἄρμασιν, οἷος ἐπὶ τοῖς Δαρείου
σατράπαις ἐν Ἰσσοῖς ἔστηκε διαλείπονσαι δ' οὐ
πολλὴ ἀλλήλων δύο ἐξωκοδομησθαι λέγονται πύλαι,
καὶ φερεῖν ἢ μὲν Πῶρον, ἢ δὲ Ἀλέξανδρον,
ἐνμβεβηκότε, οἶμαι, μετὰ τὴν μάχην. ὁ μὲν γὰρ
ἄσπαζομένῳ ἔοικεν, ὁ δὲ προσκυνοῦντι.

LIFE OF APOLLONIUS, BOOK II

"King Phraotes to Iarchas his master and to his companions, all hail!"

CHAP.
XLI

Letter of
King
Phraotes
to Iarchas
recom-
mending
Apollonius

Apollonius, wisest of men, yet accounts you still wiser than himself, and is come to learn your lore. Send him away therefore when he knows all that you know yourselves, assured that nothing of your teachings will perish, for in discourse and memory he excels all men. And let him also see the throne, on which I sat, when you, Father Iarchas, bestowed on me the kingdom. And his followers too deserve commendation for their devotion to such a master. Farewell to yourself and your companions."

XLII

And they rode out of Taxila, and after a journey of two days reached the plain, in which Porus is said to have engaged Alexander. and they say they saw gates therein that enclosed nothing, but had been erected to carry trophies. For there was set up on them a statue of Alexander standing in a four-poled chariot,¹ as he looked when at Issus he confronted the Satraps of Darius. And at a short distance from one another there are said to have been built two gates, carrying the one a statue of Porus, and the other one of Alexander, of both as I imagine, reconciled to one another after the battle, for the one is in the attitude of one man greeting another, and the other of one doing homage

CHAP.
XLII

They leave
Taxila. The
triumphal
arch of
Alexander

¹ i.e. with eight horses.

XLIII

CAP. XLIII Ποταμὸν δὲ Ὑδραϊώτην ὑπερβάντες καὶ πλείω
 ἔθνη ἀμείψαντες ἐγένοντο πρὸς τῷ Ὑφασίδι,
 στάδια δὲ ἀπέχοντες τοῦτον τριάκοντα βωμοῖς
 τε ἐνέτυχον, οἷς ἐπεγέγραπτο ΠΑΤΡΙ ΑΜΜΩΝΙ
 ΚΑΙ ΗΡΑΚΛΕΙ ΑΔΕΛΦΩΙ ΚΑΙ ΑΘΗΝΑΙ
 ΠΡΟΝΟΙΑΙ ΚΑΙ ΔΙῃ ΟΛΤΜΠΙΩΙ ΚΑΙ
 ΣΑΜΟΘΡΑΙΕΙ ΚΑΒΕΙΡΟΙΣ ΚΑΙ ΙΝΔΩΙ
 ΗΔΙΩΙ ΚΑΙ ΔΕΛΦΩΙ ΑΠΟΛΛΩΝΙ, φασὶ δὲ
 καὶ στήλην ἀνακεῖσθαι χαλκὴν, ἣ ἐπιγεγρίφθαι
 ΑΛΕΞΑΝΔΡΟΣ ΕΝΤΑΤΘΑ ΕΣΤΗ τους μὲν
 δὴ βωμοὺς Ἀλεξάνδρου ἡγώμεθα τὸ τῆς ἑαυτοῦ
 ἀρχῆς τέρμα τιμῶντος, τὴν δὲ στήλην τοὺς μετὰ
 τὸν Ὑφασιν Ἰνδοὺς ἀναθεῖναι δοκῶ μοι λαμπρυνο-
 μένους ἐπὶ τῷ Ἀλέξανδρον μὴ προελθεῖν πρόσω

XLIII

AND having crossed the river Hydraotes and passed by several tribes, they reached the Hyphasis, and thirty stades away from thence they came on altars bearing this inscription "To Father Ammon and Heracles his brother, and to Athena Providence and to Zeus of Olympus and to the Cabeiri of Samothrace, and to the Indian Sun and to the Delphian Apollo." CHAP. XLIII
Altars of Alexander on the river Hyphas

And they say there was also a brass column dedicated, and inscribed as follows.

"Alexander stayed his steps at this point." The altars we may suppose to be due to Alexander who so honoured the limit of his Empire, but I fancy the Indians beyond the Hyphasis erected the column, by way of expressing their pride at Alexander's having gone no further.

BOOK III

Γ'

I

CAP. ¹ Περὶ δὲ τοῦ Ἰφάσιδος καὶ ὁπόσος τὴν Ἰνδικὴν
 διαστείχει καὶ ὅ τι περὶ αὐτὸν θαῦμα, τάδε χρὴ
 γινώσκειν· αἱ πηγαὶ τοῦ ποταμοῦ τούτου βλύ-
 ζουσι μὲν ἐκ πεδίου, ναυσίποροι αὐτοθεν, προϊοῦσαι
 δὲ καὶ ναυσὶν ἤδη ἄποροί εἰσιν· ἀκρωνυχίαι γὰρ
 πετρῶν παραλλάξ ὑπανίσχουσι τοῦ ὕδατος, περὶ
 ἃς ἀνάγκη τὸ ρεῦμα ἐλίττεσθαι καὶ ποιεῖν τὸν
 ποταμὸν ἄπλουν, εὖρος δὲ αὐτῷ κατὰ τὸν Ἰστρον,
 ποταμῶν δὲ οὗτος δοκεῖ μέγιστος, ὅπισοι δὲ
 Εὐρώπης ῥέουσι· δένδρα δὲ οἱ προσόμοια φύει
 παρὰ τὰς ὀχθὰς, καὶ τι καὶ μύρον ἐκδίδοται τῶν
 δένδρων, ὃ ποιοῦνται Ἴνδοι γαμικὸν χρίσμα, καὶ
 εἰ μὴ τῷ μύρῳ τούτῳ ῥάνωσι τοὺς νυμφίους οἱ
 ξυνιόντες ἐς τὸν γάμον, ἀτελὴς δοκεῖ καὶ οὐκ ἐς
 χάριν τῇ Ἀφροδίτῃ ξυναρμωσθεῖς· ἀνείσθαι δὲ
 τῇ θεῷ ταύτῃ λέγουσιν αὐτοὶ τε τὸ περὶ τῷ ποταμῷ
 νέμος καὶ τοὺς ἰχθύς τοὺς ταῶς, οἷς οὗτος μόνος
 ποταμῶν τρέφει, πεσποίηνται δὲ αὐτοὺς ὁμωνύμους
 τοῦ ὄρνιθος, ἐπεὶ κυάνεοι μὲν αὐτοῖς οἱ λοφοί,

BOOK III

I

It is now time to notice the river Hyphasis, and to ask what is its size as it traverses India, and what remarkable features it possesses. The springs of this river well forth out of the plain, and close to its source its streams are navigable, but as they advance they soon become impossible for boats, because spots of rock alternating with one another, rise up just below the surface, round these the current winds of necessity, so rendering the river unnavigable. And in breadth it approaches to the river Ister, and this is allowed to be the greatest of all the rivers which flow through Europe. Now the woods along the bank closely resemble those of the river in question, and a balm also is distilled from the trees, out of which the Indians make a nuptial ointment, and unless the contracting parties to the wedding have besprinkled the young couple with this balm the union is not considered complete nor compatible with Aphrodite bestowing her grace upon it. Now they say that the grove in the neighbourhood of the river is dedicated to this goddess, as also the fishes called peacock fish which are bred in this river alone, and which have been given the same name as the bird, because their fins

CHAP.

The river
Hyphasis

A nuptial
ointment

CAP. I στικταὶ δὲ αἱ φολίδες, χρυσᾷ δὲ τὰ οὐραῖα καί, ὅποτε βούλονται, ἀνακλώμενα. ἔστι δέ τι θηρίον ἐν τῷ ποταμῷ τούτῳ σκώληκι εἰκασμένον λεικῷ. τοῦτο οἱ τήκοντες ἔλαιον ποιοῦνται, πῦρ δὲ ἄρα τοῦ ἐλαίου τούτου ἐκδίδεται, καὶ στέγει αὐτὸ πλὴν ὑέλου οὐδέν. ἀλίσκεται δὲ τῷ βασιλεῖ μόνῃ τὸ θηρίον τοῦτο πρὸς τειχῶν ἄλωσιν. ἐπειδὴν γὰρ θύγῃ τῶν ἐπαλξεων ἢ πιμελῇ, κῦρ ἐκκαλεῖται κρεῖττον σβεστηρίων, ὅποσα ἀνθρώποις πρὸς τὰ πυρφόρα εὐρηται.

II

CAP. II Καὶ τοὺς ὄνους δὲ τοὺς ἀγρίους ἐν τοῖς ἔλεσι τούτοις ἀλίσκεσθαι φασιν, εἶναι δὲ τοῖς θηρίοις τούτοις ἐπὶ μετώπου κέρας, ᾧ ταυρηδὸν τε καὶ οὐκ ἀγεννῶς μάχονται, καὶ ἀποφαίνειν τοὺς Ἰνδοὺς ἐκπωμα τὸ κέρας τοῦτο, οὐ γὰρ οὔτε νοσῆσαι τὴν ἡμέραν ἐκείνην ὃ ἀπ' αὐτοῦ πιών, αὐτε δὲ τραπείδεις ἀλγῆσαι, πυρός τε διεξελθεῖν ἂν καὶ μηδ' ἂν φαρμάκοις ἀλῶναι ὅποσα ἐπὶ κακῷ πίνεται, βασιλέων δὲ τὸ ἐκπωμα εἶναι καὶ βασιλεῖ μόνῃ ἀνεῖσθαι τὴν θήραν. Ἀπολλώνιος δὲ τὸ μὲν θηρίον ἐωρακέναι φησὶ καὶ ἀγασθαι αὐτὸ τῆς φύσεως, ἐρομένου δὲ αὐτὸν τοῦ Δάμιδος, εἰ τὸν λόγον τὸν περὶ τοῦ ἐκπώματος προσδέχοιτο, "προσδέξομαι," εἶπεν, "ἢν ἀθάνατον μάθω τὸν βασιλέα τῶν δεῦρο Ἰνδῶν ὄντα, τὸν γὰρ ἐμοί τε καὶ τῷ δαίμνι ὀρέγοντα πῶμα

LIFE OF APOLLONIUS, BOOK III

are blue, and their scales spotty, and their tails CHAP golden, and because they can fold and spread the latter at will

There is also a creature in this river which The story
was resembles a white worm. By melting this down they make an oil, and from this oil, it appears, there is given off a flame such that nothing but glass can contain it. And this creature may be caught by the king alone who utilises it for the capture of cities, for as soon as the fat in question touches the battlements, a fire is kindled which defies all the ordinary means devised by men against combustibles.

II

And they say that wild asses are also to be CHAP captured in these marshes, and these creatures have II a horn upon the forehead, with which they butt like a bull and make a noose tight of it, the Indians make this horn into a cup, for they declare that no one can ever fall sick on the day on which he has drunk out of it, nor will any one who has done so be the worse for being wounded, and he will be able to pass through fire unscathed, and he is even immune from poisonous draughts which others would drink to their harm. Accordingly, this goblet is reserved for kings, and the king alone may indulge in the chase of this creature. And Apollonius says that he saw this animal, and admired its natural features; but when Damis asked him if he believed the story about the goblet, he answered "I will believe it, if I find the king of the Indians hereabout to be immortal, for surely a man who can offer me or anyone else a

The unicorn
and the
magic cup
made from
his horn

FLAVIUS PHILOSTRATUS

CAP.
II ἄνοσόν γε καὶ οὕτως ἰγιές, πῶς οὐχὶ μᾶλλον εἰκὸς αὐτὸν ἐπεγχεῖν ἑαυτῷ τούτου καὶ ὁσημέραι πίνειν ἀπὸ τοῦ κέρατος τούτου μέχρι κραιπάλης, οὐ γὰρ διαβαλεῖ τις, οἶμαι, τὸ τούτῳ μεθύειν."

III

CAP.
III Ἐνταῦθα καὶ γυναῖκα φασὶν ἐντετυχηκέναι τὰ μὲν ἐκ κεφαλῆς ἐς μαζοὺς μέλανι, τὰ δὲ ἐκ μαζῶν ἐς πόδας λευκῷ πάντα, καὶ αὐτοὶ μὲν ὥς δεῖμα φυγεῖν, τὸν δὲ Ἀπολλώνιον ξυνίσφαι τε τῷ γυναίκα τὴν χεῖρα καὶ ξυκῖναι ὃ τι εἴη· ἱεροῦται δὲ ἄρα τῇ Ἀφροδίτῃ Ἰνδῇ τοιαύτῃ, καὶ τίττεται τῇ θεῇ γυνὴ ποικίλῃ, καθάπερ ὁ Ἄπικς Αἰγυπτίοις.

IV

CAP.
IV Ἐντεῦθεν φασιν ὑπερβαλεῖν τοῦ Καυκάσου τὸ κατατεῖνον ἐς τὴν Ἐρυθρὰν θάλασσαν, εἶναι δὲ αὐτὸ ξυνηρεφὲς ἰδαὶς ἀρωμάτων. τοὺς μὲν δὴ πρῶνας τοῦ ὄρους τὸ κιννάμωμον φέρειν, προσεικέναι δὲ αὐτὸ νέοις κλήμασι, βάσανον δὲ τοῦ ἀρώματος τὴν αἶγα εἶναι· κινναμώμον γὰρ εἴ τις αὐγὴ ὀρέξειε, κυνζήσεται πρὸς τὴν χεῖρα, καθάπερ κύων, ἀπιδόντι τε ὁμαρτήσῃ τὴν ῥῖνα ἐς αὐτὸ ἐρείσασα, καὶ ὁ αἰπόλος ἀπάγῃ, θρηνήσῃ καθάπερ λατοῦ ἀποσπωμένη. ἐν δὲ τοῖς κρημνοῖς τοῦ

236

LIFE OF APOLLONIUS, BOOK III

draught potent against disease and so wholesome, CHAP. II
will he not be much more likely to imbibe it himself,
and take a drink out of this horn every day even at
the risk of intoxication? For no one, I conceive,
would blame him for exceeding in such cups."

III

At this place they say that they also fell in with CHAP. II
a woman who was black from her head to her bosom,
but was altogether white from her bosom down to A piebald woman
her feet, and the rest of the party fled from her
believing her to be a monster, but Apollonius clasped
the woman by the hand and understood what she
was, for in fact such a woman in India is consecrated
to Aphrodite, and a woman is born piebald in honour
of this goddess, just as is Apis among the Egyptians.

IV

THEY say that from this point they crossed the CHAP. II
part of the Caucasus which stretches down to the
Red Sea, and this range is thickly overgrown with The straits of the Caucasus
aromatic shrubs. The spurs then of the mountain
bear the cinnamon tree, which resembles the young
tendrils of the vine, and the goat gives sure indication
of this aromatic shrub, for if you hold out a bit of
cinnamon to a goat, she will whine and whimper after
your hand like a dog, and will follow you when you
go away, pressing her nose against it, and if the goat-
herd drags her away, she will moan as if she were
being torn away from the lotus. But on the steeps of

CAP
IV

ὄρους λίβανοί τε ὑψηλοὶ πεφύκασι καὶ πολλὰ εἶδη
 ἑτέρα, καὶ τὰ δένδρα αἱ πεπέριδες. ὧν γεωργοὶ
 πίθηκοι, καὶ οὐδε ᾧ εἰκασται τοῦτο, παρείται
 σφισιν, ὃν δὲ εἴρηται τρόπος. ἐγὼ δηλώσω τὸ
 δένδρον ἢ πεπερικ εἰκασται μὲν τῷ παρ' Ἑλλήσιν
 ἄγνη τί τε ἄλλα καὶ τὸν κορυμβὸν τοῦ καρποῦ,
 φυεται δὲ ἐν τοῖς ἀποτόμοις οὐκ ἐφικτὸς τοῖς
 ἀνθρώποις, οὗ λεγεται πιθήκων οἰκεῖν δῆμος ἐν
 μυχοῖς τοῦ ὄρους καὶ ὃ τι αὐτοῦ κοῖλον, οὗς πολ-
 λοῦ ἀξίους οἱ Ἰνδοὶ νομίζοντες, ἐπειδὴ τὸ πέπερι
 ἀποτρυνώσι, τοὺς λέοντας ἀπ' αὐτῶν ἐρυκουσι κυσί
 τε καὶ ὄελοις. ἐπιτίθεται δὲ πιθήκῃ λέων νοσῶν
 μὲν ὑπὲρ φαρμακον, τὴν γὰρ νόσον αὐτῷ τὰ κρέα
 ἴσχει ταῦτα, γεγηρακὸς δὲ ὑπὲρ σίτου, τῆς γὰρ τῶν
 ἐλάφων καὶ σὺν θηρας ἔξωροι γεγονότες τοὺς πι-
 θήκους λαφύσσουσιν ἐς τοῦτο χρωμεοὶ τῇ λαιπῇ
 ῥώμῃ. οὐ μὲν οἱ ἄνθρωποι περιορῶσιν, ἀλλ' εὐερ-
 γέτας ἡγούμενοι τὰ θηρία ταῦτα πρὸς τοὺς λεοντας
 ὑπὲρ αὐτῶν αἰχμὴν αἶρονται. τὰ γὰρ πραττυμενα
 περὶ τὰς πεπέριδας ὧδε ἔχει· προσελθόντες οἱ Ἰνδοὶ
 τοῖς κάτω δένδροις, τὸν καρπὸν ἀποθερίσαντες, ἄλλως
 ποιοῦνται μικρὰς περὶ τὰ δένδρα, καὶ τὸ πέπερι περὶ
 αὐτὰς ξυμφοροῦσιν οἷον ῥιπτοῦντες. ὥς ἄτιμον τι
 καὶ μὴ ἐν σπουδῇ τοῖς ἀνθρώποις, οἱ δὲ ἄνωθεν καὶ
 ἐκ τῶν ἀβιάτων ἀφεωρακοτες ταῦτα, νυκτός γενο-
 μένης ὑποκρίνονται τὸ τῶν Ἰνδῶν ἔργον, καὶ τοὺς
 βοστρύχους τῶν δένδρων περισπῶντες ῥιπτοῦσι

this mountain there grow very lofty frank incense trees as well as many other species for example the paper trees which are cultivated by the apes. Nor do they begin to record the look and appearance of this tree and I will repeat exactly the names and of it. The paper tree comes from it grows the colour of the fir tree and unfortunately in regard to the berry of the fruit and I grow to see the reason where it would be got at is small, and where a contemplation of apes is sent to see in the process of the paper tree and it is a kind of tree and these apes are kind of great extract the Indians because they harvest the paper for them and they drive the men off them with logs and weapons. For the time when he is sick attacks the ape in order to get a remedy, for the head of the ape shows the colour of his disease and he attacks it when he is grown old to get a cure. For the time when they are past hunting stage and old and are growing up the apes and intended for their present strength they have left. The remnants of the society however are not disposed to leave this because they regard these animals as their benefactors and make war against the lions to take food from them. For this is the way they go to work in collecting the paper the Indians go up to the lower trees and knock off the bark and they make a fire round the paper around the trees into which they collect the paper, carefully burning it as if it had no value and was of no service use to mankind. Then the monkeys mark their actions from above out of their fastnesses and when the night comes on they imitate the action of the Indians and twisting off the twigs of the trees they bring and throw them into the pits in question then the

The paper trees

The fruit is a kind of paper by the apes

CAP
IV φεροντες ἐς τὰς ἄλυσ, οἱ Ἰνδοὶ δὲ ἅμα ἡμέρα σωρ-
οὺς ἀκαιρουνται τοῦ ἀρώματος οὐδε ποιήσαντες
οὐδέν, ἀλλὰ ραθυμοὶ τε καὶ καθευδόντες

V

CAP
V Ὑπεράραντες δὲ τοῦ ἔρους πεδίοις ἰδεῖν φασὶ
λεῖον κατατετμημένον ἐς ταφροὺς πληρεῖς ὕδατος
εἶναι δὲ αὐτῶν τὰς μὲν επικαρσίους τὰς δὲ ορθὰς,
διηγμένας ἐκ τοῦ ποταμοῦ τοῦ Γυγγου, τῆς τε
χωρᾶς ὅρια οὖσας, τοῖς τε πεδίοις επαγομένας,
ὅσπερ ἡ γῆ διψῶν. τῆς δὲ γῆς ταύτην ἀριστήν
φασὶ τῆς Ἰνδικῆς εἶναι καὶ μεγιστὴν τῶν ἐκεῖ
ληξτων, πεντεκαίδεκα ἡμερῶν ὁδοῦ μήκος ἐπὶ τῶν
Γογγυν, ὁσπερκαὶ ὁδεῖα δὲ ἀπὸ θαλάσσης ἐπὶ τὸ
τῶν πεθικῶν ὄρος, ᾧ ξυμπαράταται. πεδίας τᾶσα
ἡ χώρα μέλαινα τε καὶ παντὶ εὐφορος. ἰδεῖν
μὲν γὰρ ἐν αὐτῇ στάχυν ἀριστῶτας, ὅσων οἱ
δοῦνακες, ἰδεῖν δὲ κυάμους τριπλασίους τῶν Αἰ-
γυπτίων το μέγεθος, σπασμον τε καὶ πεγχρον
ὑπερφύᾳ πάντα. ἐνταῦθα καὶ τὰ κυρὰ φύεσθαι
φασιν, ὧν πολλὰ πρὸς ἱεροῖς ἀνακείσθαι τοῖς
δαίρο θανματος ἔνεκα. τὰς δὲ ἀμπέλους φύεσθαι
μὲν μικράς, παθαιερ αἱ Λυθῶν τε καὶ Μαιονῶν,
ποτίμους δὲ εἶναι καὶ ἀπθόσμαι ὁμοῦ τῷ ὑπο
τριγᾶν ἐνταῦθα καὶ δένδρε φασιν ἐντετυχηκεναὶ
προσεοικότι τῇ δαφνῇ, φύεσθαι δὲ αὐτοῦ κάλυκα
εἰκασμνὴν τῇ μεγιστῇ ροῇ, καὶ μῆλον ἐγκεῖσθαι
τῇ καλυκὶ κυάμεον μὲν. ὥσπερ τῶν νακίνων
αἱ κάλυκες, παττων δὲ ἡδιστον, ὅπουσα ἐξ ἁρῶν
ἦκει.

LIFE OF APOLLONIUS. BOOK III

Indians at daybreak carry away the heaps of the
 spare which they have thus got with out any trouble HAP
IV
 and indeed during the repose of slumber

V

After crossing the top of the mountain they say CHAP
V
 they saw a smooth plain ^{the} ~~seamed~~ ^{gravel} with cuts and
 ditches full of water some of which were carried The
gravel
of the
creeper
 crosswise whilst others were straight these are
 derived from the river Ganges and serve both for
 low clarks and are distributed over the plain,
 when the sun is dry. But they say that this soil is
 the best in India and constitutes the greatest of the
 territorial divisions of that country extending in
 length towards the Ganges a journey of fifteen days
 and of eight ~~ten~~ from the sea to the mountain of the
 apes among which it skirts. The white soil of the
 plain is black and fertile of everything for you can
 see on it standing corn as high as reeds and you can
 also see beans three times as large as the Egyptian
 kind as well as sesame and millet of enormous size.
 And they say that nuts also grow there of which
 many are treasured up in our temples here as objects
 of curiosity. But the ~~nuts~~ ^{fruits} which grow there are
 small like those of the ~~Indian~~ ^{Indian} and Malacca their
 vintage however is not a drinkable but has a fine
 bouquet from the fruit. They also say that they
 saw upon a tree there growing the apple upon
 which there grew a cup of flesh resembling a very
 large pomegranate and inside the cup there was a
 kernel as blue as the cups of the hyacinth, but
 sweeter to the taste than any of the fruits the
 seasons bring.

VI

CAP. VI Καταβαίνοντες δὲ τὸ ὄρος δρακόντων θήρα περιτυχεῖν φασι, περὶ ἧς ἀνάγκη λέξαι· καὶ γὰρ σφόδρα εὐηθες ὑπὲρ μὲν τοῦ λαγῶ καὶ ὅπως ἀλίσκεται καὶ ἀλώσεται, πολλὰ εἶρησθαι τοῖς ἐς φροντίδα βαλλομένοις· ταῦτα, ἡμᾶς δὲ παρελθεῖν λόγου γενναίας τε καὶ δαιμονίου θήρας μηδὲ τῷ ἄνδρὶ παραλειφθέντα, ἐς ὃν ταῦτα ἔγραψα δρακόντων μὲν γὰρ δὴ ἀπείροις μήκεσι κατέζωσται πᾶσα ἡ Ἰνδικὴ χώρα καὶ μεστὰ μὲν αὐτῶν ἔλη, μεστὰ δὲ ὄρη, κενὸς δὲ οὐδεὶς λόφος. οἱ μὲν δὲ ἔλειοι νωθροὶ τέ εἰσι καὶ τριακοντάπηχυ μῆκος ἔχουσι, καὶ κράνος αὐτοῖς οὐκ ἀνεστηκεν, ἀλλ' εἰσὶ ταῖς δρακαίναις ὅμοιοι, μέλανες δὲ ἱκανῶς τὸν νῶτον καὶ ἦττον φοιιδωτοὶ τῶν ἄλλων. καὶ σοφώτερον ἦπται τοῦ λόγου περὶ αὐτῶν Ὀμηρος ἢ οἱ πολλοὶ ποιηταί, τὸν γὰρ δράκοντα τὸν ἐν Αὐλίδι τὸν πρὸς τῇ πηγῇ οἰκοῦντα περὶ νῶτα δαφοινὸν εἶρηκεν, οἱ δὲ ἄλλοι ποιηταὶ τὸν ὁμοίηται τούτῳ τὸν ἐν τῷ τῆς Νεμέας ἄλσει φασὶ καὶ λοφίαν ἔχειν, ὅπερ οὐκ ἂν περὶ τοὺς ἐλείους εὔροιμεν.

VII

CAP. VII Οἱ δὲ ὑπὸ τὰς ὑπωρείας τε καὶ τοὺς λόφους ζενται μὲν ἐς τὰ πεδία ἐπὶ θήρα, πλεονεκτοῦσι δὲ τῶν ἐλείων πάντα, καὶ γὰρ ἐς πλεον τοῦ μήκους ἐλαύνουσι, καὶ ταχύτεροι τῶν ὀξυτάτων ποταμῶν φέρονται, καὶ διαφεύγει αὐτοὺς οὐδέν· τούτοις καὶ

LIFE OF APOLLONIUS, BOOK III

VI

Now as they descended the mountain, they say they came in for a dragon hunt, which I must needs describe. For it is utterly absurd for those who are amateurs of hare-hunting to spin yarns about the hare, as to how it is caught or ought to be caught, and yet that we should omit to describe a chase as bold as it is wonderful and in which the sage was careful to assist, so I have written the following account of it. The whole of India is girt with dragons of enormous size, for not only the marshes are full of them, but the mountains as well, and there is not a single ridge without one. Now the marsh king are sluggish in their habits and are thirty cubits long, and they have no crest standing up on their heads, but in this respect resemble the she-dragons. Their backs however are very black, with fewer scales on them than the other kinds, and Homer has described them with deeper might than have most poets, for he says that the dragon that lived hard by the spring in Aulis had a tawny back, but other poets declare that the congener of this one in the grove of Nemea also had a crest, a feature which we could not verify in regard to the marsh dragons.

CHAP.
VI
The several
sorts of
dragon in
India

Head II 308

VII

And the dragons along the foothills and the mountain crests make their way into the plains after their quarry, and prey upon all the creatures in the marshes, for indeed they reach an extreme length, and move faster than the swiftest rivers, so

CHAP.
VII

FLAVIUS PHILOSTRATUS

CAP.
VII

λοφία φύεται, νέοις μὲν ὑπανίσχουσα τὸ μέτριον, τελευτουμένοις δὲ συναυξανομένη τε καὶ συναυιοῦσα ἐς πολὺν, ὅτε δὴ πυρσοὶ τε καὶ πριονωτοὶ γίνονται. οὗτοι καὶ γενειάσκουσι καὶ τὸν αὐχένα ὑψοῦ αἴρουσι, καὶ τὴν φολίδαν στίλβουσι δίκην ἀργύρου, αἱ δὲ τῶν ὀφθαλμῶν κόραι λίθος ἐστὶ διάπυρος, ἰσχὺν δ' αὐτῶν ἀμήχανον εἶναι φασιν ἐς πολλὰ τῶν ἀποθέτων γίνεσθαι δὲ τοῖς θηρώσιν ὁ πεδινὸς εὖρημα, ἐπειδὴ τῶν ἐλεφάντων τινὰ ἐπισπάσεται, τουτὶ γὰρ ἀπόλλυσιν ἄμφω τὰ θηρία. καὶ κέρδος τοῖς ἐλοῦσι δράκοντας ὀφθαλμοὶ τε γίνονται καὶ δορὰ καὶ ὀδόντες. εἰσὶ δὲ τὰ μὲν ἄλλα ὅμοιοι ταῖς τῶν μεγίστων συνῶν, λεπτότεροι δὲ καὶ διίστροφοι καὶ τὴν αἰχμὴν ἄτριπτοι, καθάπερ οἱ τῶν μεγάλων ἰχθύων.

VIII

CAP.
VIII

Οἱ δὲ ὄρειοι δράκοντες τὴν μὲν φολίδαν χρυσοὶ φαίνονται, τὸ δὲ μῆκος ὑπὲρ τοὺς πεδινούς, γένεια δὲ αὐτοῖς βοστρυχώδη, χρυσᾶ κήκεϊνα, καὶ κατωφρύωνται μᾶλλον ἢ οἱ πεδινόι, ὄμμα τε ὑποκάθηται τῇ ὀφρύνι δεινὸν καὶ ἀναιδὲς δεδαρκός, ὑπόχαλκόν τε ἡχῶ φέρουσιν, ἐπειδὴ τῇ γῇ ὑποκυμαίνουσιν, ἀπὸ δὲ τῶν λόφων πυρσῶν ὄντων πῦρ αὐταῖς ἄττει λαμπαδίου πλέον. οὗτοι καὶ τοὺς ἐλέφαντας αἰρουῦσιν, αὐτοὶ δὲ ὑπὸ τῶν Ἰνδῶν αὐτως ἀλί-

LIFE OF APOLLONIUS, BOOK III

that nothing escapes them. These actually have a CHAP VII crest, of moderate extent and height when they are young, but as they reach their full size, it grows with them and extends to a considerable height, at which time also they turn red and get serrated backs. This kind also have beards, and lift their necks on high, while their scales glitter like silver, and the pupils of their eyes consist of a fiery stone, Their eyes consist of mystic action and they say that this has an uncanny power for many secret purposes. The plain specimen falls the prize of the hunters whenever it draws upon itself an elephant, for the destruction of both creatures is the result, and those who capture the dragons are rewarded by getting the eyes and skin and teeth. In most respects they resemble the largest swine, but they are slighter in build and flexible, and they have teeth as sharp and indestructible as those of the largest fishes.

VIII

Now the dragons of the mountains have scales of CHAP V II a golden colour, and in length excel those of the plain, and they have bushy beards, which also are of a golden hue, and their eye brows are more prominent than those of the plain, and their eye is sunk deep under the eyebrow, and emits a terrible and ruthless glance. And they give off a noise like the clashing of brass whenever they are burrowing under the earth, and from their crests, which are all fiery red, there flashes a fire brighter than a torch. They also can catch the elephants, though they are themselves caught by the Indians in the following Method of catching dragons by means of spells

CAP
VIII

σκονται· κοκκοβαφεῖ πέπλῳ χρυσᾷ ἐνείραντες
 γράμματα τίθενται πρὸ τῆς χειᾶς ὕπνον, ἐγγισθεύ-
 σαντες τοῖς γράμμασιν. ὑφ' αὐτῶν νικᾶται τοὺς
 ὀφθαλμοὺς ὁ δράκων ἀτρέπτους ὄντας, καὶ πολλὰ
 τῆς ἀπορρήτου σοφίας ἐπ' αὐτὸν ἄδουσιν, αἷς
 ἄγεται τε καὶ τὸν αὐχένα ὑπερβαλὼν τῆς χειᾶς
 ἐπικαθεύδει τοῖς γράμμασι προσπесόντες οὖν οἱ
 Ἰνδοὶ κειμένῳ πελέκεις ἐναράττουσι, καὶ τὴν
 κεφαλὴν ἀποτεμόντες λήξονται τὰς ἐν αὐτῇ λίθους.
 ἀποκείσθαι δέ φασιν ἐν ταῖς τῶν ὀρείων δρακόντων
 κεφαλαῖς λίθους τὸ μὲν εἶδος ἀνθηρὰς καὶ πάντα
 ἀπανταζούσας χρώματα, τὴν δὲ ἰσχὺν ἡρρίτους
 κατὰ τὸν δακτύλιον, ὅν γενέσθαι φασὶ τῷ Γύγῃ.
 πολλάκις δὲ καὶ τὸν Ἰνδὸν αὐτῷ πελέκει καὶ αὐτῇ
 τέχνῃ συλλαβὼν ἐς τὴν αὐτοῦ χειὰν φέρων ὥχετο,
 μονονοῦ σείων τὸ ὄρος. οὗτοι καὶ τὰ ὄρη τὰ περὶ
 τὴν Ἐρυθρὰν οἰκεῖν λέγονται, σύριγμα δὲ δεινὸν
 φασιν ἀκούεσθαι τούτων, καὶ κατιόντας αὐτοὺς ἐπὶ
 τὴν θάλατταν πλεῖν ἐπὶ πολὺ τοῦ πελάγους. περὶ
 δὲ ἐτῶν μήκους τοῦ θηρίου τούτου γυνῶναί τε
 ἄπορον καὶ εἰπεῖν ἄπιστον. τοσαῦτα περὶ δρακόν-
 των οἶδα.

IX

CAP
IX

Τὴν δὲ πόλιν τὴν ὑπὸ τῷ ὄρει μεγίστην οὖσαν
 φασὶ μὲν καλεῖσθαι Πάρακα, δρακόντων δὲ ἀνακεῖ-
 σθαι κεφαλὰς ἐν μέσῃ πλείστας, γυμναζομένων
 τῶν ἐν ἐκείνῃ Ἰνδῶν τὴν θήραν ταύτην ἐκ νέων.

LIFE OF APOLLONIUS, BOOK III

manner. They embroider golden runes on a scarlet cloak, which they lay in front of the animal's burrow after charming them to sleep with the runes, for this is the only way to overcome the eyes of the dragon, which are otherwise inflexible, and much mysterious lore is sung by them to overcome him. These runes induce the dragon to stretch his neck out of his burrow and fall asleep over them: then the Indians fall upon him as he lies there, and despatch him with blows of their axes, and having cut off the head they despoil it of its gems. And they say that in the heads of the mountain dragons there are stored away stones of flowery colour, which flash out all kinds of hues, and possess a mystical power if set in a ring, like that which they say belonged to Cygus. But often the Indian, in spite of his axe and his cunning, is caught by the dragon, who carries him off into his burrow, and almost shakes the mountains as he disappears. These are also said to inhabit the mountains in the neighbourhood of the Red Sea, and they say that they heard them hissing terribly and that they saw them go down to the shore and swim far out into the sea. It was impossible however to ascertain the number of years that this creature lives, nor would my statements be believed. This is all I know about dragons.

CHAP
VIII

IX

They tell us that the city under the mountain is of great size and is called Parax, and that in the centre of it are stored up a great many heads of dragons, for the Indians who inhabit it are trained from their boyhood in this form of sport. And they

CHAP
IX
The city
PARAX

CAP. IX. λέγονται δε καὶ ζῶων ξυνιέναι φθειγγομένων τε καὶ βουλευομένων, σιτούμενοι δράκοντος οἱ μὲν καρδίαν, αἱ δὲ ἥπαρ. προϊόντες δὲ αὐλοῦ μὲν ἀκούσαι δοξαι νομέως δι' ἑνός ἀγγέλην τάττοντος, ἐλάφους δὲ ἄρα βουκολεῖσθαι λευκάς, ἀμέλγουσι δὲ Ἴνδοι ταύτας εὐτραφὲς ἡγούμενοι τὸ ἀπ' αὐτῶν γάλα.

X

CAP. X. Εὐτεῦθεν ἡμερῶν τεττάρων ὁδὸν πορευόμενοι δι' εὐδαίμονος καὶ ἐνεργοῦ τῆς χώρας προσελθεῖν φασι τῇ τῶν σοφῶν τύρσει. τὸν δὲ ἡγεμόνα κελεύσαντα συνακλᾶσαι τὴν κάμηλον ἀποπηδῆσαι αὐτῆς περιδεᾶ καὶ ἰδρώτος πλέων τὸν δὲ Απολλωνιον ξυνεῖναι μὲν οὐ ἦκοι, γελῶντα δὲ ἐπὶ τῷ τοῦ Ἴνδοῦ δέει, "δοκεῖ μοι," φάναι, "αὐτός, εἰ καὶ κατέπλευσεν ἐς λιμένα μακρὸν τι ἀναμετρήσας πέλαγος, ἀχθεσθῆναι ἂν τῇ γῇ καὶ δεῖσαι τὸ ἐν ὄρμῳ εἶναι." καὶ ἅμα εἰπὼν ταῦτα προσέταξε τῇ καμήλῃ συνιζῆσαι, καὶ γὰρ δὴ καὶ ἐθάς λοιπὸν ἦν τῶν τοιούτων, περίφοβον δὲ ἄρα ἐποίει τὸν ἡγεμόνα τὸ πλησίον τῶν σοφῶν ἦκειν, Ἴνδοι γὰρ δεδίασι τούτους μᾶλλον ἢ τὸν σφῶν αὐτῶν βασιλεα, ὅτι καὶ βασιλεὺς αὐτός, ὑφ' ᾧ ἐστὶν ἡ χώρα, περιπαντων, ἢ λεκτέα τε αὐτῷ καὶ πρακτέα, ἐρωτᾷ τοῦσδε τοὺς ἄνδρας, ὥσπερ οἱ ἐς θεοῦ πεμπόντες, οἱ δὲ σημαίνουσι μὲν, ὅτι λαῶν αὐτῷ πρύττειν, ὅτι δὲ μὴ λῆρον, ἀπαγορεύουσί τε καὶ ἀποσημαίνουσι.

LIFE OF APOLLONIUS, BOOK III

are also said to acquire an understanding of the language and ideas of animals by feeding either on the heart or the liver of the dragon

CHAP
IX

And as they advanced they thought they heard the pipe of some shepherd marshalling his flock, but it turned out to be a man looking after a herd of white hinds, for the Indians use these for milking, and find their milk very nutritious.

X

From this point their road led for four days across a rich and well cultivated country, till they approached the castle of the sages, when their guide bade his camel crouch down, and leapt off it in such an agony of fear that he was bathed in perspiration. Apollonius however quite understood where he was come to, and smiling at the panic of the Indian, said "It seems to me that this fellow, were he a mariner who had reached harbour after a long sea voyage, would worry at being on land and tremble at being in dock." And as he said this he ordered his camel to kneel down, for indeed he was by now well accustomed to do so. And it seems that what scared the guide so much was that he was now close to the sages, for the Indians fear these people more than they do their own king, because the very king to whom the land is subject consults them about everything that he has to say or do, just as people who send to an oracle of a god, and the sages indicate to him what it is expedient for him to do, and what is inexpedient, and dissuade and warn him off with signs.

CHAP
X
Castle of
the sages.
Terror of
the guide

XI

CAP
XI

Καταλύσειν δὲ μέλλοντες ἐν τῇ κώμῃ τῇ πλησίον—ἀπέχει δὲ τοῦ ὄχθου τῶν σοφῶν οὐπω στάδιον—ἰδεῖν φασι νεανίαν δρόμῳ ἤκοντα, μελείντα του Ἰνδῶν πάντων, ὑποστίλβειν δὲ αὐτῷ μνηροειδῶς τὸ μεσόφρυον. τουτὶ δὲ ἀκούω χρόνους ὕστερον καὶ περὶ Μένωνα τὸν Ἡρώδου τοῦ σοφιστοῦ τροφίμου, ἀπ' Αἰθιοπῶν δε ἦν, ἐν μεираκίᾳ δοξαι, προϊόντος δὲ ἐς ἀνδρας ἐκλιπεῖν τὴν αὐγὴν ταύτην καὶ συναφανισθῆναι τῇ ὥρᾳ, τὸν δὲ Ἰνδῶν χρυσὴν μὲν φέρειν φασὶ ἀγκυραν, ἣν νομίζουσιν Ἰνδοὶ κηρύκειον ἐπὶ τῇ πάντα ἰσχεῖν.

XII

CAP
XII

Προσδραμόντα δὲ τῷ Ἀπολλωνίῳ φωνῇ Ἑλλάδι προσειπεῖν αὐτόν, καὶ τοῦτο μὲν οὐπω θαυμαστὸν δόξαι διὰ τὸ καὶ τοὺς ἐν τῇ κώμῃ πάντας ἀπὸ Ἑλλήνων φθέγγεσθαι, τὸ δὲ “ὁ δεῖνα χαῖρε” τοῖς μὲν ἄλλοις παρασχεῖν ἐκπληξιν, τῷ δὲ ἀνδρὶ θάρσος ὑπερ ὧν ἀφικτο, βλέψας γὰρ ἐς τὸν Δάμιν, “παρὰ ἀνδρας,” ἔφη, “σοφοὺς ἀτεχνῶς ἤκομεν, εἰκόασι γὰρ προοιγνώσκειν.” καὶ ἅμα ἤρετο τὸν Ἰνδόν, ὃ τι χρηπράττειν, παθῶν ἤδη τὴν ξυνουσίαν, ὃ δὲ Ἰνδός,

LIFE OF APOLLONIUS, BOOK III

XI

AND they were about to halt in the neighbouring village, which is hardly distant a single stade from the eminence occupied by the sages, when they saw a youth run up to them, the blackest Indian they ever saw, and between his eyebrows was a crescent-shaped spot which shone brightly. But I learn that at a later time the same feature was remarked in the case of Menon the pupil of Herod the Sophist, who was an Ethiopian, it showed while he was a youth, but as he grew up to man's estate its splendour waned and finally disappeared with his youth. But the Indian also wore, they say, a golden anchor, which is affected by Indians as a herald's badge, because it holds all things fast.

CHAP.
XI
The messenger
of the sages
described

XII

THEN he ran up to Apollonius and addressed him in the Greek tongue, and so far this did not seem so remarkable, because all the inhabitants of the village spoke the Greek tongue. But when he addressed him by name and said "Hail so and so," the rest of the party were filled with astonishment, though our sage only felt the more confidence in his mission for he looked to Dama and said "We have reached men who are unfeignedly wise, for they seem to have the gift of foreknowledge." And he at once asked the Indian what he must do, because he was already eager for an interview and the Indian replied

CHAP.
XII

FLAVIUS PHILOSTRATUS

CAP. XII "τούτους μὲν," ἔφη, "καταλνεῖν χρὴ ἐνταῦθα, σὲ δὲ ἤκειν ὡς ἔχεις, κελεύουσι γὰρ αὐτοί."

XIII

CAP. XIII Τὸ μὲν δὴ αὐτοῖ Πυθογόρειον ἤδη τῷ Ἀπολλωνίῳ ἐφάνη, καὶ ἠκολούθει χαίρων.

Τὸν δὲ ὄχθον, ἐφ' οὗ οἱ σοφοὶ ἀνφικισμένοι εἰσίν, ὕψος μὲν εἶναι κατὰ τὴν Ἀθηναίων φασὶν Ἀκροπολιν, ἀνίστασθαι δὲ ἐκ πεδίου ἄνω, εὐφυῇ δὲ ὁμοίᾳς πέτραν ὄχυροῦν αὐτὸν κύκλῳ περιήκουσαν, ἧς πολλαχοῦ δίχηλα ὁρᾶσθαι ἔχρη καὶ γενειῶδων τύπους καὶ προσώπων καὶ ποιν καὶ νῶτα ἰδεῖν ἀπωλισθηκόσιν ὁμοίᾳ, τὸν γὰρ Διόνυσον, ὅτε ξὺν Ἡρακλεῖ ἀπεπειρῶτο τοῦ χωρίου, προσβαλεῖν μὲν αὐτῷ φασὶ κελεύσας τοὺς Πάνας, ὡς πρὸς τὸν σεισμὸν ἱκανοὺς, ἐμβροντηθέντας δὲ αὐτοὺς ὑπὸ τῶν σοφῶν πεσεῖν ἄλλον ἄλλως, καὶ τὰς πέτρας οἷον ἐντυπωθῆναι τὰ τῆς διαμαρτίας σχήματα. περὶ δὲ τῷ ὄχθῳ νεφέλην ἰδεῖν φασιν, ἐν ᾗ τοὺς Ἰνδοὺς οἰκεῖν φανεροὺς τε καὶ ἀφανεῖς καὶ ὃ τι βούλονται. πύλας δὲ εἰ μὲν καὶ ἄλλας εἶναι τῷ ὄχθῳ, οὐκ εἰδέναι. τὸ γὰρ περὶ αὐτὸν νέφος οὔτε ἀκλείστῳ ξυγχωρεῖν οὔτ' αὖ ξυγκεκλεισμένῳ φαίνεσθαι.

LIFE OF APOLLONIUS' BOOK III

"Your party must halt here but you must come on CHAP. XI
just as you are, for the Masters themselves issue this
command."

XIII

THE word *Masters* at once had a Pythagorean ring CHAP. XI
for the ears of Apollonius and he gladly followed the
messenger.

Now the hill the summit of which is inhabited by Mistaken/ham
of the
ancients
the *sages* is, according to the account of our
travellers of about the same height as the Acropolis
of Athens, and it rises straight up from the plain,
though its natural position equally secures it from
attack for the rock surrounds it on all sides. On
many parts of this rock you see traces of cloven feet
and outlines of beards and of faces, and here and
there impressions of backs as of persons who had slipped
and rolled down. For they say that Dionysus when
he was trying to storm the place together with Her-
cules ordered the Pans to attack it thinking that they
would be strong enough to take it by assault but they
were thunderstruck by the *sages* and fell one way,
and another another and the rocks as it were took the
print of the various postures in which they fell and
failed. And they say that they saw a cloud floating
round the eminence on which the Indians live and
render themselves visible or invisible at will.
Whether there were any other gates to the eminence
they say they did not know for the cloud around it
did not anywhere allow them to be seen whether
there was an opening in the rampart, or whether
on the other hand it was a close shut fortress.

XIV

CAP
XIV

Αὐτός δὲ ἀναβῆναι μὲν κατὰ τὸ νότιον μάλιστα τοῦ ὄχθου τῇ Ἰνδοῦ ἐπαμεινός, ἰδεῖν δὲ πρῶτον μὲν φρίαρ ὀργυίων τεττιρων, οὗ τῇν αὐγὴν ἐπὶ το στομίον ἀναπέμπεσθαι κυανωτάτην οὖσαν, καὶ ὅποτε ἡ μεσημβρία τοῦ ἡλίου σταιῇ περὶ αὐτο. ἀνιμᾶσθαι τὴν αὐγὴν ἀπὸ τῆς ἀκτίνος καὶ χωρεῖν ἄνω πυρεχομένην εἶδος θερμῆς ἱρίδος· μαθεῖν δὲ ἕτερον περὶ τοῦ φρεστος ὡς σπανδαρᾶν μὲν εἴη ἢ νῦ' αὐτῷ γῆ, ἀπορρηγνόν δὲ το ὑδὼρ ἡγνύντο, καὶ οὔτε πικρὸν οὔτε αὐτὰ οὔτε ἀνασπῆφ. ὄρειον δὲ νομιζοῖτο τῇ περίξ Ἰνδικῇ πασῇ πλησίον δὲ τοῦτοι κρατῆρα εἶναι πυρός, οὗ φλογα ἀναπέμ πτεσθαι μολυβδόωδη, καπνὸν δὲ οὐδένα ἀπ' αὐτῆς ἄττειν, οὐδὲ ὅσμην οὐδεμᾶν, οὐδὲ ὑπερχυθῆναί ποτε ο κρατῆρ οἷτος, ἀλλ ἀναβιδεσθαι τοσοῦτοι, ὥς μὴ ὑπερβλῦσαι τοῦ βοθροῦ ἐνταυθα Ἰνδοὶ καθαιρονται τῶν ἀκουσιων, ὅθεν οἱ σοφοὶ τὸ μὲν φρίαρ ἐλογχοῦ καλοῦσι, τὸ δὲ πῦρ ξυγγνωμῆς καὶ διττῷ ἐωρακεῖναι φασὶ πιθῶ λιθοῦ μαλακὸς ὀμβρων τε καὶ ἀνέμων ἔσσε, ο μὲν δὲ τῶν ὀμβρων, εἰ αὐχμῶ ἢ Ἰνδικῇ πιεζοῖτο, ἀνοιχθεὶς νεφέλας ἀναπέμπει καὶ υἱραίνει τὴν γῆν πᾶσαν, εἰ δὲ ὀμβροὶ πλιονεκτοῖεν, ἴσχει αὐτοὺς ξυγκλεισμένοι, ὁ δὲ τῶν ἀνέμων πιθος τεύττω, αἶμαι, τῇ τοῦ Αἰόλου ἀσπῇ κραττεῖ, παρανοηγνυντες γὰρ τὸν πιθὸν ὅνα τῶν ἀνέμων ἀνιᾶσιν ἐμπνέειν ὥρα,

XIV

APOLLONIUS says that he himself ascended mostly ^{what} on the south side of the ridge knowing the Indian ^{The map of that day} and that the first thing he saw was a well four fathoms deep above the mouth of which there rose a stream of deep blue light and at midday when the sun was stationary about it the stream of light was always drawn up on high by the rays and in its ascent assumed the look of a growing rainbow. But he learnt afterwards that the well underneath the well was composed of red gas but that they regarded the water as holy and mysterious and in use either drank it or bore it up, but it was regarded by the whole land of India as a sacred as breathing it in. And near this there was a crater he says of fire which sent up a red coloured flame though it emitted no smoke or any smell nor did this crater ever overflow but rimmed just matter enough not to bulge over the edges of the pit. It is here that the Indians purify themselves of involuntary sins, which is the usage in the well the way of testing and the fire the fire of passion. And they say that they saw there two jars of black stone of the rains and of the winds respectively. The jar of the rains they say is opened in case the land of India is suffering from drought and sends up clouds to moisten the whole country but if the rains should be in excess they are stopped by the jar being shut up. But the jar of the winds plays I imagine the same role as the bag of Aeolus for when they open this jar ever so little they let out one of the winds which creates a reasonable breeze by which the

The jar of the winds

FLAVIUS PHILOSTRATUS

CAP
ΣΙΥ κῶντεῦθεν ἡ γῆ ἔρρωται. θεῶν δὲ ἀγάλασιν ἐντυχεῖν φασιν, εἰ μὲν Ἴνδοις ἢ Αἰγυπτίοις, θαῖμα οὐδέν, τὰ δὲ γε ἀρχαιότατα τῶν παρ' Ἑλλήσι, τό τε τῆς Ἀθηναίης τῆς Πολιάδος καὶ τὸ τοῦ Ἀπόλλωνος τοῦ Δηλίου καὶ τὸ τοῦ Διονύσου τοῦ Λιμναίου καὶ τὸ τοῦ Ἀμυκλαίου, καὶ ὅποσα ὦδε ἀρχαῖα, ταῦτα ἰδρύνεσθαι τε τοῖς Ἰνδοῖς τούτους καὶ νομίζειν Ἑλληνικοῖς ἤθεσι, φασὶ δ' οἰκεῖν τὰ μέσα τῆς Ἰνδικῆς καὶ τὸν ὄχθον ὁμφαλὸν ποιοῦνται τοῦ λόφου τούτου, πῦρ τε ἐπ' αὐτοῖς ὀργιάζουσιν, ὃ φασιν ἐκ τῶν τοῦ ἡλίου ἀκτίνων αὐτοὶ ἐλκεῖν τούτῳ καὶ τὸν ὕμνον ἡμέραν ἅπασαν ἐς μεσημβρίαν ᾄδουσιν.

XV

CAP
XV Ὅποιοι μὲν δὴ καὶ οἱ ἄνδρες καὶ ὅπως οἰκοῦντες τὸν ὄχθον, αὐτὰς ὁ ἀνὴρ δίδεισιν ἐν μιᾷ γὰρ τῶν πρὸς Αἰγυπτίους ὁμιλιῶν, "εἶδον," φησί, "Ἰνδοὺς Βραχμᾶνας οἰκοῦντας ἐπὶ τῆς γῆς καὶ οὐκ ἐπ' αὐτῆς, καὶ ἀτειχίστως τετειχισμένους, καὶ οὐδὲν κεκτημένους ἢ τὰ πάντων." ταυτὶ δὲ ἐκεῖνος μενιοφωτερον ἔγραψεν, ὃ δὲ γε Δάμης φησὶ χαμευνία μὲν αὐτοὺς χρῆσθαι, τὴν γῆν δὲ ὑποστρωνύναι ποας, ὡς ἂν αὐτοὶ αἰρῶνται, καὶ μετεωροποροῦντας δὴ ἰδεῖν ἀπὸ τῆς γῆς ἐς πῆχες δύο, οὐ θαυματοποίας ἕνεκα, τὸ γὰρ φιλότιμον τοῦτο παραιτεῖσθαι

LIFE OF APOLLONIUS, BOOK III

country is refreshed. And they say that they came upon statues of Gods, and they were not nearly so much astonished at finding Indian or Egyptian Gods as they were by finding the most ancient of the Greek Gods, a statue of Athene Polias and of Apollo of Delos and of Dionysus of Limnæ and another of him of Amyclæ, and others of similar age. These were set up by these Indians and worshipped with Greek rites. And they say that they are met with in the heart of India. Now they regard the summit of this hill as the navel of the earth, and on it they worship fire with mysterious rites, deriving the fire, according to their own account, from the rays of the sun, and to the Sun they sing a hymn every day at midday.

CHAP.
XIV
took
statues of
the gods
worshipped
by the natives

XV

APOLLONIUS himself describes the character of these sages and of their settlement upon the hill, for in one of his addresses to the Egyptians he says, "I saw Indian Brahmans living upon the earth and yet not on it, and fortified without fortifications, and possessing nothing, yet having the riches of all men." He may indeed be thought to have here written with too much subtlety, but we have anyhow the account of Damis to the effect that they made a practice of sleeping on the ground, and that they strewed the ground with such grass as they might themselves prefer, and, what is more, he says that he saw them levitating themselves two cubits high from the ground, not for the sake of marvellous display, for they disdain any such ambition, but they

CHAP.
XV
levitation
of the
sages

τοὺς ἀνδρας, ἀλλ' ὅποσα τῷ Ἠλίῳ ξυναπο-
βαίνοντες τῆς γῆς δρώσιν, ὡς πρόσφορα τῷ θεῷ
πράττοντας. τό τοι πῦρ, ὃ ἀπὸ τῆς ἀκτίνος
ἐπισκῶνται, καίτοι σωματοειδές ὄν, οὔτε ἐπὶ βωμοῦ
καίειν αὐτοὺς οὔτε ἐν ἵπνοις φιλάττειν, ἀλλ'
ὥσπερ τὰς αὐγάς, αἱ ἐξ ἡλίου τε ἀναπλῶνται καὶ
ὑδατος, οὕτω μετέωρόν τε ὀράσθαι αὐτὸ καὶ
σαλεῖον ἐν τῷ αἰθέρι. τὸν μὲν οὖν δὴ Ἥλιον ὑπὲρ
τῶν ὠρῶν, ὥς ἐπιτροπεύει αὐτός, ἴν' ἐς καιρὸν τῇ
γῇ ἴωσι καὶ ἡ Ἰνδικὴ εὐ πρῴτῃ, νύκτωρ δὲ
λιπαροῦσι τὴν ἀκτῖνα μὴ ἄχθεσθαι τῇ νυκτί,
μένειν δέ, ὡς ὑπ' αὐτῶν ἤχθη. τοιοῦτον μὲν δὴ
τοῦ Ἀπολλωνίου τὸ "ἐν τῇ γῇ τε εἶναι τοὺς
Βραχμᾶνας καὶ οὐκ ἐν τῇ γῇ." τὸ δὲ "ἀτειχιστως
τετειχισμένους" δηλοῖ τὸν ἀέρα, ὑφ' ᾧ ζῶσιν,
ὑπαιθριοὶ γὰρ δοκοῦντες ἀυλιζεσθαι σκιάν τε
ὑπεραίρουσιν αὐτῶν, καὶ ὕοντος οὐ ψεκάζονται, καὶ
ὑπὸ τῷ Ἠλίῳ εἰσίν, ἐπειδὴ αὐτοὶ βούλονται. τὸ
δὲ "μηδὲν κεκτημένους τὰ πάστων ἔχειν" ὧδε ὁ
Δάμης ἐξηγεῖται πηγαί, ὅποσαι τοῖς βάκχοις
παρὰ τῆς γῆς ἀναθρώσκουσιν, ἐπειδὴ ὁ Διονυσος
αὐτοὺς τε καὶ τὴν γῆν σείσῃ, φοιτῶσι καὶ τοῖς
Ἰνδοῖς τοῖσι τοῖσι ἐστιωμένοις τε καὶ ἐστιῶσιν·
εἰκότως οὖν ὁ Ἀπολλώνιος τοὺς μηδὲν μὲν ἐκ
παρασκευῆς, αὐτοσχεδίως δέ, ἃ βούλονται, ποριζο-
μένους, ἔχειν, φησὶν, ἃ μὴ ἔχουσιν. κομᾶν δὲ

LIFE OF APOLLONIUS, BOOK III

regard any rites they perform, in thus quitting earth ^{and} and walking with the Sun, as acts of homage acceptable to the God. Moreover they neither burn ^{their} upon an altar nor keep in stores the fire ^{which} they extract from the sun's rays although it is a material fire, but like the rays of sun light when they are refracted in water, so this fire is seen raised aloft in the air and dancing in the ether. And further they pray to the Sun who governs the seasons by his might that the latter may succeed duly in the land so that India may prosper. But if a night they intreat the ray of light not to take the night arise but to stay with them just as they have brought it down. Such then was the meaning of the phrase of Apollonius that the Indians are upon earth and yet not upon earth. And his phrase fortified without fortifications or walls refers to the air or vapour under which they breathe for though they seem to live in the open air yet they raise up a shadow and veil themselves in it so that they are not made wet when it rains and they enjoy the sunlight whenever they choose. And the phrase "without possessing anything they had the riches of all men" is thus explained by Darius. All the springs which the Hæcchæians see leaping up from the ground under their feet whenever Dionysus visits them and carts in a common common spring up in plenty for these Indians also when they are entertaining or being entertained. Apollonius therefore was right in saying that people provided as they are with all they want offhand and without having prepared anything ^{possess} possess what they do not possess. And ^{as} on principle they grow their hair long, as the

CAP. XV ἐπιτηδεύουσιν, ὥσπερ Λακεδαιμόνιοι πάλαι καὶ
 Θούριοι Ταραντῖνοί τε καὶ Μήλιοι καὶ ὅποσοις τὰ
 Λακωνικὰ ἦν ἐν λόγῳ, μέτραν τε ἀναδοῦνται
 λευκὴν, καὶ γυμνὸν αὐτοῖς βαδισμα καὶ τὴν ἐσ-
 θῆτα ἐσχηματίζοντο παραπλησίως ταῖς ἐξωμίσι.
 ἡ δὲ ὕλη τῆς ἐσθῆτος ἔριον αὐτοφυὲς ἢ γῆ φύει,
 λευκὸν μὲν ὥσπερ τὸ Παμφύλων, μαλακώτερον δὲ
 τίκτει, ἡ δὲ πιμελὴ οἷα ἔλαιον ἀπ' αὐτοῦ λείβεται.
 τοῦτα ἱερὰν ἐσθῆτα ποιοῦνται καὶ εἴ τις ἕτερος
 παρὰ τοὺς Ἰνδοὺς τοιούτους ἀνασπῶν αὐτό, οὐ
 μεθίεται ἢ γῆ τοῦ ἐρίου. τὴν δὲ ἰσχὺν τοῦ
 δακτυλίου καὶ τῆς ῥάβδου, ἃ φορεῖν αὐτοὺς ἄμφω,
 δύνασθαι μὲν πάντα, δύω δὲ ἀρρήτω τετιμῆσθαι.

XVI

CAP. XVI Προσιόντα δὲ τὸν Ἀπολλώνιον οἱ μὲν ἄλλοι
 σοφοὶ προσήγοντο, ἀσπαζόμενοι ταῖς χερσίν, ὃ δὲ
 Ἰάρχας ἐκαθῆτο μὲν ἐπὶ δίφρου ὑψηλοῦ—χαλκοῦ
 δὲ μέλανος ἦν καὶ πεποίκιλτο χρυσοῖς ἀγάλμασιν,
 οἱ δὲ τῶν ἄλλων δίφροι χαλκοὶ μὲν, ἄσημοι δὲ
 ἦσαν, ὑψηλοὶ δὲ ἦντον, ὑπεκάθηντο γὰρ τῷ Ἰαρχᾷ
 —τὸν δὲ Ἀπολλώνιον ἰδὼν φωνῇ τε ἡσπάσατο
 Ἑλλάδι καὶ τὰ τοῦ Ἰνδοῦ γράμματα ἀπῆγγει.
 θαυμάσαντος δὲ τοῦ Ἀπολλωνίου τὴν πρόγνωσιν
 καὶ γράμμα γε ἐν ἔφῃ λείπειν τῇ ἐπιστολῇ, δέλτα
 εἰπών, παρῆλθε γὰρ αὐτὸν γράφοντα καὶ ἐφάνη

LIFE OF APOLLONIUS, BOOK III

Lacedaemonians did of old and the people of ^{CHAP.}Thurium and Tarentum, as well as the Melians and ^{XV}all who set store by the fashions of Sparta, and they bind a white turban on their heads, and their feet are naked for walking, and they cut their garments to resemble the *exomis*.¹ But the material of which they make their raiment is a wool that springs wild from the ground, white like that of the Pamphylus, though it is of softer growth, and a grease like olive oil distils from off it. This is what they make their sacred vesture of, and if anyone else except these Indians tries to pluck it up, the earth refuses to surrender its wool. And they all carry both a ring and a staff of which the peculiar virtues can effect all things and the one and the other, so we learn, are prized as secrets.

XVI

When Apollonius approached, the rest of the ^{CHAP.}sages welcomed him and shook hands, but Iarchas ^{XVI}sat down on a high stool—and this was of black ^{Apollonius' first audience}copper and chased with golden figures, while the seats of the others were of copper, but plain and not so high, for they sat lower down than Iarchas—and when he saw Apollonius, Iarchas greeted him in the Greek tongue and asked for the Indian's letter. And as Apollonius showed astonishment at his gift of prescience, he took pains to add that a single letter was missing in the epistle, namely a *delta*, which had escaped the writer, and this was found

¹ An overmantle leaving one arm and shoulder bare. Buddhist monks still wear a similar garment. The so-called wool was asbestos.

CAP. τοῦτο ὧδε ἔχον. ἀναγνοὺς δὲ τὴν ἐπιστολήν,
 XVI
 "πῶς," ἔφη, "ὦ Ἀπολλώνιε, περὶ ἡμῶν φρονεῖτε,"
 "πῶς," εἶπεν, "ἢ ὡς δηλοῖ τὸ ὑμῶν ἔνεκα ἦκειν με
 ὁδόν, ἣν μήπω τις τῶν ὄθεν περ ἐγὼ ἀνθρώπων;"
 "τί δὲ ἡμᾶς πλέον οἶει σαυτοῦ γυγνώσκειν,"
 "ἐγὼ μὲν," εἶπε, "σοφώτερά τε ἡγοῦμαι τὰ ὑμέ-
 τερα καὶ πολλῶ θειότερα. εἰ δὲ μηδὲν πλέον ὦν
 οἶδα παρ' ὑμῖν εὔροιμι, μεμαθηκὼς ἂν εἶην καὶ τὸ
 μηκέτ' ἔχειν ὃ τι μάθοιμι." ὑπολαβὼν οὖν ὁ
 Ἰνδός, "οἱ μὲν ἄλλοι," ἔφη, "τοὺς ἀφικνουμένους
 ἐρωτῶσι, ποταποὶ τε ἤκουσι καὶ ἐφ' ὃ τι, ἡμῶν
 δὲ σοφίας ἐπίδειξιν πρωτὴν ἔχει τὸ μὴ ἀγνοῆσαι
 τὸν ἥκοντα. ἔλεγχε δὲ πρῶτον τοῦτο," καὶ
 εἰπὼν ταῦτα πατρόθεν τε διηγεῖ τὸν Ἀπολλωνίου
 καὶ μητρόθεν, καὶ τὰ ἐν Αἰγαῖς πάντα, καὶ ὡς
 προσῆλθεν αὐτῷ ὁ Δάμης, καί, εἰ δὴ τι ἐσπούδασαν
 οδοιποροῦντες ἢ σπουδάζοντος ἑτέρου εἶδον, πάντα
 ταῦθ' ὥσπερ κοινωνήσας μύθοις τῆς ἀποδημίας ὁ
 Ἰνδός ἀπνευστί τε καὶ σαφῶς εἶπεν. ἐκπλαγέντος
 δὲ τοῦ Ἀπολλωνίου καὶ ὁπόθεν εἰδείη, ἐπερομένου,
 "καὶ σὺ μέτοχος," ἔφη, "τῆς σοφίας ταύτης ἦκεις,
 ἀλλ' οὐπω πάσης." "διδάξῃ οὖν με," ἔφη, "τὴν
 σοφίαν πᾶσαν," "καὶ ἀφθόγως γέ," εἶπε, "τουτὶ
 γὰρ σοφώτερον τοῦ βασκαίνειν τε καὶ κρύπτειν τὰ
 σπουδῆς ἄξια, καὶ ἄλλως, Ἀπολλώνιε, μεστὸν σε

LIFE OF APOLLONIUS, BOOK III

to be the case. Then having read the epistle he CHAP
XVI
said, "What do you think of us O Apollonius?"

Why, replied the latter, how can you ask, when it is sufficiently shown by the fact that I have taken a journey to see you which was never in now scorn, used by any of the inhabitants of my country. And what do you think we know more than yourself?"

I replied the other, consider that your lore is profounder and much more various than our own, and if I add nothing to my present stock of knowledge while I am with you, I shall at least have learned that I have nothing more to learn. Thereupon the Indian replied and said, "Other people ask those who arrive among them who they are that come and why not the first lesson we make of our wisdom consists in showing that we are not ignorant who it is that comes. And now may that lesson be begun with."

And it is well, his word he forthwith recounted the whole story of Apollonius' father's death in his father's and his mother's side, and he related all his life in Aegae, and how Darius had won him and all conversations that they had had on the road and nothing if they had found out through the conversation of others with them. And thus, as if he had shared their voyage with them, the Indian recounted straight off quite clearly and without pausing for breath. And when Apollonius was astounded and asked him how he came to know it all, he replied, "And you too are come to share in this wisdom but you are not yet an adept. Will you teach me then, said the other, "all this wisdom?" "Aye and gladly, for that is a wiser course than grudging and hiding matters of interest, and moreover O Apollonius, I

FLAVIUS PHILOSTRATUS

CAP. XVI ορῶ τῆς μνημοσύνης, ἣν ἡμεῖς μάλιστα θεῶν ἀγαπῶμεν." "ἡ γὰρ καθεώρακας," εἶπεν, "ὅπως πέφυκα," "ἡμεῖς," ἔφη, "ὦ Ἀπολλώνιε, πάντα ὁρῶμεν τὰ τῆς ψυχῆς εἶδη, ξυμβόλοις αὐτὰ μυρίοις ἐξιχνεύοντες. ἀλλ' ἐπεὶ μεσημβρία πλησίον καὶ τὰ πρόσφορα τοῖς θεοῖς χρή παρασκευάσαι, νῦν μὲν ταῦτ' ἐκπουῶμεν, μετὰ ταῦτα δέ, ὅποσα βούλει, διαλεγόμεθα, παρατίγγανε δὲ πάσι τοῖς δρωμένοις." "ὦ Δι', εἶπεν, "ἀδικοίην ἂν τὸν Καύκασον καὶ τὸν Ἰνδόν, οὓς ὑπερβὰς δι' ὑμᾶς ἤκω, εἰ μὴ πάντων ἐμποροίμην ὦν δρώητε." "Ἐμποροῦ," ἔφη, "καὶ ἴωμεν."

XVII

CAP. XVII Ἐλθόντες οὖν ἐπὶ πηγὴν τινα ὕδατος, ἣν φησιν ὁ Δάμις ἰδὼν ὕστερον εἰσκέναι τῇ ἐν Βοιωτοῖς Δίρκῃ, πρῶτα μὲν ἐγυμνώθησαν, εἶτα ἐχρίσαντο τὰς κεφαλὰς ἡλεκτρώδει φαρμάκῳ, τὸ δὲ οὕτω τι τοὺς Ἰνδοὺς ἔθαλπαν, ὥς ἀτμίζειν τὸ σῶμα καὶ τὸν ἰδρώτα χωρεῖν ἰστακτί, καθυπερ τῶν πυρὶ λουομένων, εἶτα ἔρριψαν ἑαυτοὺς ἐς τὸ ὕδωρ, καὶ λουσάμενοι ὦδε πρὸς τὸ ἱερὸν ἐβιάδιζον, ἐστεφανωμένοι καὶ μεστοὶ τοῦ ἔμνου. περιστάντες δὲ ἐν χοροῦ σχήματι καὶ κορυφαῖον ποιησάμενοι τὸν Ἰάρχαν ὀρθαῖς ταῖς ῥαβδοῖς τὴν γῆν ἐπληξαν, ἥ δὲ κυρτωθεῖσα δίκην κύματος

LIFE OF APOLLONIUS, BOOK III

perceive that you are well endowed with memory, a goddess whom we love more than any other of the divine beings.' "Well," said the other, "you have certainly discerned by your penetration my exact disposition." "We," said the other, "O Apollonius, can see all spiritual traits, for we trace and detect them by a thousand signs. But as it is nearly mid-day, and we must get ready our offerings for the Gods, let us now employ ourselves with that, and afterwards let us converse as much as you like; but you must take part in all our religious rites." "By Zeus," said Apollonius, "I should be wronging the Caucasus and the Indus, both of which I have crossed in order to reach you, if I did not enjoy your rites to the full." "Do so," said the other, "and let us depart."

CHAP.
XVI

XVII

ACCORDINGLY they betook themselves to a spring of water, which Damis, who saw it subsequently, says resembles that of Dirce in Boeotia, and first they stripped, and then they anointed their heads with an amber-like drug, which imparted such a warmth to these Indians, that their bodies stoned and the sweat ran off them as profusely as if they were washing themselves with fire, next they threw themselves into the water and, having so taken their bath, they betook themselves to the temple with wreaths upon their heads and full of sacred song. And they stood round in the form of a chorus, and having chosen Iarchas as conductor they struck the earth, uplifting their rods, and the earth arched itself

CHAP.
XVII
The Sages
bath

Their
ecstasy
and
ecstasy

FLAVIUS PHILOSTRATUS

CAP. XVII ἀνέπεμψεν αὐτοὺς ἐς δίπηχυν τοῦ ἀέρος. οἱ δὲ ἦδον ῥᾷδην, ὅποῖος ὁ παῖς ὁ τοῦ Σοφοκλέους, ὃν Ἀθήνησι τῷ Ασκληπιῷ ἄδουσιν. ἐπεὶ δὲ ἐς τὴν γῆν κατήραν, καλέσας ὁ Ἰάρχας τὸ μεिरάκιον τὸ τὴν ἄγκυραν φέρον, "ἐπιμελήθητι," ἔφη, "τῶν Ἀπολλωνίου ἐταίρων." ὁ δὲ πολλῷ θάττον ἢ οἱ ταχεῖς τῶν ὀρνίθων πορευθεὶς τε καὶ ἐπανελθὼν, "ἐπιμεμέλημαι" ἔφη. θεραπεύσαντες οὖν τὰ πολλὰ τῶν ἱερῶν ἀνεπαύοντο ἐν τοῖς θάκοις, ὁ δὲ Ἰάρχας πρὸς τὸ μεिरάκιον, "ἐκφερε," εἶπε, "τῷ σοφῷ Ἀπολλωνίῳ τοῦ Φραώτου θρόνον, ἔν' ἐπ' αὐτοῦ διαλέγοιτο."

XVIII

CAP. XVIII Ὡς δὲ ἐκάθισεν, "ἔρωτα," ἔφη, "ὅ τι βούλῃ, παρ' ἄνδρας γὰρ ἤκεις πάντα εἰδότες" ἤρετο οὖν ὁ Ἀπολλώνιος, εἰ καὶ αὐτοὺς ἴσασιν, οἶόμενος αὐτόν, ὥσπερ Ἕλληνες, χαλεπὸν ἠγγεῖσθαι τὸ ἑαυτὸν γινῶναι, ὁ δὲ ἐπιστρέψας παρὰ τὴν τοῦ Ἀπολλωνίου δόξαν, "ἡμεῖς," ἔφη, "πάντα γινώσκουμεν, ἐπειδὴ πρῶτους ἑαυτοὺς γινώσκουμεν, οὐ γὰρ ἂν προσέλθοι τις ἡμῶν τῇ φιλοσοφίᾳ ταύτῃ μὴ πρῶτον εἰδὼς ἑαυτόν." ὁ δὲ Ἀπολλώνιος ἀναμνησθεὶς ὃν τοῦ Φραώτου ἤκουσε, καὶ ὅπως ὁ φιλοσοφήσειν μέλλον ἑαυτὸν βασανίσας ἐπιχειρεῖ, τοῦτ' αὖ ξυνεχώρησε τῷ λόγῳ, τουτὶ γὰρ καὶ περὶ ἑαυτοῦ ἐπέπειστο. πάλιν οὖν ἤρετο, τινες αὐτοὺς

266

LIFE OF APOLLONIUS, BOOK III

like a billow of the sea and raised them up two cubits high into the air. But they sang a song resembling the paean of Sophocles which they sing at Athens in honour of Asclepius. But when they had alighted upon the ground, Iarchas called the stripling who carried the anchor and said "Do you look after the companions of Apollonius." And he went off swifter than the quickest of the birds, and coming back again said, "I have looked after them." Having fulfilled then the most of their religious rites, they sat down to rest upon their seats, but Iarchas said to the stripling "Bring out the throne of Phraotes for the wise Apollonius that he may sit upon it to converse with us."

CHAP.
XVII

XVIII

AND when he had taken his seat, he said "Ask whatever you like, for you find yourself among people who know everything." Apollonius then asked him whether they knew themselves also, thinking that he, like the Greeks, would regard self-knowledge as a difficult matter. But the other, contrary to Apollonius' expectations, corrected him and said "We know everything, just because we begin by knowing ourselves, for no one of us would be admitted to this philosophy unless he first knew himself." And Apollonius remembered what he had heard Phraotes say, and how he who would become a philosopher must examine himself before he undertakes the task; and he therefore acquiesced in this answer, for he was convinced of its truth in his own case also. He accordingly asked a fresh question,

CHAP.
XVIII
Sages
discuss self-
knowledge

CAP.
XVIII

ἡγοῦντο, ὁ δέ, "θεοὺς," εἶπεν, ἐπερομένοι δὲ αὐτοῦ, διὰ τί, "ὅτι," ἔφη, "ἀγαθοὶ ἐσμεν ἄνθρωποι." τοῦτο τῷ Ἀπολλωνίῳ τοσαύτης ἔδοξεν εὐπαιδευσίας εἶναι μεστόν, ὥς εἰπεῖν αὐτὸ καὶ πρὸς Δομετιανὸν ὕστερον ἐν τοῖς ὑπὲρ ἑαυτοῦ λόγοις.

XIX

CAP.
XIX

Ἀναλαβὼν οὖν τὴν ἐρώτησιν, "περὶ ψυχῆς δέ," εἶπε, "πῶς φρονεῖτε," "ὥς γε," εἶπε, "Πυθαγόρας μὲν ὑμῖν, ἡμεῖς δὲ Αἰγυπτίοις παρεδώκαμεν." "εἴποισ ἂν οὖν," ἔφη, "καθάπερ ὁ Πυθαγόρας Εὐφορβον ἑαυτὸν ἀπέφηνεν, ὅτι καὶ σύ, πρὶν ἐς τοῦθ' ἤκειν τὸ σῶμα, Τρωων τις ἢ Ἀχαιῶν ἦσθα ἢ ὁ δεῖνα." ὁ δὲ Ἰνδός, "Τροία μὲν ἀπώλετο," εἶπεν, "ὑπὸ τῶν πλευσάντων Ἀχαιῶν τότε, ὑμᾶς δὲ ἀπολωλέκασιν οἱ ἐπ' αὐτῇ λόγοι μόνους γὰρ ἄνδρας ἡγούμενοι τοὺς ἐς Τροίαν στρατεύσαντας, ἀμελεῖτε πλειόνων τε καὶ θειοτέρων ἀνδρῶν, οὓς ἢ τε ὑμετέρα γῆ καὶ ἡ Αἰγυπτίων καὶ ἡ Ἰνδῶν ἡνεγκεν. ἐπεὶ τοιμυν ἤρου με περὶ τοῦ προτέρου σώματος, εἰπέ μοι, τίνα θαυμασιωτερον ἡγῇ τῶν ἐπὶ Τροίαν τε καὶ ὑπὲρ Τροίας ἐλθόντων," "ἐγώ," ἔφη, "Ἀχιλλεῖα τὸν Πηλέως τε καὶ Θέτιδος, οὗτος γὰρ δὴ κάλλιστός τε εἶναι τῷ Ὀμήρῳ ὑμνῆται καὶ παρὰ πάντας τοὺς Ἀχαιοὺς μέγας,

LIFE OF APOLLONIUS, BOOK III

namely, who they considered themselves to be; and the other answered "We consider ourselves to be Gods." Apollonius asked afresh "Why?" "Because," said the other, "we are good men." This reply struck Apollonius as so instinct with trained good sense, that he subsequently mentioned it to Domitian in his defence of himself.

CHAP.
XVIII

XIX

He therefore resumed his questions and said: "And what view do you take of the soul?" "That," replied the other, "which Pythagoras imparted to you, and which we imparted to the Egyptians." "Would you then say," said Apollonius, "that, as Pythagoras declared himself to be Euphorbus, so you yourself, before you entered your present body, were one of the Trojans or Achaeans or someone else?" And the Indian replied. "Those Achaean sailors were the ruin of Troy, and your talking so much about it is the ruin of you Greeks. For you imagine that the campaigners against Troy were the only heroes that ever were, and you forget other heroes both more numerous and more divine, whom your own country and that of the Egyptians and that of the Indians have produced. Since then you have asked me about my earlier incarnation, tell me, whom you regard as the most remarkable of the assailants or defenders of Troy?" "I," replied Apollonius, "regard Achilles, the son of Pelus and Thetis, as such, for he and no other is celebrated by Homer as excelling all the Achaeans in personal

CHAP.

XIX

The trans-
migration
of souls

FLAVIUS PHILOSTRATUS

CAP.
 XIX ἔργα τε αὐτοῦ μεγάλα αἶδε. καὶ μεγάλων ἀξιοῖ
 τοὺς Αἰαντάς τε καὶ Νιρέας, οἳ μετ' ἐκκίνον καλοὶ
 τε αὐτῷ καὶ γενναῖοι ἄδονται." "πρὸς τοῦτον,"
 ἔφη, "Ἀπολλώνιε, καὶ τὸν πρόγονον θεῶρει τὸν
 ἑμόν, μᾶλλον δὲ τὸ προγονον σῶμα, ταῦτι γὰρ καὶ
 Πυθαγόρας Εὐφορβον ἠγεῖτο.

XX

CAP.
 XX "Ἦν τοίνυν," ἔφη, "χρόνος, ὅτ' Αἰθίοπες μὲν
 ᾤκουν ἐνταῦθα, γένος Ἰνδικόν, Αἰθιοπία δ' οὐπω
 ἦν, ἀλλ' ὑπὲρ Μερόην τε καὶ Καταδούπους ὄριστο
 Αἴγυπτος, αὐτὴ καὶ τὰς πηγὰς τοῦ Νείλου
 παρεχομένη καὶ ταῖς ἐκβολαῖς ξυναπολήγουσα.
 ὃν μὲν δὴ χρόνον ᾤκουν ἐνταῦθα οἱ Αἰθίοπες
 ὑποκείμενοι βασιλεῖ Γάγγῃ, ἥ τε γῆ αὐτοὺς
 ἱκανῶς ἔφερβε καὶ οἱ θεοὶ σφῶν ἐπεμελούντο, ἐπεὶ
 δὲ ἀπέκτειναν τὸν βασιλέα τούτον, οὔτε τοῖς
 ἄλλοις Ἰνδοῖς καθαροὶ ἔδοξαν, οὔτε ἡ γῆ
 ξυνεχώρει αὐτοῖς ἰστασθαι, τὴν τε γὰρ σποράν,
 ἣν ἐς αὐτὴν ἐποιούντο, πρὶν ἐς κάλυκα ἤκειν,
 ἔφθειρε, τοὺς τε τῶν γυναικῶν τόκους ἀτελεῖς
 ἐποίηι, καὶ τὰς ἀγέλας πανήρως ἐβόσκε, πόλιν
 τε ὅποι βάλοιντο, ὑπεδίδου ἡ γῆ καὶ ὑπεχώρει
 κάτω. καὶ γάρ τι καὶ φῶσμα τοῦ Γάγγου
 προϊόντας αὐτοὺς ἤλαυνεν ἐνταραττομενον τῷ
 ὁμίλῳ, ὃ οὐ πρότερον ἀνῆκε, πρὶν γε δὴ τοὺς
 αὐθέντας καὶ τοὺς το αἷμα χερσὶ πράξαντας τῇ

LIFE OF APOLLONIUS, BOOK III

beauty and size, and he knows of mighty deeds of his. And he also rates very highly such men as Ajax and Nireus, who were only second to him in beauty and courage, and are celebrated as such in his poems.' "With him," said the other, "O Apollonius, I would have you compare my own ancestor, or rather my ancestral body, for that was the light in which Pythagoras regarded Euphorbus."

CHAP.
XIX

XX

"THERE WAS THEN," he said, "a time when the Ethiopians, an Indian race, dwelt in this country, and when Ethiopia as yet was not but Egypt stretched its border beyond Meroe and the cataracts, and on the one side included in itself the fountains of the Nile, and on the other was only bounded by the mouths of the river. Well, at that time of which I speak, the Ethiopians lived here, and were subject to King Ganges, and the land was sufficient for their sustenance, and the gods watched over them, but when they slew this king, neither did the rest of the Indians regard them as pure, nor did the land permit them to remain upon it, for it spoiled the seed which they sowed in it before it came into ear, and it inflicted miscarriages on their women, and it gave a miserable feed to their flocks, and wherever they tried to found a city, it would give way and sink down under their feet. Nay more, the ghost of Ganges drove them forward on their path and struck terror into their multitude, and it did not quit them until they atoned to earth by sacrificing

CHAP.
XX
Tale of the
expulsion
of the
Ethiopians
from India

γῇ καθιέρουσιν. ἦν δὲ ἄρα ὁ Γάγγης οὗτος
 δεκάπηγος μὲν τὸ μήκος, τὴν δὲ ὥραν οἷος οὕτω
 τις ἀνθρώπων, ποταμοῦ δὲ Γάγγου παῖς· τὸν δὲ
 πατέρα τὸν ἑαυτοῦ τὴν Ἰνδικὴν ἐπικλυζοντα
 αὐτὸς ἐς τὴν Ἐρυθρὰν ἔτρεψε, καὶ διήλλαξεν
 αὐτὸν τῇ γῇ, ὅθεν ἡ γῇ ζῶντι μὲν ἀφθονα ἔφερεν,
 ἀποθανόντι δὲ ἐτιμώρει. ἔπει δὲ τὸν Ἀχιλλεὺς
 Ὅμηρος ἄγει μὲν ὑπὲρ Ἑλλάδος ἐς Τροίαν, φησὶ δὲ
 αὐτὸν δώδεκα μὲν πόλεις ἐκ θαλίτης ἡρήκεναι,
 περὶ δὲ ἑνδεκα, γυναῖκα τε ὑπο τοῦ βασιλέως
 ἀφαιρεθέντα ἐς μῆνιν ἀπενεχθῆναι, ὅτε δὴ ἀτερά-
 μονα καὶ ἄμὸν δοῖται, σκεψώμεθα τὸν Ἰνδὸν πρὸς
 ταῦτα· πόλεων μὲν τοίνυν ἑξηκοντα οἰκιστὴς
 ἐγένετο, αἵπερ εἰσὶ δοκιμώτατοι τῶν τῆδε—τὸ δὲ
 πορθεῖν πόλεις ὅστις εὐκλεέστερον ἰσχεῖται τοῦ
 ἀνοικίζειν πόλιν οὐκ ἔστι· Σκύθας δὲ τοὺς ὑπὲρ
 Καύκασον ποτε στρατεύσαντας ἐπὶ τῇδε τὴν γῆν
 ἀπεώσατο· τὸ δὲ ἐλευθεροῦντα τὴν ἑαυτοῦ γῆν
 ἄνδρα ἀγαθὸν φαίνεσθαι πολλῷ βέλτιον τοῦ
 δουλείαν ἐπαγεῖν πόλει, καὶ ταῦθ' ὑπὲρ γυναικος,
 ἦν εἰκὸς μὴδὲ ἤκουσαν ἡρπᾶσθαι· ξυμμαχίας δὲ
 αὐτῷ γενομένης πρὸς τὸν ἄρχοντα τῆς χώρας, ἧς
 νῦν Φραωτῆς ἄρχει, κίκεινον παρανομωτάτα τε
 καὶ ἀσελγέστατα γυναῖκα ἀφελόμενον αὐτόν, οὐ
 παρέλυσεν τοὺς ὅρκους, οὕτω βεβαίως ὁμωμοκέναι
 φήσας, ὥς μὴδὲ ὅποτε ἡδικοῖτο λυπεῖν αὐτόν.

XXI

CAP.
XXI

“Καὶ πλείω διήειν ἂν τοῦ ἀνδρος, εἰ μὴ ἐς ἑπαινον ὤκνουν ἑαυτοῦ καθίστασθαι, εἰμὶ γὰρ σοὶ ἐκείνος, τουτὶ δὲ ἐδήλωσα γεγονὼς ἔτη τέτταρα· ἑπτὰ γὰρ ποτε ἀδαμάντινα τοῦ Γάγγου τούτου ξίφη ἐς γῆν πήξαντος, ὑπὲρ τοῦ μηδὲν δεῖμα ἐμπελάζειν τῇ χώρᾳ, καὶ τῶν θεῶν θύειν μὲν κελευόντων ἤκοντας, οὐ πέπηγε ταῦτα, τὸ δὲ χωρίον οὐκ ἐξηγουμένων, ἐν ᾧ ἐπεπύγγει, παῖς ἐγὼ κομιδῇ τυγχάνων ἡγαγον τοὺς ἐξηγητὰς ἐπὶ τιφρον καὶ ὀρύττειν προσέταξα, ἐκεῖ φήσας κατατεθεῖσθαι αὐτά.

XXII

CAP.
XXII

“Καὶ μήπω θαυμάσης τοῦμόν, εἰ ἐξ Ἰνδοῦ ἐς Ἰνδὸν διεδοθῇν οὗτος γὰρ,” δείξας τι μενιράκιον εἰκοσὶ πον γεγονὸς ἔτη, “πέφυκε μὲν πρὸς φιλοσοφίαν ὑπὲρ πάντας ἀνθρώπους, ἔρρωται δέ, ὥς ἀρᾶς, καὶ κατεσκεύασται γενναίως τὸ σῶμα, καρτερεῖ δὲ πῦρ καὶ τομὴν πᾶσαν, καὶ τοιοσδε ὢν ἀπεσθάνεται τῇ φιλοσοφίᾳ.” “τί οὖν,” εἶπεν, “ὦ Ἰάρχα, τὸ μενιρακίου πάθος; δεινὸν γὰρ λέγεις, εἰ ξυντεταγμένος οὕτως ὑπὸ τῆς φύσεως μὴ ἀσπάζεταιται τὴν φιλοσοφίαν, μηδὲ ἐρᾷ τοῦ μανθάνειν, καὶ ταῦτα ὑμῖν ξυνών.” “οὐ ξύνεστιν,” εἶπεν, “ἀλλ’ ὥσπερ οἱ λέοντες, ἄκων

XXI

"AND I could enumerate many more merits of this great man, if I did not shrink from pronouncing a panegyric upon myself, for I may tell you I am the person in question, as I clearly proved when I was four years old. For this Ganges on one occasion fixed seven swords made of adamant in the earth, to prevent any monster approaching our country, now the gods ordered us to go and offer a sacrifice where he had implanted these weapons, though without indicating the spot where he had fixed them. I was a mere child, and yet I led the interpreters of their will to a trench, and told them to dig there, for it was there I said that they had been laid.

CHAP.
XXIGanges
renewed
nated in
Phrautes

XXII

"AND you must not be surprised at my transformation from one Indian to another, for here is one," and he pointed to a stripling of about twenty years of age, "who in natural aptitude for philosophy excels everyone, and he enjoys good health as you see, and is furnished with an excellent constitution, moreover he can endure fire and all sorts of cutting and wounding, yet in spite of all these advantages he detests philosophy." "What then," said Apollonius, "O Iarchas, is the matter with the youth? For it is a terrible thing you tell me, if one so well adapted by nature to the pursuit refuses to embrace philosophy, and has no love for learning, and that although he lives with you." "He does not live

CHAP.
XXIIA reincarn-
nation of
Palamedes

FLAVIUS PHILOSTRATUS

CAP. XXXI
 εἰληπται, καὶ καθεῖρκεται μὲν, ὑποβλέπει δὲ ἡμῶν
 τιθασευόντων αὐτὸν καὶ καταψωντων γέγονε
 μὲν οὖν τὸ μεράκιον τοῦτο Παλαμήδης ὁ ἐν
 Τροίᾳ, κέχρηται δὲ ἐναντιωταῖοις Ὀδυσσεὶ καὶ
 Ὀμήρῳ, τῷ μὲν ξυνθέντι ἐπ' αὐτὸν τέχνας, ὑφ'
 ὧν κατελιθώθη, τῷ δὲ οὐδὲ ἔπους αὐτὸν ἀξιώ-
 σαντι καὶ ἐπειδὴ μήθ' ἡ σοφία αὐτῶν τι, ἣν εἶχεν,
 ὦνησε, μήτε Ὀμήρου ἐπαινέτου ἔτυχεν, ὑφ' οὗ
 πολλοὶ καὶ τῶν μὴ πᾶν σπουδαίων ἐς ὄνομα
 ἤχθησαν, Ὀδυσσέως τε ἡττητο ἰδικῶν οὐδέν, δια-
 βέβληται πρὸς φιλοσοφίαν καὶ ὀλοφύρεται τὸ
 ἑαυτοῦ πάθος. ἔστι δὲ οὗτος Παλαμήδης, ὃς καὶ
 γράφει μὴ μαθὼν γράμματα."

XXIII

CAP. XXXIII
 Τοιαῦτα διαλεγόμενων προσελθὼν τῷ Ἰάρχα
 ἄγγελος, "ὁ βασιλεὺς," ἔφη, "περιδείλην πρῶτην
 ἀφίξεται, ξυνεσόμενος ὑμῖν περὶ τῶν ἑαυτοῦ
 πραγμάτων." ὁ δέ, "ἡκέτω," εἶπε, "καὶ γὰρ αἱ
 καὶ βέλτιον ἀπέλθοι γυνὸς ἄνδρα Ἕλληνα." καὶ
 εἰπὼν ταῦτα πάλιν τοῦ προτέρου λόγου εἶχετο.
 ἤρετο οὖν τὸν Ἀπολλωνιον, "σὺ δ' ἂν εἴποις,"
 ἔφη, "τὸ πρῶτον σῶμα καὶ ὅστις πρὸ τοῦ νῦν
 ἦσθα;" ὁ δὲ εἶπεν, "ἐπειδὴ ἄδοξον ἦν μοι ἐκεῖνο,
 ὀλίγα αὐτοῦ μέμνημαι." ὑπολαβὼν οὖν ὁ Ἰάρχας,

LIFE OF APOLLONIUS, BOOK III

with us," replied the other, "but he has been caught like a lion against his will and confined here, but he looks askance at us when we try to domesticate him and caress him. The truth is this stripling was once Palamedes of Troy, and he found his bitterest enemies in Odysseus and Homer, for the one laid an ambush against him of people by whom he was stoned to death, while the other denied him any place in his Epic, and because neither the wisdom with which he was endowed was of any use to him, nor did he meet with any praise from Homer, to whom nevertheless many people of no great importance owe their renown, and because he was outwitted by Odysseus in spite of his innocence, he has conceived an aversion to philosophy, and deploras his ill luck. And he is Palamedes, for indeed he can write without having learned his letters."

CHAP
XXII

XXIII

WHILE they were thus conversing, a messenger approached Iarchas and said "The King will come early in the afternoon to consult you about his own business." And Iarchas replied "Let him come, for he too will go away all the better for making the acquaintance of a man of Hellas." And after saying this, he went on with his former discourse. He accordingly asked Apollonius the question: "Will you tell us," he said, "about your earlier incarnation, and who you were before the present life?" And he replied "Since it was an ignoble episode, I do not remember much about it." Iarchas therefore took him up and said "Then you

CHAP
XXIII
Apollonius
relates his
former life

FLAVIUS PHILOSTRATUS

CAP. XXIII "εἶτα ἄδοξον," ἔφη, "ἡγῇ τὸ γενέσθαι κυβερνήτης Αἰγυπτίας νεώς, τουτὶ γὰρ σε ὀρώ γεγονοτα." "ἀληθῆ μὲν," εἶπεν, "λέγεις, ὦ Ἰάρχα, τουτὶ γὰρ ἀτεχνῶς ἐγενόμην, ἡγοῦμαι δ' αὐτὸ οὐκ ἄδοξον μόνον, ἀλλὰ καὶ καταβεβλημένον, καὶ τοσούτου μὲν ἄξιον τοῖς ἀνθρώποις, ὅσου περ τὸ ἄρχειν καὶ τὸ στρατοῦ ἡγεῖσθαι, κακῶς δὲ ἀκούον ὑπὸ τῶν καθαπτομένων τῆς θαλάττης. τὸ γοῦν γενναϊότατον τῶν ἐμοὶ πραχθέντων οὐδὲ ἐπαίνου τις ἡξίωσε τότε." "τί δὲ δὴ γενναῖον εἰργάσθαι φήσεις ἢ τὸ περιβεβληκέναι Μιאלέαι τε καὶ Λούνιον χαλινώσας ἐκφερομένην τὴν ναῦν, καὶ τὸ κατὰ πρύμναν τε καὶ πρῶραν τῶν ἀνέμων, ὁπόθεν ἐκδοθήσονται, σαφῶς διεγνωκέναι, ἐρμάτων τε ὑπερᾶραι τὸ σκάφος ἐν Εὐβοίᾳ κοίλῃ, οὐπερ πολλὰ τῶν ἀκρωτηρίων ἀναπέπηγεν;"

XXIV

CAP. XXIV 'Ο δὲ Ἀπολλώνιος "ἐπεὶ με," εἶπεν, "ἐς κυβερνητικὸν ἐμβιβάζεις λόγον, ἄκουε, δ' δοκῶ μοι τότε ὑγιῶς πράξαι· τὴν θάλατταν ποτε τῶν Φοινίκων λησται ὑπεκείθητο, καὶ ἐφοίτων περὶ τὰς πόλεις ἀναμανθάνοντες τίς τί ἄγοι. κατιδόντες οὖν ἐμπορίαν λαμπρὰν τῆς νεώς, οἱ τῶν ληστών πρόξενοι διελέγοντό μοι ἀπολαβόντες με, πόσον τι μεθέξοιμι τοῦ ναύλου, ἐγὼ δὲ χιλίων ἔφην, ἐπειδὴ τέτταρες

278

LIFE OF APOLLONIUS, BOOK III

think it ignoble to have been the pilot of an Egyptian vessel, for I perceive that this is what you were?" "What you say," said Apollonius, "is true, Iarchus, for that is really what I was, but I consider this profession not only inglorious but also detestable, and though of as much value to humanity as that of a prince or the leader of an army, nevertheless it bears an evil repute by reason of those who follow the sea, at any rate the most noble of the deeds which I performed no one at the time saw fit to praise." "Well, and what would you claim for yourself in the way of noble achievement? Is it your having doubled the capes of Malea and Sunium, by checking your ship when it was drifting out of its course, and your having discerned so accurately the quarters from which the winds would blow both fore and aft or your getting your boat past the reefs in the hollows of Euboea, where any number of spits stick up in the sea?"

XXIV

BUT Apollonius replied "Since you tempt me to talk about pilotage, I would have you hear what I consider to have been my soundest exploit at that time. The Phœnician pirates at one time infested the sea, and were hanging about the cities to pick up information about the cargoes which different people had. The agents of the pirates spied out accordingly a rich cargo which I had on board my ship, and having taken me aside in conversation, asked me what was my share in the freight, and I told them that it was a thousand drachmas, for there were four people in

CHAP.
XXIII

CHAP.
XXV

The tale
of the
Phœnician
pirates

CAP.
XXIV

ἐκυβέρνων τὴν ναῦν. 'οἰκία δέ,' ἔφασαν 'ἔστι σοι,' 'καλύβη πονηρά,' ἔφην, 'περὶ τὴν νῆσον τὴν Φύρον, οὐ πάλα ποτὲ ὁ Πρωτεύς φῶκει.' 'βούλοιο ἂν οὖν,' ἤρουντό με, 'γενέσθαι σοι γῆν μὲν ἀντὶ θαλάττης, οἰκίαν δὲ ἀντὶ τῆς καλύβης, τὸ δὲ ναῦλον δεκάκις τοῦτο, κακῶν τε ἐξελθεῖν μυρίων, ἢ ἀπὸ τῆς θαλάττης ἀνοιδούσης ἐγχρίπτει τοῖς κυβερνήταις;' βούλεσθαι μὲν εἶπον, οὐ μὴν ἀρπαγῶν γε ἑμαυτὸν ἀξιοῦν, ὅποτε σοφώτερος ἑμαυτοῦ γέγονα καὶ στεφανῶν ἡξίωμαι παρὰ τῆς τέχνης. προϊόντων δ' αὐτῶν καὶ βαλύντιά μοι δραχμῶν μυρίων δώσειν φασκόντων, εἰ γενοίμην αὐτοῖς, ὃ ἐβούλοντο, λέγειν ἤδη παρεκελευσάμην ὥς μηδεὶν ἐλλαιψῶν τοῦ πᾶς ἀνὴρ γενεσθαι σφίσι· λεγούσι δὴ μελεδωνοὶ μὲν εἶναι ληστῶν, δεῖσθαι δέ μου μὴ ἀφελέσθαι αὐτοὺς τὸ τὴν ναῦν ἐλεῖν, μηδὲ ἐς ἄστυ ἐκπλεῦσαι, ὅποτε ἐκείθεν ἄραιμι, ἀλλ' ὑφορμίσασθαι τῷ ἀκρωτηρίῳ, τὰς ναῦς γὰρ τὰς ληστρικὰς ἐν περιβολῇ ἐστάναι, καὶ ὁμνύειν μοι ἐβούλοντο μὴτ' αὐτὸν με ἀποκτενεῖν, καὶ ἀνησεῖν δὲ τὸν θάνατον οἷς ἂν ἐγὼ παραιτῶμαι· ἐγὼ δὲ νοουθετεῖν μὲν αὐτοὺς οὐκ ἀσφαλὲς ἑμαυτῷ ἡγοῦμην, δείσας μὴ ἰππογόνυτες ἐμβάλωσι μετewρω τῇ νηὶ καὶ ἀπολώμαθαι πον τοῦ πελάγους, ὥς δὲ ὑπουργῆσαι ὑπεσχυμην, ἢ ἐβούλοντο, ὁμνύειν ἔφην αὐτοὺς δεῖν ἢ μὴν ἀληθεύειν

LIFE OF APOLLONIUS BOOK III

command of the ship. And said they have you
 a house. I watched but I rejoined on the
 island of Pharos where were from a time Proteus
 used to live. What you say then they went
 on to require a scaled estate instead of the sea
 and a desert house instead of your hut and ten
 times as much for the cargo as you are going to get
 now. And to get rid of a thousand misfortune
 which most men are owing to the suggestions of the sea
 I rejoined that I would go with you but not I did
 not expect to receive a scale of at a time when I
 had made myself more expert than I ever had been
 and had won renown for my skill in my profession.
 However they persevered and we agreed to give me a
 piece of a thousand acres as it was called that
 was and the money was paid. As we were going
 to the house we were going to build we found out
 about them a story was told that was told that
 they were agents of the pirates and were going
 to deprive us of a chance of mastering the ship
 and instead of sailing away to the city whenever I
 weighed anchor there they arranged that I should
 cast anchor under the promontory under the second
 mouth the pirates were coming and they were
 going to catch us first and kill us and kill
 us all and were going to do it as for a man I
 rejoined that I was a pirate but not consider it safe to
 report and then too I was afraid that if they were
 drawn to death they would attack my ship on the
 high seas and we would be lost somewhere
 at sea according I promised to assist their entire
 power but I insisted upon their taking oath to keep
 the promise true. For as things made with
 for our interest took place in a lecture and then I

FLAVIUS PHILOSTRATUS

CAP. XXXIV. ταῦτα. ὁμοσάντων τοίνυν, καὶ γὰρ ἐν ἱερῷ διελέγοντο, 'χωρεῖτε,' ἔφην, 'ἐπὶ τὰ τῶν ληστῶν πλοῖα, ἡμεῖς γὰρ νύκτωρ ἀφήσομεν.' καὶ πιθανώτερος ἔδοκουν ἔτι περὶ τοῦ νομίσματος διαλεγόμενος, ὡς δοκιμον ὑπαριθμηθεῖν μοι καὶ μὴ πρότερον ἢ τὴν ναῦν ἔλωσιν. οἱ μὲν δὴ ἐχώρουν, ἐγὼ δὲ ἤκα ἐς τὸ πέλαγος ὑπεράρας τοῦ ἀκρωτηρίου." "ταῦτ' οὖν," εἶπεν ὁ Ἰάρχας, "Ἀπολλωνιε, δικαιοσύνης ἡγῇ ἔργα," "καὶ πρὸς γε," ἔφη. "φιλανθρωπίας, τὸ γὰρ μὴ ἀποδόσθαι ψυχὰς ἀνθρώπων, μηδ' ἀπεμπολῆσαι τὰ τῶν ἐμπόρων, χρημάτων τε κρείττω γενέσθαι ναύτην ὄντα, πολλὰς ἀρετὰς οἶμαι ξυνειληφέναι."

XXV

CAP. XXV. Γελάσας οὖν ὁ Ἰνδός, "ἔοικας," ἔφη, "τὸ μὴ ἀδικεῖν δικαιοσύνην ἡγεῖσθαι, τουτὶ δὲ οἶμαι καὶ πάντας Ἕλληνας· ὡς γὰρ ἐγώ ποτε Αἰγυπτίων δεῦρο ἀφικομένων ἤκουσα, φοιτῶσι μὲν ἡμῶν ἀπὸ τῆς Ῥώμης ἡγεμόνες γυμνοὶ ἤρμενοι τὸν πέλεκυν ἐφ' ὑμᾶς, οὐπω γιγνωσκοντες, εἰ φαύλων ἄρξουσιν, ὑμεῖς δέ, εἰ μὴ πωλοῖεν τὰς δίκας οὗτοι, φατέ αὐτοὺς δικαίους εἶναι. τουτὶ δὲ καὶ τοὺς τῶν ἀνδραπόδων καπήλους ἀκούω ἐκεῖ πρᾶττειν, εἰ γὰρ ἀφίκοιντο κατὰγοντες ὑμῶν ἀνδράποδα Καρικὰ καὶ τὸ ἥθος αὐτῶν ἐφερμηνεύσειεν ὑμῖν, ἔπαινον ποιοῦνται τῶν ἀνδραπόδων τὸ μὴ κλέπτειν αὐτά.

LIFE OF APOLLONIUS, BOOK III

said 'You betake yourselves to the ships of the pirates at once, for we will sail away by night.' And they found me all the more plausible from the way I bargained about the money, for I stipulated that it must all be paid me in current cash, though not before they had captured the ship. They therefore went off, but I put straight out to sea after doubling the promontory." 'This then,' said Iarchas, "O Apollonius, you consider the behaviour of a just man?" "Why yes," said Apollonius, "and of a humane one too" for I consider it was a rare combination of the virtues for one who was a mere sailor to refuse to sacrifice men's lives, or to betray the interests of many merchants, so rising superior to all bribes of money."

CHAP
XXIV

Discussion
of justice

XXV

THEREUPON the Indian smiled and said "You seem to think that mere abstention from injustice constitutes justice, and I am of opinion that all the Greeks do the same. For as I once learned from the Egyptians that come hither, governors from Rome are in the habit of visiting your country, brandishing their axes naked over your heads, before they know whether they have towards to rule or not, but you acknowledge them to be just if they merely do not sell justice. And I have heard that the slave merchants yonder do exactly the same, for when they come to you with convoys of Carian slaves and are anxious to recommend their characters to you, they make it a great merit of the slaves that they do not steal. In the same way do you recommend on

CHAP
XXV

Criticism
of Greek
morality

CAP
 XXV

τουτ' ἐν δὲ ἄρχοντας, οἷς ὑποκείσθαι φατε, τοιοῦ-
 των ἀξιοῦτε, καὶ λαμπρύνοντες αὐτοὺς ἐπαίνοισ,
 οἷς περ τὰ ἀνδράποδα, ζηλωτοὺς πέμπετε, ὥς
 οἴεσθε, οἱ δὲ γε σοφωτάτοι ποιηταὶ ὑμῶν οὐδ' εἰ
 βούλεσθε δίκαιοί τε καὶ χρηστοὶ εἶναι, ξυγ-
 χωροῦσιν ὑμῖν γενέσθαι. τὸν γὰρ Μινωτὸν
 ἑμότητι ὑπερβαλομένον πάντας, καὶ δουλωσάμενον
 ταῖς καυσὶ τοὺς ἐπὶ θαλάττῃ τε καὶ ἐν θαλάττῃ
 δικαιοσύνης σκηπτρωτιμῶντες, ἐν Ἰλίου παθίζουσι
 διαίταν ταῖς ψυχαῖς, τὸν δ' αὖ Τάνταλον, ἐπειδὴ
 χρηστός τε ἦν καὶ τοῖς φίλοις τῆς ὑπαίχουσης
 αὐτῷ παρὰ τῶν θεῶν ἀθανασίας μετέδιδον, ποτοῦ
 τε εἰργουσι καὶ σίτου, εἰσὶ δὲ οἱ καὶ λιθοὺς αὐτῷ
 ἐπιχερμάσαντες δεινὰ ἐφυβρίζουσι θείῃ τε καὶ
 ἀγαθῇ ἀνδρὶ, οὗτε ἐβουλομένη ἂν μαλλον λίμνην
 αὐτῷ περιβλύσαι νέκταρος ἐπειδὴ φιλανθρώπως
 αὐτοῦ καὶ ἀφθονῶς προὔπινε." καὶ ἅμα λέγων
 ταῦτα ἐπεδείκνυ ἄγαλμα ἐν ἀριστερᾷ, ᾧ ἐπεγέ-
 γραπτο ΤΑΝΤΑΛΟΣ. τὸ μὲν δὲ ἄγαλμα τετρά-
 πηχυ ἦν, ἀνδρὶ δὲ ἐφέκει πεντηκοντούτῃ, καὶ τρύπον
 Ἄργολικὸν ἕσταλτο, παρηλλαττε δὲ τὴν χλαμίδα,
 ὥσπερ οἱ θετταλοί, φιῶλην τε προὔπινεν ἀπο-
 χρώσαν ἐνὶ διψῶντι, ἐν ᾗ στύλαγμα ἐκαχλαζεν
 ἀκηράτου πωματος οὐχ ὑπερβλύζον τῆς φιῶλης.
 ὅ τι μὲν οὖν ἡγοῦνται αὐτὸ καὶ ἐφ' ὅτῃ ἀπ' αὐτοῦ
 πίνουσι, δηλώσω αὐτίκα. πλὴν ἀλλὰ ἡγείσθαι
 χρὴ τὸν Τάνταλον μὴ τῇ γλῶττι ἐφέντα, κοινωρή-

LIFE OF APOLLONIUS BOOK III

such grounds the rivers where was an acknowledge
 and after decorating them with such praises as you
 had ~~the~~ ~~most~~ ~~you~~ ~~would~~ ~~these~~ ~~was~~ ~~subjects~~ ~~as~~
 you ~~dragged~~ ~~of~~ ~~concern~~ ~~admiration~~ Now ~~these~~
 your ~~most~~ ~~great~~ ~~parts~~ ~~will~~ ~~not~~ ~~give~~ ~~you~~ ~~cause~~ ~~to~~ ~~be~~ ~~just~~
 and good even if you want to. For here was Meno,
 a man who excelled a ~~man~~ ~~in~~ ~~virtue~~ and who
 released all ~~the~~ ~~men~~ ~~in~~ ~~the~~ ~~world~~ ~~of~~ ~~continent~~
 and saved a ~~man~~ ~~and~~ ~~if~~ ~~they~~ ~~were~~ ~~in~~ ~~the~~ ~~place~~
 is his ~~will~~ ~~to~~ ~~give~~ ~~of~~ ~~it~~ ~~to~~ ~~you~~ ~~and~~ ~~give~~ ~~you~~ ~~a~~ ~~thrice~~
 in Hades to be ~~in~~ ~~charge~~ ~~of~~ ~~it~~ ~~while~~ ~~at~~ ~~the~~ ~~same~~
 time that ~~his~~ ~~land~~ ~~and~~ ~~much~~ ~~to~~ ~~his~~ ~~own~~ ~~profit~~
 because he was a great man and refused to share
 with his friends the necessity to bestow on him by
 the gods. And ~~more~~ ~~of~~ ~~his~~ ~~being~~ ~~stern~~ ~~upon~~ ~~them~~
 and ~~was~~ ~~used~~ ~~to~~ ~~be~~ ~~in~~ ~~the~~ ~~same~~ ~~way~~ ~~as~~ ~~you~~ ~~the~~ ~~do~~ ~~me~~
 and good man and I would wish that they
 had represented him as ~~being~~ ~~in~~ ~~a~~ ~~sublime~~ ~~posture~~
 for he pledged men in that drink ~~humanity~~ ~~and~~
 ungrudging. And as he spoke he pointed out a
 statue which stood upon his left hand on which was
 inscribed the name Tantalus. Now this statue was
 four cubits high and represented a man of fifty years
 who was ~~in~~ ~~the~~ ~~face~~ ~~of~~ ~~Agamemnon~~ though he
 just ~~as~~ ~~in~~ ~~the~~ ~~face~~ ~~of~~ ~~Agamemnon~~ and
 he ~~and~~ ~~was~~ ~~in~~ ~~the~~ ~~face~~ ~~of~~ ~~Agamemnon~~ and
 and drank ever beneath therefrom and in the gift
 there was a ~~upon~~ ~~an~~ ~~unmixed~~ ~~draught~~ ~~which~~ ~~frithed~~
 and ~~himself~~ ~~though~~ ~~without~~ ~~sitting~~ ~~over~~ ~~the~~ ~~edge~~
 of the cup. Now I ~~was~~ ~~perplexed~~ ~~to~~ ~~say~~ ~~what~~ ~~they~~
 consider this statue to be and for what reason they
 drink from it. In any case however we must
 suppose that Tantalus was not assailed by the poets
 because he gave men to his tongue, but because

MAP
111

Menon

Menon
Tantalus

FLAVIUS PHILOSTRATUS

CAP.
XXV *σαντα δὲ ἀνθρώποις τοῦ νέκταρος ὑπὸ τῶν ποιητῶν ἐλαύνεσθαι, θεοῖς δὲ μὴ διαβεβλήσθαι αὐτον, οὐ γὰρ ἂν, εἰ θεοῖς ἀπήχθετο, κριθῆναί ποτε ὑπὸ τῶν Ἰνδῶν ἀγαθον, θεοφιλεστάτων ὄντων καὶ μηδὲν ἔξω τοῦ θείου πραττόντων.*

XXVI

CAP.
XXVI *Διατρίβοντας δὲ αὐτοὺς περὶ τὸν λόγον τοῦτον θύρυβος ἐκ τῆς κώμης προσέβαλεν, ἀφίκτο δὲ ἄρα ὁ βασιλεὺς μηδικώτερον κατεσκευασμένος καὶ ὄγκου μεστός ἄχθεσθεὶς οὖν ὁ Ἰάρχας, "εἰ δὲ Φραώτης," ἔφη, "καταλύων ἐτύγχανεν, εἶδες ἂν ὥσπερ ἐν μυστηρίῳ σιωπῆς μεστὰ πάντα." ἐκ τούτου μὲν δὴ ξυνήκεν ὁ Ἀπολλωνιος, ὡς βασιλεὺς ἐκείνος οὐκ ὀλίγῳ μέρει, φιλοσοφία δὲ πίσση τοῦ Φραωτον λείποιτο, ῥαθύμους δὲ ἰδὼν τοὺς σοφοὺς καὶ μηδὲν παρασκευάζοντας, ὧν δεῖ τῷ βασιλεῖ μετὰ μεσημβρίαν ἤκοντι, "ποῖ," ἔφη, "ὁ βασιλεὺς διαιτῆσεται;" "ἐνταῦθα," ἔφασαν, "ὧν γὰρ ἔνεκα ἤκει, νύκτωρ διαλεγόμεθα, ἐπειδὴ καὶ βελτίων ὁ καιρὸς πρὸς βουλὰς." "καὶ τράπεζα," ἔφη, "παρακείμεται ἤκοντι," "νὴ Δί," εἶπον, "παχεῖά τε καὶ πάντα ἔχουσα, ὅποσα ἐνταῦθα." "παχέως οὖν," ἔφη, "διαιτᾶσθε," "ἡμεῖς μὲν," ἔφασαν, "λεπτῶς, πλείονα γὰρ ἡμῖν ἐξὸν σιτίζεσθαι μικροῖς χαίρομεν, τῷ δὲ βασιλεῖ πολλῶν*

LIFE OF APOLLONIUS, BOOK III

he shared the nectar with mankind, nor must we suppose that he was really the victim of the gods' dislike, for, had he been hateful to them, he would never have been judged by the Indians to be a good man, for they are most religious people and never transgress any divine command

CHAP
XXV

XXVI

WHILE they were still discussing this topic, a hubbub down below in the village struck their ears, for it seems the king had arrived equipped in the height of Median fashion and full of pomp. Iarchas then, not too well pleased, remarked: "If it were Phraotes who was halting here, you would find a dead silence prevailing everywhere as if you were attending a mystery." From this remark Apollonius realised that the king in question was not only inferior to Phraotes in a few details, but in the whole of philosophy, and as he saw that the sages did not bestir themselves to make any preparations or provide for the king's wants, though he was come at midday, he said: "Where is the king going to stay?" "Here," they replied: "for we shall discuss by night the objects for which he is come, since that is the best time for taking counsel." "And will a table be laid for him when he comes," said Apollonius. "Why, of course," they answered, "a rich table too, furnished with everything which this place provides." "Then," said he, "you live richly?" "We," they answered, "live in a slender manner, for although we might eat as much as we like, we are contented with little, but the king requires a great

CHAP
XXVI
Visit of the
king with
king

CAP. XXVI δεῖ, βούλεται γὰρ. σιτήσεται δὲ ἔμψυχον μὲν οὐδέν, οὐ γὰρ θεμις ἐνταῦθα, τραγήματα δὲ καὶ ῥίξας καὶ ὠραῖα, ὅποσα νῦν ἡ Ἰνδικὴ ἔχει, ὅποσα τε αἰ ἐς νεῶτα ὦραι δωσουσιν."

XXVII

CAP. XXVII "Ἄλλ' ἰδού," ἔφη, "οὗτος." προῖει δὲ ἄρα ὁ βασιλεὺς ἀδελφῷ τε καὶ νιῷ ἡμα, χρυσῷ τε ἰστρούπτων καὶ ψηφοῖς ὑπανισταμένου δὲ τοῦ Ἀπολλωνίου, κατεῖχεν αὐτὸν ὁ Ἰαρχας ἐν τῷ θρουῳ, μὴδὲ γὰρ αὐτοῖς πάτριον εἶναι τοῦτο. τούτοις ὁ Δάμις αὐτὸς μὲν οὐ φησι παρατυχεῖν διὰ τοτὴν ἡμέραν ἐκείνην ἐν τῇ κωμῇ διαιτᾶσθαι, Ἀπολλωνίου δὲ ἀκηκοὺς ἐγγυρίψαι αὐτὰ ἐς τὸν αὐτοῦ λόγον. φησὶ τοίνυν καθημένοις μὲν αὐτοῖς τὸν βασιλεῖα προτείνοντα τὴν χεῖρα οἷον εὐχεσθαι τοῖς ἀνδρῶσι, τοὺς δὲ ἐπινεύειν, ὥσπερ ξυντιθεμένους οἷς ἦται, τὸν δὲ ὑπερηδεσθαι τῇ ἐπαγγελίᾳ, καθάπερ ἐς θεοῦ ἤκουσα. τὸν δὲ ἀδελφὸν τοῦ βασιλέως καὶ τὸν νιὸν κάλλιστον μεῖράκιον ὄντα μὴδὲν ὁρᾶσθαι βέλτιον ἢ εἰ ἀνδράποδα τουτῶν τῶν ἀκολοιθῶν ἦσαν. μετὰ ταῦτα ἐξαναστῆναι τὸν Ἰνδὸν καὶ φωνὴν ἰέντα κελευεῖν αὐτὸν σίτου ἅπτεσθαι, προσδεξαμένον δ' αὐτοῦ καὶ τοῦτο μάλιστα ἰσμενως, τρίποδες μὲν ἐξεπορεύθησαν Πυθικοὶ τέτταρες αὐτόμαται, καθάπερ οἱ Ὀμήρειοι προΐοντες, οἶνοχοοι δ' ἐπ' αὐτοῖς χαλκοῦ μέλαρος, οἷοι παρ' Ἑλλήσιν οἱ Ἰανυμήδεις τε καὶ

LIFE OF APOLLONIUS, BOOK III

deal, for that is his pleasure. But he will not eat CHAP XXXI
any living creature, for that is wrong to do here, but
only dried fruits and roots and the reasonable
produce of the Indian land at this time of year, and
whatever else the new year's seasons will provide.

XXVII

"But see," said he, "here he is." And just then CHAP XXXI
the king advanced together with his brother and his
son, abbaix with gold and jewels. And Apollonius
was about to rise and retire, when Iarbas checked
him from leaving his throne, and explained to him
that it was not their custom for him to do so. Darius
himself says that he was not present on this occasion,
because on that day he was staying in the village,
but he heard from Apollonius what happened and
wrote it in his book. He says then that when they
had sat down, the king extended his hand as if in
prayer to the sages, and they nodded their assent
as if they were conceding his request, and he was
transported with joy at the promise just as if he had
come to the oracle of a God. But the brother of the
king and his son, who was a very pretty boy, were
not more considered than if they had been the
slaves of the others, that were mere retainers. After
that the Indian rose from his place, and in a formal The Sages
rejoice at
the king
speech bade the king take food, and he accepted
the invitation and that most cordially. Thereupon
four tripods stepped forth like those of the Pythian
temple, but of their own accord, like those which
advanced in Homer's poem, and upon them were Ilud. 12. 375
cupbearers of black brass resembling the figures of

CAP.
XXV 11

οι Πέλοπες ἡ γῆ δὲ ὑπεστύρνυ πύας μαλακῶ
τέρας ἢ αἰ εὐναί. τραγήματα δὲ καὶ ἄρτοι καὶ
λίχανα καὶ τρωκτὰ ὥραϊα, πάντα ἐν κυσμῷ
ἐφοῖτα διακείμενα ἥδιον ἢ εἰ ὄψοποιοὶ αὐτὰ παρ-
εσκεύαζον, τῶν δὲ τριποδῶν οἱ μὲν δύο οἶνου
ἐπερρεον. τοῖν δυοῖν δὲ ὁ μὲν ὕδατος θερμοῦ
κρήνην παρεῖχεν, ὁ δὲ αὖ ψυχροῦ. αἱ δ' ἐξ Ἰνδῶν
φοιτῶσαι λίθοι παρ' Ἑλλησι μὲν ἐς ὄρμους τε καὶ
δακτυλίους ἐμβιβάζονται διὰ σμικρότητα, παρὰ
δὲ Ἰνδοῖς οἰνοχύαι τε ψυκτῆρές τε γίνονται διὰ
μέγεθος καὶ κρατῆρες ἡλίκοι ἐμπλήσαι τετταρας
ᾠρα ἔτους διψῶντας. τοὺς δὲ οἰνοχύους τοὺς
χαλκοῦς ἀρύεσθαι μὲν φησι ξυμμέτρως τοῦ τε
οἶνου καὶ τοῦ ὕδατος, περιελαύνειν δὲ τὰς κύλικας,
ὥσπερ ἐν τοῖς πότοις κατακεῖσθαι δὲ αὐτοὺς ὥς
ἐν ξυσαντίῳ μὲν, οὐ μὴν πρόκριτόν γε τὸν βασιλέα,
τοῦτο δὴ το παρ' Ἑλλησὶ τε καὶ Ῥωμαίοις
πολλοῦ ἄξιον, ἀλλ' ὥς ἔτυχέ γε, οὗ ἕκαστος
ᾠρμησεν.

XXVIII

CAP.
XXV

Ἵπεί δὲ προμει ὁ πότος, "προπίνω σοι," ὁ Ἰάρι-
χας εἶπεν, "ὦ βασιλεῖ, ἄνδρα Ἑλληνα," τὸν
Ἀπολλώνιον ὑποκεκλιμένον αὐτῷ δεῖξας καὶ τῇ
χειρὶ προσημαίνων, ὅτι γεναῖος τε εἶη καὶ θεῖος.
ὁ δὲ βασιλεὺς, "ἤκουσα" ἔφη, "προσήκειν Φραώτῃ

LIFE OF APOLLONIUS, BOOK III

Gaiymede and of Pelops among the Greeks. And the earth strewed beneath them grass softer than any mattress. And dried fruits and bread and vegetables and the dessert of the season all came in, served in order, and set before them more agreeably than if cooks and waiters had provided it, now two of the tripods flowed with wine, but the other two supplied, the one of them a jet of warm water and the other of cold. Now the precious stones reported from India are employed in Greece for necklaces and rings because they are so small, but among the Indians they are turned into decanters and wine coolers, because they are so large, and into goblets of such size that from a single one of their four persons can slake their thirst at midsummer. But the cup-bearers of bronze drew a mixture, he says of wine and water made in due proportions; and they pushed cups round, just as they do in drinking bouts. The sages, however, reclined as we do in a common banquet, not that any special honour was paid to the king, although great importance would be attached to him among Greeks and Romans, but each took the first place that he chanced to reach

CHAP.
XXVI

XXVIII

AND when the wine had circulated, Iarchas said "I pledge you to drink the health, O king, of a Hellene," and he pointed to Apollonius, who was reclining just below him, and he made a gesture with his hand to indicate that he was a noble man and divine. But the king said - "I have heard that

CHAP.
XXVII
The king's
new opinion
of
philosophy

τοῦτον τε καὶ τοὺς ἐν τῇ κώμῃ κυταλυνοντας.”
 “ὀρθῶς,” ἔφη, “καὶ ἀληθῶς ἤκουσας, ἐκεῖνος γὰρ
 κἀνταῦθα ξενίζει αὐτόν.” “τί,” ἔφη, “ἐπιτη-
 δεύοντα,” “τί δ’ ἄλλο γε,” εἶπεν, “ἢ ἅπερ
 ἐπεύως;” “οὐδέν,” ἔφη, “ξένον εἶρηκας ἰσπα-
 ζόμενον ἐπιτήδευσιν, ἢ μηδὲ ἐκείνῳ ξυνεχώρησε
 γενναίῳ γενέσθαι.” ὁ μὲν δὴ Ἰάρχας, “σωφρονέ-
 στερον,” ἔφη, “ὦ βασιλεῦ, περὶ φιλοσοφίας τε καὶ
 Φραῳῦτου γίνγνωσκε, τὸν μὲν γὰρ χρόνον, ὃν μερσί-
 κιον ἦσθα, ξυνεχωρεῖ σοι ἢ νεύτης τὰ τοιαῦτα,
 ἐπεὶ δὲ ἐς ἄνδρας ἐξαλλάττεις ἤδη, φειδωμεθα τῶν
 ἀνοήτων τε καὶ εὐκόλων” ὁ δὲ Ἀπολλώνιος ἐρμη-
 νεύοντος τοῦ Ἰάρχα, “σοὶ δὲ τί,” ἔφη, “ὦ βασιλεῦ,
 τὸ μὴ φιλοσοφῆσαι δέδωκεν,” “ἐμοὶ δὲ ἀρετὴν
 πᾶσαν καὶ τὸ εἶναί με τὸν αὐτὸν τῷ Ἡλίῳ.” ὁ δὲ
 ἐπιστομίζων αὐτοῦ τὸν τύφον “εἰ ἐφιλοσόφεις,”
 εἶπεν, “οὐκ ἂν ταῦτα ᾤου.” “σὺ δέ, ἐπειδὴ φιλο-
 σοφεῖς, ὦ βέλτιστε,” ἔφη, “τί περὶ σαντοῦ οἶει,”
 “τό γε αὐτὴρ,” ἔφη, “ἀγαθὸς δοκεῖν, εἰ φιλο-
 σοφοίην.” ἀνατείνας οὖν τὴν χεῖρα ἐς τὸν
 οὐρανόν, “νῆ τον Ἡλίον,” ἔφη, “Φραῳῦτου μεστὸς
 ἦκεις.” ὁ δὲ ἔρμαιον γε ἐποιήσατο τὸν λυγρὸν καὶ
 ὑπολαβών, “οὐ μάτην ἀποδεδήμενταί μοι,” εἶπεν,
 “εἰ Φραῳῦτου μεστὸς γέγονα εἰ δὲ κἀκείνῳ νῦν

he and the persons who are halting in the village belong to Phraotes." CHAP.
LIVIII

Q. Is right, he answered, "and true is what you heard. For it is Phraotes who entertain him here also. 'What,' asked the king, 'is his mode of life and pursuit?' Why what else, replied Larchus, except that of that king himself? 'It is no great compliment you have paid him,' answered the king, 'in saying that he has embraced a mode of life which has led even to Phraotes the chance of being a noble man.' Thereupon Larchus remarked, 'You must judge more reasonably, O king, both about philosophy and about Phraotes, for making us you were a stripping your youth exposed in you such extravagances. If it were that you have already reached man's estate, let us avoid foolish and far utterances. But Apollonius, who found an interpreter in Larchus, said, 'And what have you gained, O king, by resting to be a philosopher?'

'What have I gained?' Why, the whole of virtue and the identification of myself with the Sun. Then the other, by way of checking his pride and muzzling him, said, 'If you were a philosopher, you would not entertain such fancies. And you reproach the king, since you are a philosopher, what is your fancy about yourself, my fine fellow?' 'That I may pass,' replied Apollonius, 'for being a good man, if only I can be a philosopher.' Thereupon the king stretched out his hand to heaven and exclaimed, 'O Zeus, if thou come here full of Phraotes.' But the other heeded this remark as a good-bye, and catching him up said, 'I have not taken thy long journey in vain if I am become full of Phraotes. But if you should meet him presently

FLAVIUS PHILOSTRATUS

CAE.
XXVIII ἑντύχοις, πάνι φήσεις αὐτὸν ἐμοῦ μεστὸν εἶναι,
καὶ γράφειν δὲ ὑπὲρ ἐμοῦ πρὸς σὲ ἐβούλετο, ἀλλ'
ἐπειδὴ ἔφασκεν ἄνδρα ἀγαθὸν εἶναί σε, παρητη-
σάμην τὸν ὄχλον τῆς ἐπιστολῆς, ἐπεὶ μηδὲ ἐκείνω
τις ὑπὲρ ἐμοῦ ἐπέστειλεν."

XXIX

CAE.
XXIX Ἡ μὲν δὴ πρώτη παροιμία τοῦ βασιλέως ἐν-
ταῦθα ἔληξεν· ἀκούσας γὰρ ἐπαινεῖσθαι αὐτὸν ὑπὸ
τοῦ Φραώτου, τῆς τε ὑπαψίας ἐπελίθητο καὶ
ὑφεῖς τοῦ τόνου, "χαῖρε," ἔφη, "ἀγαθὸ ξένε" ὁ
δὲ Ἀπολλώνιος, "καὶ σύ, βασιλεῦ," εἶπεν, "ἔοικας
γὰρ νῦν ἤκουτι." "τίς σε," ἔφη, "πρὸς ἡμῶς
ἤγαγεν," "οὐτο," εἶπεν, "οἱ θεοὶ τε καὶ σοφοὶ
ἄνδρες" "περὶ ἐμοῦ δέ," ἔφη, "ὦ ξένε, τίς λόγος
ἐν ταῖς Ἑλλήσιν," "ὅσος γε," εἶπε, "καὶ περὶ
Ἑλλήνων ἐνταῦθα," "οὐδέν" ἔφη, "τῶν παρ'
Ἑλλήσιν ἔγωγε λόγου ἀξιῶ." "ἀπαγγελῶ ταῦτα,"
εἶπε, "καὶ στεφανώσουσί σε ἐν Ὀλυμπίᾳ."

XXX

CAE.
XXX Καὶ προσκλιθεὶς τῷ Ἰάρχῳ, "τοῦτον μὲν," ἔφη,
"μεθύειν ἔα, σὺ δὲ μοι εἰπὲ τοῦ χάρις τοὺς περὶ
αὐτὸν τούτους, ἀδελφόν, ὡς φατέ, καὶ νῦν ὄντας
οὐκ ἀξιοῦτε κοινῆς τραπέζης, οὐδὲ ἄλλης τιμῆς,
οὐδὲ μιᾶς;" "ὅτι," ἔφη, "βασιλευσεὶν ποτὲ ἡγούνται,

LIFE OF APOLLONIUS, BOOK III

you will certainly say that he is full of me, and he wished to write to you in my behalf but since he declared that you were a good man. I begged him not to take the trouble of writing, seeing that in his case no one sent a letter commending me." CHAP XXVIII

XXIX

This put a stop to the mercurial folly of the king, for having heard that he himself was praised by Phrontes, he not only dropped his suspicions, but lowering his tone he said, "Welcome, goodly stranger." But Apollonius answered, "And my welcome to you also, O king, for you appear to have only just arrived." "And who," asked the other, "attracted you to us?" "These gentlemen here, who are both Gods and wise men." "And about myself, O stranger," said the king, "what is said among Hellenes?" "Way, as much," said Apollonius, "as is said about the Hellenes here." "As for myself, I find nothing in the Hellenes," said the other, "that is worth speaking of." "I will tell them that," said Apollonius, "and they will crown you at Olympia." CHAP XXIX
And of Hellenes

XXX

And stooping towards Iarchus he said, "Let him go on like a drunkard but do you tell me why do you not invite to the same table as yourself nor add worthy of other recognition those who accompany this man, though they are as brother and son as you tell me?" "Because," said Iarchus, "they reckon to be kings" CHAP XXX
The number of the Hellenes is no way symbolized

617 δεῖ δὲ αὐτοὺς ὑπεροραμένους παιδευσθαι τὸ μὴ
 618 ὑπερορᾶν." ὁ αὐτοὶ δὲ ὁρῶν τοὺς σοφους
 παλιν τὸν Ἰαρχαν ἤρετο, τί βούλοιο αὐτοῖς τὸ
 εἶναι τοσούτους, "οὔτε γὰρ τῶν τετραγώνων ὁ
 ἀριθμός, οὔτε τῶν εὐδοκιμουμένων τε καὶ τιμωμένων,
 καθάπερ ὁ τῶν δεκα καὶ ὁ τῶν δωδεκα καὶ ὁ
 ἑκκαίδεκα καὶ ὅποσοι τοιοῦδε" ὑπολαβὼν οὖν ὁ
 Ἰνδος, "οὔτε ἡμεῖς," ἔφη, "ἀριθμῷ δουλεύομεν οὔτε
 ἀριθμὸς ἡμῖν, ἀλλ' ἀπὸ σοφίας τε καὶ ἀρετῆς
 προτιμοῦμεθα, καὶ ὅτε μὲν πλείους τῶν νῦν ὄντων
 ἐσμεν, ὅτε δὲ ἐλάττους τῶν τοι πεπικον τὸν
 ἑαυτοῦ ἀκούω καταλεχθῆναι μὲν ἐς ἐβδομηκοντα
 σοφους ἀνδρας, νεωτάτον αὐτὸν ὄντα, προσελθόντα δὲ
 ἐς τριακοντα καὶ ἑκατον ἔτη καταλειφθῆναι μόνον
 ἐνταῦθα, τῷ μὴτ' ἐκείνων τινα λαίπεσθαι ἐτι, μῆτε
 εἶναι ποι τότε τῆς Ἰνδικῆς ἢ φιλοσοφὸν ἢ γενναίαν
 φύσιν. Αἰγυπτίων τοιούτων ἐν τοῖς εὐδαιμονεστάτοις
 γραψιγνῶν αὐτὸν, ἐπειδὴ μόνος ἐτῶν τετταρῶν ἐξη-
 γησατο τοῦτον τοῦ θύρου, παρῆναι παυσασθαι
 ὀνειδίζοντας Ἰνδοῖς σοφῶν ὀλιγανδρίας. ἡμεῖς δέ,
 ὦ Ἀπολλωνιε, καὶ τὰ Ἑλείων πάτρια Αἰγυπτίων
 ἀκουόντες καὶ τοῖς Ἑλλανοδικας, οἳ προίστανται
 τῶν Ὀλυμπίων δεκα ὄντας, οὐκ ἐπαينوῦμεν τοῦ
 νομοῦ τοῦ ἐπὶ τοῖς ἀνδράσι κείμενον κληρῶ γὰρ
 ξυγχωροῦσι τὴν αἵρεσιν, ὅς προνοεῖ οὐδέν, καὶ γὰρ
 ἂν καὶ τῶν φαυλοτέρων τις αἰρεθείη ὑπὸ τοῦ
 κλήρου. εἰ δὲ γε ἱερστιώδην ἢ καὶ κατὰ ψῆφον
 ἤρουντο τοὺς ἀνδρας, οὐκ ἂν ἡμάρτανον. παρα-

LIFE OF APOLLONIUS, BOOK III

one day themselves and by being made themselves to suffer disdain they must be taught not to disdain others. And remarking that the sages were eighteen in number he again asked Iarchas, what was the meaning of their being just so many and no more? For he said the number eighteen is not a square number nor is it one of the numbers held in esteem and honour as are the numbers ten and twelve and sixteen and so forth. Thereupon the Indian took him up and said: Neither are we beholden to number nor number to us, but we owe our superior honour to wisdom and virtue and sometimes we are more in number than we now are, and sometimes fewer. And indeed I have heard that when my grandfather was crowned among these wise men the youngest of them all, they were seventy in number, but when he reached his 130th year he was left here all alone because not one of them survived him at that time nor was there to be found anywhere in India a nature that was either philosophic or noble. The Egyptians accordingly wrote and congratulated him warmly on being left alone for four years in his tenure of this throne, but he begged them to cease reproaching the Indians for the paucity of their sages. Now we O Apollonius have heard from the Egyptians of the custom of the Romans and that the Hieroclerici, who preside over the Olympic games, are ten in number, but we do not approve of the rule imposed in the case of these men for they leave the choice of them to the lot and the lot has no discernment, for a worse man might be as easily chosen by lot as a better one. On the other hand would they not make a mistake, if they had made merit the qualification

chap
III

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CAP
XXX πλησίως· ὁ γὰρ τῶν δέκα ἀριθμὸς ἀπαραίτητος ὢν ἢ πλειόνων ὄντων ἀνδρῶν δικαίων ἀφηγεῖτο ἂν ἐμοὺς τὸ ἐπὶ τούτῳ τιμᾶσθαι, ἢ οὐκ ὄντων δικαίων δέκα οὐδεὶς δοξεῖ ὅθεν πολλῷ σοφώτερον ἐφρόνουν ἂν Ἡλεῖοι ἀριθμῷ μὲν ἄλλοτε ἄλλοι ὄντες, δικαιοσύνητι δὲ οἱ αὐτοί.”

XXXI

CAP
XXXI Ταῦτα σπουδαζοντας αὐτοὺς ὁ βασιλεὺς ἐκκρούειν ἐπειράτο, διείργων αὐτοὺς παντὸς λόγου καὶ ἀσὶ τι ἔμπληκτον καὶ ἀμαθὲς λεγων. πάλιν οὖν ἤρετο ὑπὲρ τοῦ σπουδάζειν, ὁ δὲ Ἀπολλώνιος, “διαλεγόμεθα μὲν ὑπὲρ μεγάλων καὶ τῶν παρ’ Ἑλλήσιν εὐδοκιμωτατων, σὺ δ’ ἂν μικρὰ ταῦτα ἡγοιο, φῆς γὰρ διαβεβλησθαι πρὸς τα Ἑλλήνων” “δι.σβεβλημαι μὲν ἀληθῶς,” εἶπεν, “ἀκούσαι δ’ ὅμως βούλομαι, δοκεῖτε γάρ μοι λέγειν ὑπὲρ Ἀθηναίων, τῶν Ξέρξου δούλων.” ὁ δέ, “ὑπὲρ ἄλλων μὲν,” ἔφη, “διαλεγόμεθα, ἐπεὶ δ’ ἀτόπως τε καὶ ψευδῶς Ἀθηναίων ἐπεμνήσθης, ἐκεῖνος μοι εἶπέ· εἰσὶ σοι, βασιλεῦ, δούλοι,” “δισμύριοι,” ἔφη, “καὶ οὐδὲ ἐώνημαί γε αὐτῶν οὐδένα, ἀλλ’ εἰσιν οἰκογενεῖς πάντες” πάλιν οὖν ἤρετο ἑρμηνεύοντος τοῦ ἱάρχου, ποτέρ’ αὐτὸς ἀποδιδράσκει τοὺς αἰτοῦ δούλους ἢ οἱ δούλοι ἐκείνου, ὁ δὲ

and chosen them by vote? Yes, a parallel one, for if you are on no account to exceed the number ten there may be more than ten just men, and you will deprive some of the rank which their merits entitle them to, while if on the other hand there are not so many as ten, then restriction of the number is meaningless. Wherefore the Elieus would be much wiser-minded, if they allowed the number to fluctuate, merely insisting on justice as a qualification for all alike." CHAP.
XXX

XXXI

While they were thus conversing the king kept trying to interrupt them, constantly breaking off their every sentence by his silly and ignorant remarks. He accordingly again asked them what they were conversing about, and Apollonius replied "We are discussing matters important and held in great repute among the Hellenes, though you would think of them but slightly for you say that you detest everything Hellenic." "I do certainly detest them," he said, "but nevertheless I want to hear, for I imagine you are talking about those Athenians, the slaves of Xerxes." But Apollonius replied "Nay, we are discussing other things; but since you have alluded to the Athenians in a manner both absurd and false, answer me this question. Have you, O king, any slaves?" "Twenty thousand," said the other "and not a single one of them did I buy myself, but they were all born in my household." There upon Apollonius, using Larchus as his interpreter, asked him afresh whether he was in the habit of running away from his slaves or his slaves from CHAP.
XXX
Apollonius
interrupts
Larchus from
the king and
upon them
by the king

ΣΑΡ.
XXXI

υβρίζων αὐτόν. " τὸ μὲν ἐρωτημα," ἔφη, " ἄνδρα-
ποδώδες, ὅμως δ' οὖν ἀποκρίνομαι τὸν ἀποδιδρά-
σκοντα δούλῳ τε εἶναι καὶ ἄλλως κακόν, δεσπότην
δὲ οὐκ ἂν ἀποδρᾶναι τοῦτον, ὃν ἔξεστιν αὐτῷ
στρεβλοῦν τε καὶ ξαίνειν." " οὐκοῦν," ἔφη, " ὦ
βασιλεῦ, δούλος εἶναι Ἀθηναίων Ξέρξης ὑπὸ σοῦ
ἀποπέφανται καὶ ὡς κακὸς δούλος ἀποδρᾶναι
αὐτούς, ἡττηθεὶς γὰρ ὑπ' αὐτῶν τῇ ναυμαχίᾳ τῇ
περὶ τὰ στενὰ, καὶ δείσας περὶ ταῖς ἐν Ἑλλησπόντῳ
σχεδίαις ἐν μιᾷ νηὶ ἔφυγε." " καὶ μὴν καὶ
ἐνέπρησεν," ἔφη, " τὰς Ἀθήνας ταῖς ἑαυτοῦ
χερσίν." ὁ δὲ Ἀπολλώνιος, " τούτου μὲν," εἶπεν,
" ὦ βασιλεῦ, τοῦ τολμήματος ἔδωκε δίκας, ὡς
οὐπω τις ἕτερος οὐς γὰρ ἀπολωλεκέναι ᾔετο,
τούτους ἀποδρᾶς ᾔχετο. ἐγὼ δὲ καὶ τὰ Ξέρξου
θεωρῶν ἐπὶ μὲν τῇ διανοίᾳ, καθ' ἣν ἐστράτευσεν,
ἡγοίμην ἂν αὐτὸν ἀξίως δοξασθῆναι ἐνίοις, ὅτι
Ζεὺς εἶη, ἐπὶ δὲ τῇ φυγῇ κακοδαιμονέστατον
ἀνθρώπων ὑπέληφα· εἰ γὰρ ἐν χερσὶ τῶν
Ἑλλήνων ἀπέθανε, τίς μὲν ἂν λόγων λαμπροτέρων
ἡξιώθη; τῷ δ' ἂν μείζω τάφον ἐπεσημήναντο
Ἕλληνες, ἀγωνία δ' ἐνοπλίου καὶ ἰγωνία μουσικῇ
τίς οὐκ ἂν ἐπ' αὐτῷ ἐτέθη. εἰ γὰρ Μελικέρται καὶ
Παλαίμονες καὶ Πέλοψ ὁ ἐπηλύτης Λυδός, οἱ μὲν
ἔτι πρὸς μαζῶν ἀποθανόντες, ὁ δὲ τὴν Ἀρκαδίαν τε
καὶ τὴν Ἀργολίδα καὶ τὴν ἐντὸς Ἰσθμοῦ δουλω-
σάμενος, ἐς θείαν μνήμην ὑπὸ τῶν Ἑλλήνων

him. And the king in way of insult answered him. HAR
211
 "Your very question is worthy of a slave, nevertheless I will answer it: a man who runs away is not only a slave but a bad one to boot and his master would never run away from him when he can if he likes both fortune and need him." "In that case," said Apollonius, "O king Xerxes has been proved out of your mouth to have been a slave of the Athenians and also a bad slave to have run away from them: for when he was defeated by them in the naval action in the Straits he was so anxious about his bridge of boats over the Hell's mouth that he fled in a single day." "Yes, but he anyhow burned Athens with his own hands," said the king. And Apollonius answered, "And for that act of audacity, O king, he was just died as ever yet was any of our men." "For he had to run away from those whom he smothered he had destroyed: and when I contemplate the ambitions with which Xerxes set out on his campaign, I can conceive that some were justified in exalting him and saying that he was Zeus: but when I contemplate his flight I arrive at the conviction that he was the most pitiable of men. For if he had fallen at the hands of the Helles no one would have carved a larger statue than he. For to whom would the Hellenes have raised and dedicated a better tomb? What joints of armed men, what contests of musicians would not have been instituted in honour of him? For if men like Melicertes and Palamon and Pelops the Lysian immigrant, the former of whom died in childhood at the breast, with Pelops enslaved Arcadia and Argolis and the land with the Isthmus: if these were commemorated by the Greeks as Gods, what would not

ΓΑΡ
ΧΑΛ. ἤρθησαν τί οὐκ ἀν' ἱππὶ Ξερξῇ ἐγένετο ὑπ' ἀνδρῶν
πασκαζομένων τε ἱερέας φύσει καὶ ἱππαινον αὐτῶν
ἡγουμένων τὸ ἱππαιεῖν οὐκ ἐκώσιν. "

XXXII

ΓΑΡ
ΧΑΛ. Ταῦτα τοῦ Ἀπολλωνίου λέγοντος ἐς διατριπὴν
ἀπηχθῇ ὁ βασιλεὺς, καί, "ὦ φιλτατε," εἶπεν,
"οἷους ἄνδρας ἐρμηνεύεις μοι τοὺς Ἕλληνας εἶναι."
"πῦθεν οὖν, ὦ βασιλεῦ, χαλεπῶς πρὸς αὐτοὺς
εἶχες " "διαβιλλοῦσιν" εἶπεν, "ὦ ξῆς τὸ
Ἕλληνων γένος οἱ ἐξ Αἰγυπτίου φοιτῶντες ἐνταῦθα.
σφᾶς μὲν αὐτοὺς ἱεροὺς τε καὶ σοφοὺς ἀποφαινοντες
καὶ νομοθέτας θυσιῶν τε καὶ τελετῶν, ὅπως
νομάζουσιν οἱ Ἕλληνες, ἐκείνους δὲ αἰδέν ὑγιᾶς
εἶναι φασκόντες, ἀλλ' υβριστὰς τε καὶ ξυγκλυδας
καὶ ἀναρχίαν πᾶσαν καὶ μυθολογούς καὶ τερατο-
λόγους, καὶ πενήτας μὲν. ἐνδείκνυμαι δὲ τοῦτο
οὐχ ὡς σεμνόν, ἀλλ' ὑπὲρ ξυγγνωμῆς τοῦ κλέπτειν,
σοῦ δὲ ἀκούων ταῦτα καὶ ὅπως φιλοτιμοὶ τε καὶ
χρηστοὶ εἴσι, σπένδομαί τε λοιπὸν τοῖς Ἕλλησι,
καὶ δίδωμι αὐτοῖς ἱππαιεῖσθαι τε ὑπ' ἑμοῦ καὶ
εὐχεσθαι με ὑπὲρ Ἑλλήνων ὃ τι δυναμαὶ καὶ τοὺς
Αἰγυπτίους ὑπ' ἑμοῦ ἀπιστεῖσθαι " οὗτος ἱερχας,
"κυγῶ," ἔφη, "ὦ βασιλεῦ, ἐγὼ γινώσκω, ὅτι σοὶ τὰ
ἔα διεφθορεν ὑπὸ τῶν Αἰγυπτίων τούτων. διηγεῖν
δὲ ὑπὲρ Ἑλλήνων οὐδὲν ἔστ' ἂν ξυμβουλευόν' τοιοῦ-
τον τυχεῖς, ἀλλ' ἐπεὶ βαλτικῶν γενοῦναι ὑπ' ἀνδρὸς

· No Oikarika Kaios Iuphōlou.

LIFE OF APOLLONIUS, BOOK III

have been done for Nerves by men who are by character cautious admirers of the virtues, and who consider that they praise themselves in praising those whom they have defeated.

XXXII

Those words of Apollonius caused the king to burst into tears and he said:—“Do not try to tell what an honour light do you represent these Hellenes to me.” “Why then O king were you so hard upon them?” “The vice, now becoming rather from Egypt, O guest, repelled the king, maligning the race of the Greeks, and while decrying that they themselves are holy men and wise, and the true law-givers who fixed all the sacrifices and rites of initiation which are in vogue among the Greeks, they deny to the latter any and every sort of good quality, declaring them to be ruffians and a mixed herd addicted to every sort of anarchy and lovers of legend and miracle mongers, and though indeed poor, yet making their poverty not a title of dignity, but a mere excuse for stealing. But now that I have heard this from you and understand how fond of honour and how worthy the Hellenes are, I am reconciled for the future to them and I engage both that they shall have my praise and that I will pray all I can for them, and will never set trust in another Egyptian.” But Iarchas remarked:—“I too O king, was aware that your mind had been poisoned by these Egyptians, but I would not take the part of the Hellenes until you met some such counsellor as this. But since you have been put right by a wise man, let us

FLAVIUS PHILOSTRATUS

CAP
XXXII

σοφοῦ, νῦν μὲν ἡμῶν ἡ Ταντάλου φιλοτησία
πινέσθω καὶ καθεύδωμεν δι' αὐτὴν χρὴ νύκτωρ
σπουδάζειν, λόγων δὲ Ἑλληνικῶν, πλείστοι δ'
οὗτοι τῶν κατ' ἀνθρώπους, ἐμπλήσω σε λοιπὸν ἐγὼ
χαίροντα, ὅποτε ἀφίκοιο." καὶ ἅμα ἐξῆρχε τοῖς
ξυμπόταις πρῶτος ἐς τὴν φιάλην κύπτων, ἡ δὲ
ἐπότηζεν ἱκανῶς πάντας, τὸ γὰρ νῆμα ἀφθόνως
ἐπεδίδοι, καθάπερ δὴ τοῖς πηγαίοις ἀναδιδόμενοις,
ἔπιέ τε καὶ ὁ Ἀπολλώνιος, ὑπὲρ γὰρ φιλοτητος
Ἰνδοῖς τὸ ποτὸν τοῦτο εὕρηται. ποιοῦνται δὲ
αὐτοῦ οἰνοχόον Τάνταλον, ἐπειδὴ φιλικώτατος
ἀνθρώπων ἔδοξεν.

XXXIII

CAP
XXXIII

Πιόντας δὲ αὐτοὺς ἐδέξατο ἡ γῆ εὐναῖς, ἃς αὐτὴ
ὑπεστόρνυ. ἐπεὶ δὲ νύξ μέση ἐγένετο, πρῶτον μὲν
ἀναστάντες τὴν ἀκτῖνα μετέωροι ὕμνησαν, ὥσπερ
ἐν τῇ μεσημβρίᾳ, εἶτα τῷ βασιλεῖ ξυνεγένοντο,
ὅποσα εἰδεῖτο. παρατυχεῖν μὲν οὖν τὸν Ἀπολλώ-
νιον οἷς ἐσπούδασεν ὁ βασιλεὺς οὐ φησιν ὁ Δάμις,
οἰεσθαι δ' αὐτὸν περὶ τῶν τῆς ἀρχῆς ἀπορρήτων
τὴν ξυνουσίαν πεποιήσθαι. θύσας οὖν ἅμα ἡμέρα
προσῆλθε τῷ Ἀπολλωνίῳ καὶ ἐκάλει ἐπὶ ξένια ἐς
τὰ βασίλεια, ζηλωτὸν ἀποπέμψειν φίσκων ἐς
Ἑλληνας, ὁ δὲ ἐπῆρνε μὲν ταῦτα, οὐ μὴν ἐπιδώσειν
γε αὐτὸν ἔφασκεν ἀνδρὶ μηδὲν ὁμοίῳ, καὶ ἄλλως

LIFE OF APOLLONIUS, BOOK III

now proceed to quaff the good cheer provided by Tantalus, and let us sleep over the serious issues which we have to discuss to-night. But at another time I will fill you full with Hellenic arguments, and no other race is so rich in them, and you will delight in them whenever you come hither." And forthwith he set an example to his fellow-guests by stooping the first of them all to the goblet, which indeed furnished an ample draught for all, for the stream refreshed itself plenteously as if with spring waters welling up from the ground, and Apollonius also drank, for this cup is instituted by the Indians as a cup of friendship, and they feign that Tantalus is the wine-bearer who supplies it, because he is considered to have been the most friendly of men.

XXXIII

And when they had drunk, the earth received them on the couches which she had spread for them, but when it was midnight they rose up and first they sang a hymn to the ray of light, suspended aloft in the air as they had been at noonday, and then they attended the king, as long as he desired. Darius, however, says that Apollonius was not present at the king's conversation with them, because he thought that the interview had to do with secrets of state. Having then at daybreak offered his sacrifice, the king approached Apollonius and offered him the hospitality of his palace, declaring that he would send him back to Greece an object of envy to all. But he commended him for his kindness, nevertheless he excused himself from

CHAP.
XXXIII
Apollonius
refuses the
king's offer
of
hospitality

CXX
XXX I

πλείω χρόνοι ἀποδημῶν τοῦ εἰκότος αἰσχύνεσθαι τοὺς οἴκοι φίλους ὑπερορᾶσθαι δοκοῦντας. ἀντιβολεῖν δὲ τοῦ βασιλέως φάσκοντος, καὶ ἀνελευθέρως ἤδη προσκειμένον, " βασιλεύς," ἔφη, " ταπεινότερον αὐτοῦ περι ὧν αἰτεῖ διαλεγόμενος ἐπιβουλεύει " προσελθὼν οὖν ὁ Ἰάρχας, " ἀδικεῖς," εἶπεν, " ὦ βασιλεῦ, τον ἱερὸν οἶκον, ὑπάγων ἐνθὲνδε ἄνδρα ἄκοντα, καὶ ἄλλως τῶν προγγνωσκόντων οὕτως ὧν οἶδε τὴν ξυναουσίαν αὐτῷ τὴν πρὸς σέ μὴ ἐπ' ἀγαθῷ τῷ ἑαυτοῦ ἐσομένην, ἴσως δὲ οὐδ' αὐτῷ σοι χρηστὸν τι ἔξουσιν."

XXXIV

CXX
XXXIV

Ὁ μὲν δὴ κατῆρει ἐς τὴν κωμην, ὁ γὰρ θεσμός τῶν σοφῶν οὐ ξυνεχώρει τῷ βασιλεῖ ξυνεῖναί σφισιν ὑπὲρ μίαν ἡμέραν, ὁ δὲ Ἰάρχας πρὸς τὸν ἄγγελον, " καὶ Δαμιν," εἶπε, " τῶν δεῦρο ἀπορρήτων ἀξιούμεν καὶ ἡκέτω, τῶν δὲ ἄλλων ἐπιμελοῦ ἐν τῇ κωμῇ." Ὡς δὲ ἀφίκετο, ξυνιζήσαντες, ὥσπερ εἰώθεσαν, ξυνεχωροῦν τῷ Ἀπαλλωνίῳ ἐρωτᾶν, ἥρετό τε ἐκ τίνων ξυγκείσθαι τὸν κύσμον ἠγοοῖντο, οἱ δὲ ἔφασαν, " ἐκ στοιχείων." " μῶν," ἔφη, " τετάρων," " οὐ τεττάρων," ἔφη ὁ Ἰάρχας, " ἀλλὰ πέντε." " καὶ τί ἄν," ἔφη, " πέμπτον γένοιτο παρὰ τὸ ὕδωρ τε καὶ τον ἀέρα καὶ τὴν γῆν καὶ το

LIFE OF APOLLONIUS, BOOK III

inflicting pain upon one with whom he was on no sort of equality, moreover, he said that he had been longer abroad than he liked, and that he scrupled to give his friends at home cause to think they were being neglected. The king thereupon said that he entreated him, and assumed such an undignified attitude in urging his request, that Apollonius said "A king who insists upon his request in such terms at the expense of his dignity is laying a trap. Thereupon Iarchus interposed and said "You wrong, O king, this sacred abode by trying to drag away from it a man against his will, and moreover, being one of those who can read the future, he is aware that his staying with you would not conduce to his own good, and would probably not be in any way profitable to yourself."

CHAP.
XXXIII

XXXIV

THE king accordingly went down into the village, for the law of the sages did not allow a king to be with them more than one day, but Iarchus said to the messenger "We admit Dairis also hither to our mysteries, so let him come, but do you look after the rest of them in the village. And when Dairis arrived, they sat down together, as they were wont to do, and they allowed Apollonius to ask questions, and he asked them of what they thought the cosmos was composed, but they answered "Of elements. "Are there then four?" he asked. "Not four," said Iarchus, "but five." "And how can there be a fifth," said Apollonius, "alongside of water and air

CHAP.
XXXIV
The Sages
teach that
the cosmos
is alive

GAΡ
XXXIV

πῦρ, " ὁ αἰθήρ," εἶπεν, " ὅν ἡγεῖσθαι χρὶ γένεσιν
θεῶν εἶναι, τὰ μὲν γὰρ τοῦ ἱέρον ἔλκοντα θνητὰ
πίπτα, τὰ δὲ τοῦ αἰθέρος ἀθάνατά τε καὶ θεῖα."
πάλιν ἤρετο, τί τῶν στοιχείων πρῶτον γένοιτο, ὃ
δὲ Ἰάρχας, " ὁμοῦ," ἔφη, " πάντα, τὸ γὰρ ζῶον
κατὰ μέρος οὐ τίκεται." " ζῶον," ἔφη, " ἡγῶμαι
τὸν κόσμον;" " ἦν γε," ἔφη, " ὑγιῶς γυγνώσκης,
αὐτὸς γὰρ ζωογονεῖ πάντα" " θῆλυν," εἶπεν,
" αὐτὸν καλῶμεν ἢ τῆς ἄρσενός τε καὶ ἀντικει-
μένης φύσεως," " ἀμφοῖν," ἔφη, " αὐτὸς γὰρ αὐτῷ
ξυγγυγνόμενος τὰ μητρός τε καὶ πατρὸς ἐς τὴν
ζωογονίαν πράττει, ἔρωτά τε ἑαυτοῦ ἴσχει θερμό-
τερον ἢ ἕτερον τι ἑτέρου, ὅς ἀρμόττει αὐτὸν καὶ
ξυνίστησιν ἀπεικὸς δὲ οὐδὲν ἑαυτῷ ξυμφύεσθαι
καὶ ὥσπερ χειρῶν τε καὶ ποδῶν ἔργον πεποίηται
ἢ τοῦ ζῶου κινήσεις καὶ ὁ ἐν αὐτῷ νοῦς ὑφ' οὗ
ὁρμᾷ, οὕτως ἡγῶμεθα καὶ τὰ μέρη τοῦ κόσμου διὰ
τὸν ἐκείνου νοῦν ἐπιτήδεια παρέχειν αὐτὰ τοῖς
τικτομένοις τε καὶ κυουμένοις πᾶσι. καὶ γὰρ τὰ
πάθη τὰ ἐξ αὐχμῶν φοιτῶντα κατὰ τὸν ἐκείνου
φοιτᾷ νοῦν, ἐπειδὴν ἐκπεσοῦσα ἢ δίκη τῶν
ἀνθρώπων ἀτίμως πράττει, ποιμαίνεται τε χειρὶ
οὐ μᾶ τὸδε τὸ ζῶον, ἀλλὰ πολλαῖς τε καὶ
ἀρρήτοις, αἷς χρήται, ἀχαλίνωτον μὲν διὰ μέγεθος,
εὐήμιον δὲ κινεῖται καὶ εὐάγαγον.

and earth and fire." "There is the ether," replied MAR
1217
the other, "which we must regard as the stuff of
which gods are made, for just as mortal creatures
in a like or unlike manner and of the nature
inherent in ether. Apollonius again asked which
was the best of the elements and Iarbas answered
"Alas, unfortunate, for a living creature is not
born but is bred." "Am I?" said Apollonius, "in
regard to the universe as a living creature." "Yes,"
said the other, "if you have sound knowledge of
it, for it is governed by living things. What I
mean," said Apollonius, "and the universe female or
of both the even and the opposite gender?" "Of
both genders," said the other, "for by intercourse with
the father it has taken both of mother and father
in bringing forth living creatures, and this is possessed
by a more perfect knowledge than are separate
beings, for its law is a manner which unites it
together in harmony. And it is not strange to
suppose that it moves unhindered, for as the move-
ment of an animal is obtained by use of its hands
and feet, and as there is a motion by which it is
set in motion, so we must regard the parts of the uni-
verse now as adapting themselves through its inherent
nature to a creature which are brought forth as
easily as the human race, the things we often
revere is doubtless made as we are, in accordance with
the will of the universe whenever justice has fallen
into disrepute and is disordered by men, and this
animal, she directs itself not with a single hand only,
but with many mysterious men which it has at its
disposal, and brought from its numerous size it is
ruled over by no other, yet it moves obediently to
the rain and is easily guided.

CAP.
XXXV

" Καὶ παραδειγμα μὲν οὐκ οἶδ' ὃ τι ἀρκέσει τῇ
 λογῇ μεγίστῃ τε ὄντι καὶ πρόσθ' ἐννοίας, ὑπο-
 κεισθῶ δὲ καὶ οἷον Αἰγύπτιοι ξυκτιθέντες ἐς τὴν
 θάλατταν τὴν ἡμεδαπὴν ἀφιασιν, ἀγωγίμων
 Ἰνδικῶν ἀντιδιδόντες Αἰγυπτία· θεσμοῦ γὰρ
 παλαιοῦ περὶ τὴν Ἐρυθρὰν ὄντος, ὃν βασιλεὺς
 Ἐρυθρας ἐνομισεν, ὅτε τῆς θαλάττης ἐκείνης ἦρχε,
 μακρῇ μὲν πλοίῳ μὴ ἐσπλεῖν ἐς αὐτὴν Αἰγυπτίους,
 στρογγύλῃ δ' αὖ μᾶλλον νηὶ χρῆσθαι, σοφίζονται
 πλοῖον Αἰγύπτιοι πρὸς πολλὰ τῶν παρ' ἑτέροις,
 καὶ παραπλευρώσαντες αὐτὸ ἁρμονίαις, ὁπότεαι
 ναῦν ξυσταῖσι, τοιχοῖς τε ὑπεράραντες καὶ ἰσθμῷ
 καὶ πηξάμενοι πλείους οἰκίας, οἷας ἐπὶ τῶν σελημέ-
 των, πολλοὶ μὲν κυβερνῆται τῆς κειῶς ταύτης ὑπὸ
 τῇ πρεσβυτάτῃ τε καὶ σοφωτάτῃ πλεουσι, πολλοὶ
 δὲ κατὰ πρῶταν ἄρχοντες ἀριστοὶ τε καὶ δεξιοὶ
 ναῦται καὶ πρὸς ἰστία πηδῶντες, ἔστι δὲ τι τῆς
 κειῶς ταύτης καὶ ὀπλιτεῦον, πρὸς γὰρ τοὺς εὐλαί-
 τας βαρβαροὺς, οἳ ἐν δεξιᾷ τοῦ ἐσπλου κεῖνται,
 παρατάττεσθαι δεῖ τὴν ναῦν, ὅτε ληίζωντο αὐτὴν
 ἐπιπλέοντες. ταῦτα ἰγνωμεθα καὶ περὶ τούδε τὸν
 κόσμον εἶναι θεωροῦντες αὐτὸν πρὸς τὸ τῆς ναυτι-
 λίας σχῆμα, τὴν μὲν γὰρ δὴ πρωτὴν καὶ τελεωτί-
 την εἶδαν ἀποδοτέον θεῷ γενέτορι τούδε τοῦ ζῆφου,

XXXV

And the subject is so vast and so far transcends our limits, in so far that I have not known any example adequate to illustrate it. And we will take that of a ship, such as the Egyptians construct for our army and launch for the exchange of Egyptian goods against Indian wares. For there is an island quite rugged to the Red Sea which having but trees and dense woods he held away ever that was the effect that the Egyptians would not collect it with a view of war, and indeed should construct a vessel for merchant ship. This regulation of good the Egyptians to construct a ship, and to serve all uses of them, such as our race have, and they showed the sides of this ship with lines and they put a ship together and they raised the masts and to make a great height and they contrived some instruments such as are laid upon the sails by which run athwart a ship and they set many poles in the boat and so manipulated them to the widest and widest of their number to cut off the voyage and there were several officers in the crew and each of them had orders to man the sails and to the row of this ship there was a person that directed for it is necessary to call it a ship and protect it against the dangers of the sea and that the men might not as you enter it or use they should ever attack and plunder it in the high seas. Let us apply this imagery to the church and regard it as the light of a true construction for then you are acquainted with the best and supreme position to lead the light of this animal, and understander points to its goals

FLAVIUS PHILOSTRATUS

CAP.
XXV τὴν δὲ ἐπ' ἐκείνῃ θεοῖς, οἳ τὰ μέρη αὐτοῦ κυβερνῶσι, καὶ τῶν γε ποιητῶν ἀποδεχόμεθα, ἐπειδὴν πολλοὺς μὲν φάσκωσιν ἐν τῷ οὐρανῷ θεοὺς εἶναι, πολλοὺς δὲ ἐν θαλάττῃ, πολλοὺς δὲ ἐν πηγαῖς τε καὶ νάμασι, πολλοὺς δὲ περὶ γῆν, εἶναι δὲ καὶ ὑπὸ γῆν τινας. τὸν δὲ ὑπὸ γῆν τοπον, εἴπερ ἐστίν, ἐπειδὴ φρικώδη αὐτὸν καὶ φθαρτικὸν ᾗδουσιν, ἀποτάττω-
μεν τοῦ κόσμου."

XXXVI

CAP.
XXVI Ταῦτα τοῦ Ἰνδοῦ διελθόντος, ἐκπεσεῖν ὁ Δαμνὶς ἑαυτοῦ φησιν ὑπ' ἐκπληξεως, καὶ ἀναβοῆσαι μέγα, μὴ γὰρ ἂν ποτε νομίσαι ἄνδρα Ἰνδὸν ἐς τοῦτο ἔλα-
σαι γλώττης Ἑλλάδος, μηδ' ἂν, εἴπερ τὴν γλῶτ-
ταν ἠπίστατο, τοσῆδε εὐροῖα καὶ ὥρα διελθεῖν ταῦτα. ἐπαινεῖ δὲ αὐτοῦ καὶ βλέμμα καὶ μειδίαμα καὶ τὸ μὴ ἄθεε δοκεῖν ἐκφέρειν τας δόξας. τόν τοι Ἀπολλωνίου εὐσχημόνως τε καὶ ἀψοφητὶ τοῖς λόγοις χρωμένου ὅμως ἐπιδοῦναι μετὰ τὸν Ἰνδὸν ταῦτον, καὶ ὅποι καθήμενος διαλέγοιτο, θαμὰ δὲ τοῦτο ἔπραττε, προσεικέναι τῷ Ἰάρχῳ.

XXXVII

CAP.
XXXVII Ἐπαινεσάντων δὲ τῶν ἄλλων πρὸς τῇ φωνῇ τὰ εἰρημένα, πάλιν ὁ Ἀπολλώνιος ἤρετο, πότερα τὴν θύλατταν μείζω ἡγοῦντο ἢ τὴν γῆν, ὃ δὲ Ἰάρχας,

I LIFE OF APOLLONIUS, BOOK III

who govern its parts, and we may well assent to the statements of the poets, when they say that there are many gods in heaven and many in the sea, and many in the fountains and streams, and many round about the earth, and that there are some even under the earth. But we shall do well to separate from the universe the region under the earth, if there is one, because the poets represent it as an abode of terror and corruption.

CHAP.
XXXV

XXXVI

As the Indian concluded this discourse, Dams says that he was transported with admiration and applauded loudly, for he could never have thought that a native of India could show such mastery of the Greek tongue, nor even that, supposing he understood that language, he could have used it with so much ease and elegance. And he praises the look and smile of Iarchas, and the inspired air with which he expressed his ideas, admitting that Apollonius, although he had a delivery as graceful as it was free from bombast, nevertheless gained a great deal by contact with this Indian, and he says that whenever he sat down to discuss a theme, as he very often did, he resembled Iarchas.

CHAP.
XXXVI
Dams's
applause
of Iarchas

XXXVII

As the rest of the company praised no less the contents of Iarchas' speech than the tone in which he spoke, Apollonius resumed by asking him, which they considered the bigger, the sea or the land, and

CHAP.
XXXVII
Resolution
of sea to
earth

FLAVIUS PHILOSTRATUS

1 A
XXXV 11

"εἰ μὲν πρὸς τὴν θάλατταν," ἔφη, "ἡ γῆ ἐξετάζοιτο, μείζων ἔσται τὴν γὰρ θάλατταν αὕτη ἔχει, εἰ δὲ πρὸς πᾶσαν τὴν ἵγραν οὐσίαν θεωροῖτο, ἤττω τὴν γῆν ἀποφαινοίμεθα ἂν, καὶ γὰρ ἐκείνην τὸ ὕδωρ φέρει."

XXXVIII

1 A
XXXV 11

Μεταξὺ δὲ τῶν λόγων τούτων ἐφίσταται τοῖς σοφοῖς ὁ ἄγγελος Ἰνδοὺς ἄγων σωτηρίας δεσμένους καὶ παρῆγε γυναῖον ἰκετεύον ὑπὲρ παιδός, ὃν ἔφασκε μὲν ἑκατάδεκα ἔτη γεγονέναι, δαιμονῶν δὲ δύο ἔτη, τὸ δὲ ἦθος τοῦ δαιμονος εἶρωνα εἶναι καὶ ψεύστην. ἔρομένοι δέ τινος τῶν σοφῶν, ὁπόθεν λέγοι ταῦτα, "τοῦ παιδὸς τουτου," ἔφη, "τὴν ὄψιν εὐπρεπεστεροὶ οὗτος ὁ δαίμων ἐρᾷ, καὶ οὐ ξυγχωρεῖ αὐτῷ νοῦν ἔχειν, οὐδὲ ἐς διδασκάλου βαδισαὶ εἰ μὴ τοξότου, οὐδὲ οἴκοι εἶναι, ἀλλ' ἐς τὰ ἔρημα τῶν χωρίων ἐκτρέπει καὶ οὐδὲ τὴν φωνὴν ὁ παῖς τὴν ἑαυτοῦ ἔχει, ἀλλὰ βαρὺ φθέγγεται καὶ κοῖλον, ὥσπερ οἱ ἄνδρες, βλέπει δὲ ἑτέροις ὀφθαλμοῖς μᾶλλον ἢ τοῖς ἑαυτοῦ καὶ γὰρ ἐπὶ ταύτοις κλάω τε καὶ ἑμαυτὴν δρύπτω καὶ νοουθετῶ τὸν υἱόν, ὁπύσα εἰκος, ὁ δὲ οὐκ οἶδέ με διανοουμένης δέ μοι τὴν ἐνταῦθα ὁδόν, τουτι δε πέρυσσι διεννηθην, ἐξηγόρευσεν ὁ δαίμων ἑαυτὸν ὑποκριτῇ χρώμενος τῷ παιδί, καὶ δῶτα ἔλεγεν εἶναι μὲν εἰδωλοὶ ἄνδρος, ὃς πολέμῳ ποτὲ ἀπέθανεν, ἀποθανεῖν δὲ ἐρῶν τῆς ἑαυτοῦ γυναικός, ἐπεὶ δὲ ἡ

LIFE OF APOLLONIUS, BOOK III

Jarchas replied, "If the land be compared with the sea, it will be found to be bigger for it includes the sea in itself, but if it be considered in relation to the entire mass of water, we can show that the earth is the lesser of the two for it is upread by the water."

CHAP.
XXVVI

XXXVIII

This discussion was interrupted by the appearance among the sages of the messenger bringing in certain Indians who were in want of succour. And he brought forward a poor woman who interceded in behalf of her child, who was, she said, a boy of sixteen years of age but had been for two years possessed by a devil. Now the character of the devil was that of a mocker and a liar. Here one of the sages asked why she said this, and she replied, "This child of mine is extremely good-looking, and therefore the devil is envious of him and will not allow him to retain his reason, nor will he permit him to go to school, or to learn archery, nor even to remain at home, but drives him out into desert places. And the boy does not even retain his own voice but speaks in a deep hollow tone as he do, and he looks at you with other eyes rather than with his own. As for myself I weep over all this, and I tear my cheeks, and I rebuke my son so far as I well may, but he does not know me. And I made up my mind to repair hither, indeed I planned to do so a year ago, only the demon discovered himself using my child as a mask and what he told me was this, that it was the ghost of a man, who fell long ago in battle, but that at death he was passionately

CHAP.
XXXVIII
A. A. Boufard
to read &
to make
boy

I. AP.
XXXVIII

γυνὴ περὶ τὴν εὐνὴν ὕβρισε τριταίου κειμένου γα-
μηθεῖσα ἑτέρῳ, μισῆσαι μὲν ἐκ τούτου τὸ γυναικῶν
ἐρᾶν, μεταρρυνῆναι δὲ ἐς τὸν παῖδα τούτου. ὑπ-
ισχυεῖτο δέ, εἰ μὴ διαβύλλοιμι αὐτὸν πρὸς ὑμᾶς,
δώσειν τῷ παιδί πολλά ἐσθλά καὶ ὑγαθά. ἐγὼ
μὲν δὴ ἔπαθόν τι πρὸς ταῦτα, ὁ δὲ διώγει με πολὺν
ἤδη χρόνον καὶ τον ἐμὸν οἶκον ἔχει μόνος, οὐδὲν
μέτριον οὐδὲ ἀληθὲς φρονῶν.” ἤρετο οὖν ὁ σοφὸς
πάλιν, εἰ πλησίον εἴη ὁ παῖς, ἥ δὲ οὐκ ἔφη, πολλὰ
μὲν γὰρ ὑπὲρ τοῦ ἀφικέσθαι αὐτὸν πρᾶξαι, “ὁ δ’
ἀπειλεῖ κρημνοὺς καὶ βάραθρα καὶ ἀποκτενεῖν μοι
τὸν υἱόν, εἰ δικαζοίμην αὐτῷ δεῦρο” “θίρσει,”
ἔφη ὁ σοφός, “οὐ γὰρ ἀποκτενεῖ αὐτὸν ἀναγνοὺς
ταῦτα,” καὶ τινα ἐπιστολὴν ἀνασπάσας τοῦ κόλ-
που ἔδωκε τῇ γυναικί, ἐπέσταλτο δὲ ἄρα ἡ ἐπι-
στολὴ πρὸς τὸ εἶδωλον ξὺν ἀπειλῇ καὶ ἐκπλήξει.

XXXIX

OAP.
XXXIX

Καὶ μὴν καὶ χολεύων τις ἀφίκετο, γεγονώς μὲν
ἤδη τριάκοντα ἔτη, λεόντων δὲ θηρατῆς δεινός,
ἐμπεπτωκότος δὲ αὐτῷ λέοντος ὠλισθήκει τὸν
γλουτὸν καὶ τοῖ σκέλους ἑτέρως εἶχεν. ἰλλ’ αἱ
χεῖρες αὐτῷ καταψῶσαι τὸν γλουτόν, ἐς ὀρθον τοῦ
βαδισματος ὁ νεανίας ἦλθε καὶ ὀφθαλμῷ δέ τις
ἐρρηγκῶς ἀπῆλθε πᾶν ἔχων τὸ ἐν αὐτοῖς φῶς, καὶ

LIFE OF APOLLONIUS. BOOK III

attached to his wife. Now he had been dead for only three days when his wife incested their union by marrying another man, and the consequence was that he had come to detest the love of women, and had transferred himself wholly into this boy. But he promised, if I would only not denounce him to yourselves, to endow the child with many noble blessings. As for myself, I was influenced by these promises; but he has put me off and off for such a long time now, that he has got sole control of my household, yet has no honest or true intentions." Here the sage asked afresh, if the boy was at hand; and she said not, for, although she had done all she could to get him to come with her, the demon had threatened her with steep places and precipices and declared that he would kill her son, "in case," she added, "I bared him hither for trial." "Take courage," said the sage, "for he will not slay him when he has read this." And so saying he drew a letter out of his bosom and gave it to the woman, and the letter, it appears, was addressed to the ghost and contained threats of an alarming kind.

CHAP.
XXXV 11

XXXIX

THERE also arrived a man who was lame. He already thirty years old was a keen hunter of lions, but a lion had sprung upon him and dislocated his hip so that he limped with one leg. However when they massaged with their hands his hip, the youth immediately recovered his upright gait. And another man had had his eyes put out, and he went away having recovered the sight of both of them.

CHAP.
XXXIX
A lame man healed

Heal of a
blind man

CAP.
XXIX

ἄλλος τὴν χεῖρα ἰδρανῆς ὦν, ἐγκρατὴς ὄχγετο. γυνὴ δέ τις ἐπὶ τὰ ἤδη γαστέρας δυστοκοῦσα δεομένου ὑπὲρ αὐτῆς τάνδρως ὧδε λάβη· τὸν ἄνδρα ἐκέλευσεν, ἐπειδὰν τίκῃ ἢ γυνή, λαγῶν ὑπὸ κύλῳ ζῶντα ἐσφέρεσθαι οὐ τίκτει, καὶ περιελθόντα αὐτὴν ἀφείναι ὁμοῦ τοῦ λαγῶν, συνεκδοθῆναι γὰρ ἂν τῷ ἐμβρύῳ τὴν μήτραν, εἰ μὴ ὁ λαγὼς αὐτίκα ἐξενεχθεῖν θύραζε.

XL

CAP.
XII

Πατρὸς δ' αὖ τιμος εἰπόντος, ὥς γένοιτο μὲν αὐτῷ παῖδες, ὑποθάνουσιν δὲ ὁμοῦ τῷ ἄρξασθαι οἶνον πίνειν, ὑπολαβὼν εἶπεν ὁ Ἰάργας, "καὶ βελτίους ἀποθανόντες ἐγένοντο, οὐ γὰρ ἂν διέφυγον τὸ μὴ μανῆναι, θερμότερων, ὥς φαίνεται, σπερμάτων φύντες. οἶνον μὲν οὖν ἀφεκτέον τοῖς ἐξ ὑμῶν, ὥς δὲ μηδὲ ἐς ἐπιθυμίαν ποτὲ οἶνον κατασταίεν, εἰ σοι πάλιν παιδίον γένοιτο, γέγονα δὲ ἐβδόμην ἡμέραν, ὥς ὁρῶ, τὴν γλαῦκα τὴν ὄρνιν χρὴ ἐπιφυλάττειν, οὐ νεοττεύει, καὶ τὰ ῥᾶ σπασαντα δοῦναι μασᾶσθαι τῷ βρέφει συμμέτρως ἔχοντα, εἰ γὰρ βρώσεται τι τούτων, πρὶν οἶνοι γεύσεται, μῖσος αὐτῷ πρὸς τὸν οἶνον ἐμφύσεται, καὶ σωφρονέστατα διακείσεται, μῶνον ξυγκεκράμενος τοῦ ἐν τῇ φύσει θερμοῦ."

Τούτῳ οὖν ἐμπιπλάμενοι καὶ τοὺς ἄνδρας ἐκ-

LIFE OF APOLLONIUS, BOOK III

Yet another man had his hand paralysed, but left
 their preserve in full possession of the land. And a
 certain woman had suffered in labour already seven
 times, but was healed in the following way through
 the intercession of her husband. He bade the man,
 whenever his wife should be about to bring forth her
 next child, to enter her chamber carrying in his
 bosom a live hare, then he was to walk once round
 her and at the same moment to release the hare,
 for that the womb would be expelled together with
 the fetus, unless the hare was at once driven out.

CHAP.
 XXXIX
 Of a
 windy
 Of a
 woman by
 means of a
 live hare

XL

AND AGAIN a certain man who was a father said
 that he had had several sons, but that they had
 died the moment they began to drink wine. Larchas
 took him up and said "Yes, and it is just as
 well they did die, for they would inevitably have
 gone mad, having inherited, as it appears, from their
 parents too warm a temperament. Your children,"
 he added, "must therefore abstain from wine, but in
 order that they may be never led even to desire wine,
 supposing you should have another boy, and I per-
 ceive you had not only six days ago, you must care-
 fully watch the hen owl and find where it builds its
 nest, then you must snatch its eggs and give them to
 the child to chew after boiling them properly, for if
 it is fed upon these before it tastes wine, a distaste
 for wine will be bred in it, and it will keep sober by
 your excluding from its temperament any but natural
 warmth."

CHAP.
 XL
 If some
 who died
 through
 drinking
 wine

With such lore as this then they surfected

CAP
XL πληττόμενοι, τῆς ἐς πάντα σοφίας παμπόλλους
ὁσημέραι λόγους ἡρώτων, πολλοὺς δὲ καὶ αὐτοὶ
ἡρωτῶντο.

XL1

CAP
XL1 Τῆς μὲν οὖν διαλεκτικῆς ξυνουσίας ἄμφω μετ-
εῖχον, τὰς δὲ ὑπορρήτους σπουδὰς, αἷς ὑστρικὴν
ἢ μαντείαν κατευουσιν καὶ τὴν πρόγνωσιν ἐσπού-
δαζον, θυσιῶν τε ἤπτοντο καὶ κλήσεων, αἷς θεοὶ
χαίρουσι, μόνον φησὶν ὁ Δάμις τὸν Ἀπολλώνιον
ξυμφιλοσοφεῖν τῷ Ἰάρχῳ, καὶ ξυγγράψαι μὲν
ἐκεῖθεν περὶ μαντείας ὑστέρων βίβλους τέτταρας,
ὧν καὶ Μοιραγένης ἐπεμνήσθη, ξυγγράψαι δὲ περὶ
θυσιῶν καὶ ὡς ἂν τις ἐκάστῳ θεῷ προσφύρως τε
καὶ καχαρισμένως θύοι. τὰ μὲν δὴ τῶν ὑστέρων
καὶ τὴν τοιαύτην μαντικὴν πᾶσαν ὑπὲρ τὴν
ἀνθρωπείαν ἡγοῦμαι φύσιν, καὶ οὐδ' εἰ κέκνηταί
τις οἶδα, τὸ δὲ περὶ θυσιῶν ἐν πολλοῖς μὲν ἱεροῖς
εὖρον, ἐν πολλαῖς δὲ πόλεσι, πολλοῖς δὲ ἀνδρῶν
σοφῶν οἴκοις, καὶ τοι,¹ ἂν τις ἐρμηνεύοι αὐτά, σεμνῶς
ξυντεταγμένον καὶ κατὰ τὴν ἡχὴν τοῦ ἀνδρός
φησὶ δὲ ὁ Δάμις καὶ δακτυλίου ἐπὶ τὸν Ἰάρχαν

¹ Kayser reads καὶ τὸ ἄν, which is unintelligible.

LIFE OF APOLLONIUS, BOOK III

themselves and they were astonished at the many CHAP
 -sided wisdom of the company, and lay after day they XII
 asked all sorts of questions and were themselves
 asked many in turn.

XII

Here Apollonius and Daimas then took part in the CHAP
 interviews devoted to abstract discussions, not in XII
 which the answers were devoted to occult theories, in Apollonius
 which they pondered the nature of astronomy or p. 16, 17
 divination, and considered the question of fore- p. 18, 19
 knowledge and handled the problems of sacrifice p. 20, 21
 and of the invocations in which the gods take p. 22, 23
 pleasure. In these Daimas says that Apollonius p. 24, 25
 alone partook of the philosophic discussion together p. 26, 27
 with Iarbas and that he collected the results in p. 28, 29
 four books concerning divination by the stars, a p. 30, 31
 work which Montaigne has mentioned. And p. 32, 33
 Daimas says that he composed a work on the way to p. 34, 35
 offer sacrifice to the several gods in a manner p. 36, 37
 suitable and pleasing to them. Not only then do I p. 38, 39
 regard the work on the science of the stars and the p. 40, 41
 whole subject of such divination as transcending p. 42, 43
 human nature but I do not even know if anyone has p. 44, 45
 these works but I found the treatise on sacrifices p. 46, 47
 in several temples and in several cities, and in the p. 48, 49
 houses of several learned men, moreover if anyone p. 50, 51
 who should translate it he would find it to be a p. 52, 53
 grave and dignified composition, and one that rings p. 54, 55
 of the author's personality. And Daimas says that p. 56, 57

¹ In Bk. IV. ch. 19 we are told that this book was written in the Cappadocian tongue. Hence the need of translation.

11.1 τῷ Ἀπολλωνίῳ δοῦναι τῶν ἑπτὰ ἑπώνυμους
 ἀστέρων, οὓς φορεῖν τὸν Ἀπολλωνιον κατὰ ἕνα πρὸς
 τὰ ὄνοματὰ τῶν ἡμερῶν.

XLIH

11.1 Περὶ δὲ προγνώσεως λόγου αὐτοῖς ποτε ὄντος,
 καὶ τοῦ Ἀπολλωνίου προσκειμένου τῇ σοφίᾳ
 ταύτῃ καὶ τὰς κλείους τῶν διαλέξεων ἐς τοῦτο
 ξυντείνοντας, ἐπαινῶν αὐτὸν ὁ Ἰάργας, "οἱ
 μαντικῇ," ἔφη, "χαίροντες, ὦ χρηστὲ Ἀπολλώνιε,
 θεῖοί τε ὑπ' αὐτῆς γυγνόνται καὶ πρὸς σωτηρίαν
 ἀνθρώπων πρῶττονσι. τὸ γὰρ, ἃ χρὴ ἐς θεοῦ
 ἀφικόμενον εὑρέσθαι, ταῦτα αὖ, ὦ χρηστέ, ἐφ'
 ἑαυτοῦ προιδέσθαι προειπεῖν τε ἑτέροις, ἃ μήπω
 ἴσασι, πανολβίου τινὸς ἡγοῦμαι καὶ ταῦτον
 ἰσχυρόντος τῷ Ἀπόλλωνι τῷ Δελφικῷ. ἐπεὶ δὲ ἡ
 τέχνη τοὺς ἐς θεοῦ φοιτῶντας ἐπὶ τῷ χρήσασθαι
 καθαρὸν κελεύει βαδίζοντας φοιτᾶν, ἢ "ἔξιθι τοῦ
 νεῶ" πρὸς αὐτοὺς ἐρεῖ, δοκεῖ μοι καὶ τὸν προγνω-
 σόμενον ἄνδρα ὑγιᾶς ἑαυτοῦ ἔχειν, καὶ μήτε κηλῖδα
 προσμεμάχθαι τῇ ψυχῇ μηδεμίαν, μητε οὐλὰς
 ἀμαρτημάτων ἐντετυπώσθαι τῇ γνωμῇ, καθαρῶς
 δὲ αὐτὸν προφητεύειν ἑαυτοῦ καὶ τοῦ περὶ τῷ
 στέρνῳ τρίποδος συνιέντα· γεγωνότερον γὰρ οὕτω
 καὶ ἀληθέστερον τὰ λογία ἐκδῶσει. ὅθεν οὐ χρὴ
 θαυμάζειν, εἰ καὶ συ τὴν ἐπιστήμην ξυνεῖληφας
 τοσοῦτον ἐν τῇ ψυχῇ φέρων αἰθέρα."

LIFE OF APOLLONIUS BOOK III

Jarbas gave seven rings to Apollonius named after CHAP
the seven stars and that Apollonius wore each of 14
these in turn on the day of the week which bore its
name.

XLII

As to the subject of foreknowledge they presently CHAP
had a talk about it for Apollonius was desirous to this 24
kind of lore and earnestness of their conversation For him we
led to it. For this Jarbas pressed him and said 1. without
"My good friend Apollon is there who take 2. in
pleasure in divination we rendered divine thereby 3. love
and contribute to the salvation of mankind. For
here we have discoveries which we must go to a
divine oracle in order to make. Yet these my good
friend we foresee of our unaided senses and foretell
to others things which they know not yet. Him
I regard as the gift of one thoroughly blessed and
endowed with the same mysterious power as the
Delphic Apollo. Now the ritual insists that those
who visit a shrine with a view to obtaining a
response must purify themselves first, otherwise
they will be told to depart from the temple.
Consequently I consider that one who would fore-
see events must be healthy in body and mind must
not have his soul stained with any sort of defile-
ment nor his character marred with the wounds
of any sin so he will pronounce his predictions
with purity because he will understand himself and
the sacred tripod in his breast and with ever louder
and clearer tone and truer import will be utter his
oracles. Therefore you need not be surprised if you
comprehend the science, seeing that you carry in
your soul so much ether.

XIIII

CAP.
XLIII

Καὶ χαριεντιζόμενος ἦμα πρὸς τὸν Δάμιν, "σὺ δ' οὐδέν," ἔφη, "προγινώσκεις, Ἀσσύριε, καὶ ταῦτα ξυνὼν ἀνδρὶ τοιούτῳ," "νὴ Δί'," εἶπε, "τι γὰρ ἐμαντῶ ἰναγκαῖα· ἐπειδὴ γὰρ πρῶτῳ ἐνέτυχον τῷ Ἀπολλωνίῳ ταύτῳ, καὶ σοφίας μοι ἔδοξε πλέως δεινότητός τε καὶ σωφροσύνης καὶ τοῦ κυρτερεῖν ὀρθῶς, ἐπεὶ δὲ καὶ μνημοσύνην ἐν αὐτῷ εἶδον, πολυμαθέστατόν τε καὶ φιλομαθείας ἵπτω, δαιμόνιον τί μοι ἐγένετο, καὶ ξυγγενομένος αὐτῷ σοφὸν μὲν φήθην δόξειν ἐξ ἰδιώτου τε καὶ ἁσύφου, πεπαιδευμένος δὲ ἐκ βαρβάρου, ἐπόμενος δὲ αὐτῷ καὶ ξυσπουδάζων ὄψεσθαι μὲν Ἰνδοὺς, ὄψεσθαι δὲ ὑμᾶς, Ἑλλησί τε ἐπιμίξειν Ἰλλήνι ὑπ' αὐτοῦ γενόμενος τὰ μὲν δὴ ὑμέτερα περὶ μεγάλων ἄντα Δελφοὺς ἡγεῖσθε καὶ Δωδωνὴν καὶ ὅ τι βούλεσθε, τὰ μὰ δε, ἐπειδὴ Δάμις μὲν ὁ προγιννώσκων αὐτά, προγινώσκει δ' ὑπὲρ αὐτοῦ μόνον, γραῦς ἔστω ἡγουρτίας μαντευομένης ὑπὲρ πραβατίων καὶ τῶν τοιούτων."

XLIIV

CAP.
XLIIV

Ἐπὶ τούτοις μὲν δὴ ἐγέλασαν οἱ σφῆκ' πάντες, καταστάντος δὲ τοῦ γέλωτος ἐπανήγεν ὁ Ἰάρχας

LIFE OF APOLLONIUS BOOK III

XIII

And with these words he turned to Damis and said, "And you O Assyrian have you no foreknowledge of a thing as yet as you associate with such a man?" Yes, Zoro answered Damis, "at the rate of the things that are necessary for myself for what I first met with Apollonius here he at once struck me as full of wisdom and clearness and wisdom not of true education but when I saw that he also had a good memory, and that he was very learned and entirely devoted to love of learning he became to me something more than a man and I came to the conclusion that I stuck to him I showed him such a man instead of an ignorant and a stupid and an ignorant man that I showed him and I saw that he followed him and started his pupils I showed him the Iliads and told him that I should be turned into a Hecate by him and be able to mix with the Hecates Now of course you set your orders as they concern important issues on a level with those of the gods and Dionysus and of any other divine you like as if you were a god and since Damis is the person who has seen and since his foreknowledge requires I trust that we will suppose that they resemble the guesses of an old beggar who is foretelling what will happen to sheep and such like."

XIV

And the signs in general of course at this ally and when the laughter had subsided he turned back the

CAP. XLIV ἔς τὸν περὶ τῆς μαντικῆς λόγον, καὶ πολλὰ μὲν αὐτὴν ἀγαθὰ ἔλεγε τοὺς ἀνθρώπους εἰργάσθαι, μέγιστον δὲ τὸ τῆς ἰατρικῆς δῶρον· οὐ γὰρ ἂν ποτε τοὺς σοφοὺς Ἀσκληπιάδας ἔς ἐπιστήμην τούτου παρελθεῖν, εἰ μὴ παῖς Ἀπόλλωνος Ἀσκληπιὸς γενόμενος, καὶ κατὰ τὰς ἐκείνοι φήμας τε καὶ μαντείας ξυνθεῖς τὰ πρόσφορα ταῖς νόσοις φάρμακα, παισί τε ἑαυτοῦ παρέδωκε, καὶ τοὺς ξυνόντας ἐδιδάξατο, τίνας μὲν δεῖ προσάγειν πύας ὑγροῖς ἔλκεσι, τίνας δὲ αὐχμηροῖς καὶ ξηροῖς, ξυμμετρίας τε ποτίμων φαρμάκων, ὑφ' ὧν ὕδροφοι ἀποχετεύονται, καὶ αἷμα ἴσχεται, φθοαί τε παύονται καὶ τὰ οὕτω κοῖλα. καὶ τὰ τῶν ἰοβόλων δὲ ἄκη καὶ τὸ τοῖς ἰοβόλοις αὐτοῖς ἔς πολλὰ τῶν νοσημάτων χρῆσθαι τίς ἀφαιρήσεται τὴν μαντικὴν, οὐ γὰρ μοι δοκοῦσιν ἄντι τῆς προγιγνωσκούσης σοφίας θαρσῆσαί ποτε ἄνθρωποι τὰ πάντων ὀλεθριώτατα φαρμάκων ἐγκαταμίξαι τοῖς σώζουσιν.

XLV

CAP. XLV Ἐπεὶ δὲ καὶ ὁδε ὁ λόγος ἀναγέγραπται τῷ Δάμῳιδι, σπουδασθεὶς ἐκεῖ περὶ τῶν ἐν Ἰνδοῖς μυθολογούμενων θηρίων τε καὶ πηγῶν καὶ ἀνθρώπων, μηδ' ἔμοι παραλειπέσθω, καὶ γὰρ κέρδος ἂν εἴη μήτε πιστεῖν, μήτε ἀπιστεῖν πᾶσιν. ἤρετο γὰρ δὴ ὁ Ἀπολλωνίος, "ἔστι τι ζῷον ἐνταῦθα μαρτι-

LIFE OF APOLLONIUS, BOOK III

argument to the subject of divination, and among the many blessings which that art had conferred upon mankind, he declared the gift of healing to be the most important. "For, said he, "the wise sons of Asclepius would have never attained to this branch of science, if Asclepius had not been the son of Apollo, and as such had not in accordance with the latter's responses and oracles concocted and adapted different drugs to different diseases, those he not only handed on to his own sons, but he taught his companions what herbs must be applied to running wounds, and what to inflamed and dry wounds, and in what doses to administer liquid drugs for drinking, by means of which dropical patients are drained, and bleeding is checked and diseases of decay and the ravities due to their ravages are put an end to. And who, he said, "can deprive the art of divination of the credit of discovering simples which heal the bites of venomous creatures, and in particular of using the virus itself as a cure for many diseases? For I do not think that men without the forecasts of a prophetic wisdom would ever have ventured to mingle with medicines that save life these most deadly of poisons."

CHAP.
XLIV
Divination
and
Medicine

XLV

AND inasmuch as the following conversation also has been recorded by Darius as having been held upon this occasion with regard to the mythological animals and fountains and men met with in India, I must not leave it out for there is much to be gained by us ther believing nor yet disbelieving everything. Accordingly Apollonius asked the question, whether

CHAP.
XLV
On the
mythical
animals of
India

CAP. XLV. χόρας," ὁ δὲ Ἰάρχας, "καὶ τίνα," ἔφη, " φύσιν τοῦ ζῴου τούτου ἤκουσας; εἰκὸς γὰρ καὶ περὶ εἰδούς αὐτοῦ τι λέγεσθαι." "λέγεται," εἶπε, "μεγάλαι καὶ ἄπιστα, τετράπουν μὲν γὰρ εἶναι αὐτό, τὴν κεφαλὴν δὲ ἀνθρώπῳ εἰκάσθαι, λεοντι δὲ ὁμοιωσθαι τὸ μέγεθος, τὴν δὲ οὐρὰν τοῦ θηρίου τούτου πηχυαίας ἐκφέρειν καὶ ἀκανθώδεις τὰς τρίχας, ἃς βάλλειν ὥσπερ τοξεύματα ἐς τοὺς θηρῶντας αὐτὰ." ἐρομένου δὲ αὐτοῦ καὶ περὶ τοῦ χρυσοῦ ὕδατος, ὃ φασιν ἐκ πηγῆς βλύζειν, καὶ περὶ τῆς ψήφου τῆς ἅπερ ἡ μαγνήτις ποιουσης, ἀνθρώπων τε ὑπὸ γῆν οἰκοῦντων καὶ πυγμαίων αὐ καὶ σκιαπύδων, ὑπολαβὼν ὁ Ἰάρχας, "περὶ μὲν ζώων ἢ φυτῶν," εἶπεν, "ἡ πηγῶν, ὧν αὐτὸς ἐνταῦθα ἤκων εἶδες, τί ἂν σοι λέγοιμι, σὺν γὰρ ἤδη νῦν ἐξηγεῖσθαι αὐτὰ ἐτέροις θηρίοι δὲ τοξεύειν ἢ χρυσοῦ πηγὰς ὕδατος οὐπω ἐνταῦθα ἤκουσα.

XLVI

CAP. XLVI. "Περὶ μέντοι τῆς ψήφου τῆς ἐπισπωμενης τε καὶ ξυνδούσης ἑαυτῇ λίθους ἐτέρας οὐ χρὴ ἀπιστεῖν· ἔστι γὰρ σοι καὶ ἰδεῖν τὴν λίθον, καὶ θαυμάσαι τὰ ἐν αὐτῇ πάντα. γίνεταί μὲν γὰρ ἡ μεγίστη κατὰ δυνάμει δακτυλὸν τούτου," δείξας τὸν ἑαυτοῦ ἀντίχειρα, "κνίσκεται δὲ ἐν γῇ κοίλῃ βύθος ὀργυαὶ τέτταρες, τοσοῦτον δὲ αὐτῇ περίεστι τοῦ πνεύ-

LIFE OF APOLLONIUS, BOOK III

there was there an animal called the man-eater *(martichoras)* and Iarchas replied "And what have you heard about the make of this animal?" For it is probable that there is some account given of its shape. "There are," replied Apollonius, "tail stories current which I cannot believe, for they say that the creature has four feet, and that his head resembles that of a man, but that in size it is comparable to a lion, while the tail of this animal puts out hairs a cubit long and sharp as thorns, which it shoots like arrows at those who hunt it." And he further asked about the golden water which they say bubbles up from a spring, and about the stone which behaves like a magnet, and about the men who live underground and the pigmies also and the shadow-footed men, and Iarchas answered his questions thus "What have I to tell you about animals or plants or fountains which you have seen yourself on coming here?" For by this time you are as competent to describe these to other people as I am, but I never yet heard in this country of an animal that shoots arrows or of springs of golden water

CHAP.
XLV

XLVI

"However about the stone which attracts and binds to itself other stones you must not be sceptical, for you can see the stone yourself if you like, and admire its properties. For the greatest specimen is exactly of the size of this finger nail, and here he pointed to his own thumb. "and it is concealed in a hollow in the earth at a depth of four fathoms, but it is so highly endowed with spirit, that the earth swells

CHAP.
XLVI
The
Particulars
showed

FLAVIUS PHILOSTRATUS

CAP.
XLVI ματος, ὥς ὑποιδεῖν τὴν γῆν καὶ κατὰ πολλὰ
βήγνυσθαι κυσικομένης ἐν αὐτῇ τῆς λίθου. μα-
στεύσαι δὲ αὐτὴν οὐδενὶ ἔξεστιν, ἀποδιδρίσκει γάρ,
εἰ μὴ μετὰ λόγου ἀνασπῶτο· ἀλλ' ἡμεῖς μόνοι τὰ
μὲν δράσαντες, τὰ δὲ εἰπόντες ἀναιρούμεθα τὴν
παντάρβην· δυομα γὰρ αὐτῇ τοῦτο. νύκτωρ μὲν
οὖν ἡμέραν ἀναφαίνει, καθάπερ τὸ πῦρ, ἔστι γὰρ
πυρρὴ καὶ ἰκτινωδής, εἰ δὲ μεθ' ἡμέραν ὀρῶτο,
βιάλλει τοὺς ὀφθαλμοὺς μαρμαρυγαῖς μυρίαῖς. τὸ
δὲ ἐν αὐτῇ φῶς πνεῦμά ἐστιν ἄρρητου ἰσχύος, πᾶν
γὰρ τὸ ἐγγὺς ἐσποιεῖ αὐτῇ. τί λέγω τὸ ἐγγύς,
ἔστι σοι λίθους, ὁπόσας βούλεις, καταποντῶσαί
ποι ἢ τῶν ποταμῶν ἢ τῆς θαλάττης, καὶ μηδὲ
ἐγγὺς ἀλλήλων, ἀλλὰ σποράδας καὶ ὥς ἔτυχεν,
ἢ δὲ ἐς αὐτὰς καθιμηθεῖσα, ξυλλέγεται πάσας τῇ
τοῦ πνεύματος διαδοσεῖ, καὶ ὑποκείσονται αὐτῇ
βοτρυδὸν αἱ λίθοι, καθάπερ σμήνους."

XLVII

CAP.
XLVII Καὶ εἰπὼν ταῦτα ἔδειξε τὴν λίθον αὐτὴν τε καὶ
ὅποσα ἐργάζεται. τοὺς δὲ πυγμαίους οἰκεῖν μὲν
ὑπογείους, κεῖσθαι δὲ ὑπὲρ τὸν Γάγγην, ζῶντας
τρόπον δὲ πᾶσιν εἶρηται, σκιυποδας δὲ ἀνθρώ-
πους ἢ μακροκεφάλους ἢ ὁπόσα Σκύλακος ξυγ-
γραφαὶ περὶ τούτων ἄδουσιν, οὔτε ἄλλοσε ποι βιο-
τενεῖν τῆς γῆς οὔτε μὴν ἐν Ἰνδοῖς.

LIFE OF APOLLONIUS, BOOK III

and breaks open in many places when the stone is conceived in it. But no one can get hold of it, for it runs away, unless it is scientifically attracted, but we alone can secure, partly by performance of certain rites, and partly by certain forms of words, this *panlarbe*, for such is the name given to it. Now in the night-time it glows like the day just as fire might, for it is red and gives out rays, and if you look at it in the daytime it smites your eyes with a thousand glints and gleams. And the light within it is a spirit of mysterious power, for it absorbs to itself everything in its neighbourhood. And why do I say in its neighbourhood? Why you can sink anywhere in river or in sea as many stones as you like, and these not even near to one another, but here there and everywhere, and then if you let down this stone among them by a string it gathers them all together by the diffusion of its spirit, and the stones yield to its influence and cling to it in a bunch, like a swarm of bees."

CHAP.
XLVI

XLVII

AND having said this he showed the stone itself and all that it was capable of effecting. And as to the pygmies, he said that they lived underground, and that they lay on the other side of the Ganges and lived in the manner which is related by all. As to men that are shadow-footed or have long heads, and as to the other poetical fancies which the treatise of Scyriax recounts about them he said that they didn't live anywhere on the earth, and least of all in India,

CHAP.
XLVII
The
Pygmies

XLVIII

CAP.
XLVIII

Ὅν δ' ὀρύττουσι χρυσὸν αἱ γρῦπες, πετραι εἰσὶν οἷον σπινθήρσιν ἐστιγμέναι ταῖς τοῦ χρυσοῦ ρανίσιν, ὥς λιθοτομεῖ τὸ θηρίον τοῦτο τῇ τοῦ ῥάμφους ἰσχύϊ. τὰ γὰρ θηρία ταῦτα εἶναι τε ἐν Ἰνδοῖς καὶ ἱεροὺς νομίζεσθαι τοῦ Ἥλιου, τεθριππιῖ τε αὐτῶν ὑποζευγνύναι τοῖς ἀγάλμασι τοὺς τὸν Ἥλιον ἐν Ἰνδοῖς γράφοντας, μέγεθος τε καὶ ἀλκὴν εἰκάζουσι αὐτοὺς τοῖς λέουσιν, ὑπὸ δὲ πλεονεξίας τῶν πτερῶν αὐτοῖς τε ἐκείνοις ἐπιτίθεσθαι, καὶ τῶν ἐλεφάντων δὲ καὶ δρακοντῶν ὑπερτέρους εἶναι πετονται δὲ οὐπω μέγα, ἀλλ' ὅσοι οἱ βραχύποροι ὄρνιθες, μὴ γὰρ ἐπιτλάσθαι σφῆς, ὡς ὄρνισι πιπριον, ἀλλ' ὑμέσι τὸν ταρσὸς ὑφάνθαι πυρσῶς, ὡς εἶναι κυκλωσαντας πέτεσθαι τε καὶ ἐκ μετεωρῶν μάχεσθαι, τὴν τίγριν δὲ αὐτοῖς ἀνάλωτον εἶναι μόνην, ἐπειδὴ τὸ τίχος αὐτὴν ἐσποιεῖ τοῖς ἀνέμοις.

XLIX

CAP.
XLIX

Καὶ τὸν φοίνικα δὲ τὸν ὄρνιν τὸν διὰ πεντακοσίων ἐτῶν ἐς Αἴγυπτον ἤκοντα, πέτεσθαι μὲν ἐν τῇ Ἰνδικῇ τὸν χρόνον τοῦτον, εἶναι δὲ θνα, ἐκδιδόμενον τῶν ἀκτίνων καὶ χρυσῷ λάμπαντα, μέγεθος ἀετοῦ καὶ εἶδος, ἐς καλιάν τε ἰξάνειν τὴν ἐκ τοῦ ἀρώματος ποιουμένην αὐτῷ πρὸς ταῖς τοῦ Νεῖλου πηγαῖς. ἡ δὲ Αἴγυπτια περὶ αὐτοῦ ἄδουσιν, ὥς ἐς Αἴγυπτον φέρεται, καὶ Ἰνδοὶ ξυμμαρτυροῦσι,

XLVIII

As to the gold which the griffins dig up, there are rocks which are spotted with drops of gold as with sparks, which this creature can quarry because of the strength of its beak. "For these animals do exist in India," he said, "and are held in veneration as being sacred to the Sun; and the Indian artists, when they represent the Sun, yoke four of them abreast to draw the images, and of size and strength they resemble lions, but having this advantage over them that they have wings, they will attack them and they get the better of elephants and of dragons. But they have a great power of flying not more than have birds of short flight, for they are not winged as is proper with birds, but the joints of their feet are webbed with red membranes, such that they are able to revolve them, and make a flight and fight in the air, and the tiger alone is beyond their powers of attack, because in swiftness it rivals the winds.

CHAP.
XLVII
The
griffins

XLIX

"And the phoenix," he said, "is the bird which visits Egypt every five hundred years, but the rest of that time it flies about in India, and it is unique in that it gives out rays of sunlight and shines with gold, in size and appearance like an eagle, and it sits upon the nest which is made by it at the springs of the Nile out of spices. The story of the Egyptians about it, that it comes to Egypt, is testified to by the Indians

CHAP.
XLIX
The
phoenix

(ΛΓ
XI.I) προσήδοντες τῷ λυγῷ τὸ τὸν φοῖνικα τὸν ἐν τῇ
καλιᾷ τηκομένον προπεμπτηρίου ὕμνους αὐτῷ
ᾄδειν. τοῦτι δὲ καὶ τοὺς κύνους φασὶ δρᾶν οἱ
σοφώτερον αὐτῶν ἀκούοντες.

I.

(ΛΓ
I) Τοιαῖδε μὲν αἱ πρὸς τοῖς σοφοῖς ξυνουσίαι
Ἀπολλωνίῳ ἐγένοντο μηνῶν τετταρῶν ἐκεῖ διατρί-
ψαντι. καὶ ξυλλαβὸντι λυγροὺς φανεροὺς τε καὶ
ἰσπορρητοὺς πάντας, ἐπεὶ δὲ ἐξελαυνεῖν ἐβούλετο,
τὸν μὲν ἡγεμόνα καὶ τὰς καμήλους πειθουσίῃ
αὐτὸν ἀποπέμψαι τῷ Φραωτῇ μετ' ἐπιστολῆς,
αὐτοὶ δὲ ἡγεμόνα ἕτερον καὶ καμήλους δόντες
προπέμπον αὐτόν, εὐδαιμονίζοντες αὐτοὺς τε
κύκεινον. ἄσπασυμενοι δὲ τὸν Ἀπολλωνίον καὶ
θεὸν τοῖς πολλοῖς εἶναι δοξεῖν οὐ τεθνεῶτα μόνον,
ἀλλὰ καὶ ζῶντα φησαντες. αὐτοὶ μὲν ἐπιστρεψαν
ἐς τὸ φροντιστήριον, ἐπιστρεφομενοὶ πρὸς τὸν
ἄνδρα καὶ δηλοῦντες, ὅτι ἄκουτες αὐτοῦ ἀπαλλάτ-
τονται· ὁ δὲ Ἀπολλωνίος ἐν δεξιᾷ μὲν τὸν Γώγγην
ἔχων, ἐν ἀριστερᾷ δὲ τὸν Ἰφασίν κατῆρει ἐπὶ τῇ
θυλαττᾷ ἡμερῶν δέκα ὁδὸν ἀπὸ τοῦ ἱεροῦ ὄχθου.
κατιούσι δ' αὐτοῖς πολλοὶ μὲν στρουθοὶ ἐφαίνοντο,
πολλοὶ δὲ ἄγριοι βοεῖς, πολλοὶ δὲ ὄνοι καὶ λέοντες
καὶ παρδαλεῖς καὶ τίγρεις, καὶ πιθηκῶν γένος
ἕτερον παρὰ τοὺς ἐν ταῖς πεπερίσι, μέλανές τε γὰρ
καὶ λεῖσοι ἦσαν καὶ τὰ εἶδη κύνες καὶ σμικροῖς
ἀνθρώποις ἴσοι. διαλεγόμενοι δὲ περὶ τῶν ὀρε-
μένων, ὅποια εἰσέθεσαν, ἀφικόντο ἐπὶ τῇ θυλατ-
τᾷ, ἐν ᾗ κατεσκευαστο ἔμπορια μικρά, καὶ πλοῖα

LIFE OF APOLLONIUS, BOOK III

also, but the latter add this touch to the story, that οἱ ἄπ
XII.13the phoenix which is being consumed in its nest sings funeral strains for itself. And this is also done by the swans according to the account of those who have the wit to hear them.

I.

* In such conversations with the sages Apollonius ἐπὶ
Ἀπολλωνίου
ἐπὶ τοῦ
Ἰνδοῦ ποταμοῦspent the four months which he passed there, and he accepted all sorts of lore both profane and mysterious. But when he was minded to go on his way, they persuaded him to send back to Phraotes with a letter his guide and the eunuchs, and they themselves gave him another guide and camels, and sent him forth on his way congratulating both themselves and him. And having embraced Apollonius and declared that he would be esteemed a god by the many not merely after his death but while he was still alive, they turned back to their place of meditation, though ever and anon they turned towards him, and showed by their action that they parted from him against their will. And Apollonius keeping the Ganges on his right hand, but the Hyphasis on his left, went down towards the sea a journey of ten days from the sacred ridge. And as they went down they saw a great many ostriches, and many wild bulls, and many asses and lions and pards and tigers, and another kind of apes than those which inhabit the pepper trees, for these were black and bushy-haired and were dog-like in features and as big as small men. And in the usual discussion of what they saw they reached the sea, where small factories had been built, and passenger

CAV δὲ ἐν αὐτοῖς ὄρμει πορθμεῖα παραπλήσια τοῖς
 I Τυρρηνοῖς τὴν δὲ θάλατταν τὴν Ἰουβρὰν εἶναι
 μὲν κυανωτάτην, ὠνομάσθαι δέ, ὡς εἶπον, ἀπὸ
 Ἑρύθρα βασιλέως, ὃς ἐπωνομασεν ἑαυτὸν ἐκείνῳ
 τῷ πελιδνίῳ.

LI

CAV Ἰνταῦθα ἤκων τὰς μὲν καμήλους ἀπέπεμψε τῷ
 I Ἰάρχῳ ματ' ἐπιστολῆς·

“ Ἀπολλώνιον Ἰάρχῳ καὶ τοῖς ἑτέροις σοφοῖς
 χαίρειν.

ἀφικομένων μοι πεζῇ πρὸς ὑμᾶς δεδώκατε τὴν θά-
 λατταν, ἀλλὰ καὶ σοφίας τῆς ἐν ὑμῖν κοινωνή-
 σαντες δέδωκατε καὶ διὰ τοῦ οὐρανοῦ πορεύεσθαι.
 μεμνήσομαι ταύτων καὶ πρὸς Ἑλληνας, κοινωνήσω
 τε λόγων ὡς παροῦσιν ὑμῖν, εἰ μὴ μύτην ἔπιον τοῦ
 Ταντάλου. ἔρρωσθε ὑγαθοὶ φιλόσοφοι.”

LII

CAV Αὐτὸς δὲ ἐπιβὰς νεως ἐκομίζετο λείψα καὶ εὐφόρῳ
 III πνεύματι, θαυμύζων τὸ στόμα τοῦ Ἰφάσιδος, ὡς
 φοβερῶς δι' αὐτοῦ ἐκχεῖται· τελευτῶν γάρ, ὡς
 ἔφην, ἐς χωρία πετρωδὴ καὶ στενὰ καὶ κρημνοὺς
 ἐκπίπτει, δι' ὧν καταρρηγνύς ἐς τὴν θάλατταν ἐν
 στόματι χαλεπὸς δοκεῖ τοῖς ἄγαν τῇ γῇ
 προσκειμένοις.

LIFE OF APOLLONIUS, BOOK III

ships rode in them resembling those of the Tyrrhenians. ^{HAI}
 And they say that the sea called Erythra or "red" is
 of a deep blue colour, but that it was so named from
 a king Erythras, who gave his own name to the sea
 in question.

LI

Having reached this point Apollonius sent back ^{CHAP.}
 the cancks to Iarchas together with the following
 letter:

"Apollonius to Iarchas and the other sages
 greeting.

Apollonius
 farewell
 letter to
 Iarchas

"I came to you on foot, and yet you presented me
 with the sea, but by sharing with me the wisdom
 which is yours, you have made it mine even to travel
 through the heavens. All this I shall mention to
 the Helanes; and I shall communicate my words
 to you as if you were present, unless I have in vain
 drank the draught of Tantalus. Farewell, ye
 goodly philosophers."

LII

He then embarked upon the ship and was borne ^{CHAP.}
 away by a smooth and favourable breeze, and he was
 never struck at the formidable manner in which the
 Hyphasis discharges itself into the sea at its mouth,
 for in its later course, as I said before, it falls into
 rocky and narrow country and over precipices, and
 breaking its way through these to the sea by a single
 mouth, presents a formidable danger to those who
 hug the land too closely.

The mouth
 of the
 Hyphasis

LIII

CAP.
LIII

Καὶ μὴν καὶ τὸ τοῦ Ἰνδοῦ στόμα ἰδεῖν φασι, πάλιν δὲ ἐπ' αὐτοῦ κείσθαι Πάταλα περιρρυτον τῷ Ἰνδῷ, ἐς ἣν το ναυτικὸν τοῦ Ἀλεξάνδρου ἔλθειν, ὃ ναύαρχον ἐπιτετάχθαι Νέαρχον οὐκ ἀγνυμναστον τῆς θαλαττίου τάξεως ἡ δὲ Ὀρθαγύρα περὶ τῆς Ἐρυθρᾶς εἴρηται, καὶ ὅτι μήτε ἡ ἄρκτος ἐν αὐτῇ φαίνοιτο, μήτε σημαίνουτο τὴν μεσσηβρίαν οἱ πλείοντες, οἳ τε ἐπιδηλοὶ τῶν ἀστέριων ἐξαλλάττοιεν τῆς ἑαυτῶν ταξέως δοκεῖ καὶ Δάμιδι, καὶ χρὴ πιστεῦειν ὑγιῶς τε καὶ κατὰ τὸν ἐκεῖ οὐρανὸν εἰρησθαι ταῦτα. μνημονεύουσι καὶ νήσου μικρᾶς, ἥ ὄνομα εἶναι Βιβλον, ἐν ἣ τὸ τοῦ κογχυλίου μέγεθος καὶ οἱ μύες ὀστρεῖά τε καὶ τὰ τοιαῦτα δεκαπλάσια τῶν Ἑλληνικῶν τὸ μέγεθος ταῖς πέτραις προσπέφυκεν. ἀλίσκεται δὲ καὶ λίθος ἐκεῖ μαργαρίς ἐν ὀστράκῳ λευκῷ καρδίας τόπον ἔχουσα τῷ ὀστρέῳ.

LIV

CAP.
LIV

Κατασχεῖν δὲ φασι καὶ ἐς Πηγάδας τῆς τῶν Ὠρεϊτῶν χωρας, οἱ δὲ Ὠρεῖται, χαλκαὶ μὲν αὐταῖς αἱ πέτραι, χαλκῇ δὲ ἡ ψάμμος, χαλκοῦν δὲ ψήγμα οἱ ποταμοὶ ἄγουσι. ρυσίτιν δὲ ἡγοῦνται τὴν χεῖρ διὰ τὴν εὐγένειαν τοῦ χαλκοῦ.

LIFE OF APOLLONIUS, BOOK III

LIII

THEY say, moreover, that they saw the mouth of CHAP. III
the Indus, and that there was situated on it the city The city of Patala
of Patala round which the Indus flows. It was to this city that the fleet of Alexander came, under the
command of Nearchus, a highly trained naval captain. Nearchus, as well as Ortelagorus
But as for the stories of Ortelagorus about the sea
called Hyther, to the effect that the constellation of
the bear is not to be seen in it, and that the anemones
rust no shadows at midday, and that the variable stars
there vary from their usual positions, this account is
endorsed by Darius, and we must consider it to be
sound and based on keen observations of the heavens.
They also mention a small island, of the name of The bay of Hylis
Hylis, in which there is the large cockle, and where
there are mussels and oysters and such like organisms,
clinging to the rocks and ten times as big as those
which we find in Greece. And there is also taken
in this region a pearl in a white shell, wherein it
occupies the place of the heart of the oyster

LIV

AND they say that they also touched at Pegadae in CHAP. LIV
the country of the Orethie. As for these people, The bronze of the Orethie
they have rocks of bronze and sand of bronze, and the
dust which the rivers bring down is of bronze. But
they regard their land as full of gold because the
bronze is of such high quantity

LV

CAP
IV

Φασὶ δὲ καὶ τοῖς Ἰχθυοφάγοις ἐντυχεῖν, οἷς πό-
λιν εἶναι Στόβηρα, διφθέρας δὲ τούτους ἐνῆφθαι
μογιστων ἰχθύων, καὶ τὰ πρόβατα τὰ ἐκείνη ἰχθυ-
ώδη εἶναι καὶ φαγεῖν ἄτοπα, τοὺς γὰρ ποιμένας
βιάσκειν αὐτὰ τοῖς ἰχθύσιν, ὥσπερ ἐν Καρίᾳ τοῖς
σύκοις. Καρμανοὶ δὲ Ἰνδοὶ γενναὶ ἡμέρον εὐιχθι-
οῦτῳ νέμονται θάλατταν, ὥς μὴδ' ἀποθέτους
ποιεῖσθαι τοὺς ἰχθύς, μὴδὲ, ὥσπερ ὁ Πύοντος,
ταριχεύειν, ἀλλ' ὀλίγους μὲν αὐτῶν ἀποδίδοσθαι,
τοὺς δὲ πολλοὺς ἀσπαιρουτας ἀποδιδύναι τῇ
θαλάττῃ.

LVI

CAP
I.VI

Προσπλεῦσαι φασὶ καὶ Βαλάρους, ἐμπύριον δὲ
εἶναι τὰ Βάλαρα μεστὸν μυρρινῶν τε καὶ φοινίκων,
καὶ δάφνας ἐν αὐτῷ ἰδεῖν καὶ πηγαῖς διαρρεῖσθαι
τὸ χωρίον. κῆποι δὲ ὅποσοι τρωκτοὶ καὶ ὅποσοι
ἀνθέων κῆποι, βρύειν αὐτό, καὶ λιμένας μεστους
γαλήνης ἐν αὐτῷ εἶναι. προκείσθαι δὲ τοῦ χωρίου
τούτου νῆσον ἱερῶν, ἣν καλεῖσθαι Σέλληρα, καί,
στάδια μὲν ἑκατὸν εἶναι τῷ πορθμῷ, νηρηίδα δὲ
οἰκεῖν ἐν αὐτῇ δεινὴν δαίμονα πολλοὺς γὰρ τῶν
πλευντῶν ἀρπάζειν, καὶ μὴδὲ ταῖς ναυσι ξυγχωρεῖν
πεῖσμα ἐκ τῆς νήσου βάλλεσθαι.

LIFE OF APOLLONIUS, BOOK III

LV

AND they say that they came across the people CHAP. LV
 called the Fish eaters, whose city is Stabera, and The Ichthyophagi
 they clothe themselves in the skins of very large
 fishes, and the cattle there taste like fish and eat
 extraordinary things, for the shepherds feed them
 upon fish, just as in Caria the flocks are fed on figs.
 But the Irbians of Carmania are a gentle race, who
 live on the edge of a sea so well stocked with fish,
 that they neither lay them in hy stores, nor salt them
 as is done in Pontus, but they just sell a few of them
 and throw back most they catch panting into the
 sea.

LVI

THEY say that they also touched at Balara, which is CHAP. LVI
 an emporium full of myrtles and date palms, and Balara and the Nereid
 there they also saw laurels, and the place was well
 watered by springs. And there were kitchen
 gardens there, as well as flower gardens, all growing
 luxuriantly, and the harbours therein were entirely
 calm. But off the place there lies a sacred island,
 which was called Scelera, and the passage to it from
 the mainland was a hundred stades long. Now in
 this island there lived a Nereid, a dreadful female
 demon, which would snatch away many mariners and
 would not even allow ships to fasten a cable to the
 island.

ΕΛΤ
LVII

Ἄξιον δὲ μὴδὲ τὸν περὶ τῆς ἑτέρας μαργαρίτιδος
 παρελθεῖν λόγον ἐπεὶ μὴδὲ Ἄπολλωνιος μεираκιω-
 δης ἴδοιεν, ἀλλὰ πλεττεται ἥδιστος καὶ τῶν ἐν τῇ
 θαλαττουργίᾳ θαυμασιωτάτος τὰ γὰρ τετραμ-
 μενε τῆς νησοῦ πρὸς τὸ πέλαγός ἐστι μὲν ἄπειρος
 πύθμην θαλαττης, φέρει δὲ ὄστρεον ἐν ἐλυτρῇ
 λευκῇ μαστον πιμαλῆς, οὐδὲ γὰρ λιθὸν φύει οὐδένα
 γαλῆπην δὲ ἐπιφυλιζαντες καὶ τὴν θιλατταν
 αὐτοὶ λεαναντες τουτι δὲ ἡ τοῦ ἐλαίου ἐπιρροή
 πρᾶττει, καταδύεται τις ἐπὶ τὴν θηραν τοῦ ὄστρεου,
 τὰ μὲν ἄλλα κατεσκευασμένος, ὥσπερ οἱ τὰς
 σπογγίας κειροντες, ἔστι δὲ αὐτῷ καὶ πλινθίς
 σιδηρὰ καὶ ἡλυσστρος μυρον παριζήσας οἷν ὁ
 Ἰνδὸς τῷ ὄστρεῳ δέλεαρ αὐτοῦ το μύρον ποιεῖται,
 το δὲ ἀποκινῶνται τε καὶ μεθῆναι ὑπ' αὐτοῦ, κεντρῷ
 δὲ διελαθεν ἀποπνίγει τὸν ἰχώρα, ο δὲ ἐκδέχεται
 αὐτὸν τῇ πλινθίδι τυποῦς ορωρυγμένη. λιθοῦται
 δὲ το ἐντεῦθεν καὶ ρυθμίζεται καθάπερ ἡ φύσει
 μαργαρις, κάστιν ἡ μαργαρις αἷμα λευκὸν ἐξ
 ἐρυθρᾶς τῆς θαλαττης ἐπιτιθεσθαι δὲ τῇ θηρῇ
 ταυτῇ καὶ τοὺς Ἑραββίους φασὶν ἰστυπείρας
 οἰκοῦντας το δὲ ἐντεῦθεν θηριακῇ μὲν τῆς
 θαλατταν εἶναι πᾶσαν, ἀγέλαζεσθαι δὲ ἐν αὐτῇ
 τὰ κτην, τὰς δὲ καὶ ἐρύμα τουτου κωδωνοφορεῖν
 κατὰ πρυμναν τε καὶ πρῶραν, τῆς δὲ ἡχῆς
 ἐκπλήττειν τὰ θηρια, καὶ μὴ εἰάν ἐμπελαζειν
 ταῖς κενύσι.

LVII

It is just as well not to omit the story of the other kind of pearl, where even Alexander did not regard it as precious, and it is another pretty invention, and there is nothing in the annals of men fishing so remarkable. For on the side of the island which is turned towards the squallies the bottom is of great depth, and produces no oyster in a water shallow, full of fat, for it does not produce any jewel. The inhabitants watch for a certain day, or try themselves under the sea mouth, and then they do by flooding it with sea, and then a man plunges in in order to hunt the oyster in question, and he is in other respects equipped like those who cut off the squages from the reefs, but he carries no net, nor an diving iron hook, and an alabaster vase of myth. The Indian then bats a spade of the oyster, and he does out the myth before him as a bait, whereupon the oyster opens and drinks itself drunk upon the myth. Then it is pierced with a long pin, and discharges a peculiar liquid called ichor, which the man catches in the iron hook, which is so well cut in regular holes. The liquid so obtained pretends in regular shapes, and like the natural pearl, which is a white liquid furnished in the Red Sea. And they say that the Arabs and who live on the opposite coast devote themselves to catching these creatures. From this point on they found the entire sea full of wild animals, and it was crowded with seals, and the ships they say in order to keep off these animals, carry men at the bow and at the stern, the sound of which frightens away these creatures and prevents them from approaching the ships.

427
The pearl
fishery

ΣΑΡ.
LVIII.

Καταπλεύσαντες δὲ ἐς τὰς ἐκβολὰς τοῦ Εὐφράτου φασὶν ἐς Βαβυλῶνα δι' αὐτοῦ ἀναπλεῦσαι παρὰ τὸν Οὐαρδιάνην, καὶ τιχόντες αὐτοῦ οἴου ἐγγύωσκον, ἐπὶ τὴν Νῆον ἐλθεῖν αὐθις, καὶ τῆς Ἀντισχείας συνήθως ὑβριζούσης καὶ μηδεν τῶν Ἑλληνικῶν ἐσπουδακείας, ἐπὶ θάλαττάν τε καταβῆναι τὴν ἐπὶ Σελύκειαν, νεως τε ἐπιτυχόντες προσπλεύσαι Κύπρῳ κατὰ τὴν Πιάφον, οὗ τὸ τῆς Ἀφροδίτης ἔδος, ὃ ξυμβολικῶς ἰδριμένον θαυμίσαι τὸν Ἀπολλωνιον, καὶ πολλὰ τοις ἱερέας ἐς τὴν ὁσίαν τοῦ ἱεροῦ διδαξάμενον, ἐς Ἰωνίαν πλεῦσαι θαυμαζόμενον ἱκανῶς καὶ μεγάλῳ ἀξιούμενον παρὰ τοῖς τὴν σοφίαν τιμῶσιν.

LVIII

AND when they had sailed as far as the mouth of the Euphrates, they say that they sailed up by it to Babylon to see Vardan, whom they found just as they and found him before. They then came afresh to Nineveh, and as the people of Antioch displayed their customary insolence and took no interest in any affairs of the Hellenes, they went down to the sea at Seleucia, and finding a ship, they sailed to Cyprus and landed at Paphos, where there is the statue of Aparodite. Apollonius marvelled at the superb construction of the same and gave the priests much instruction with regard to the ritual of the temple. He then sailed to Ionia where he excited much admiration and no little esteem among all lovers of wisdom.

CHAP.
LVIII
Apollonius
rejoins
Ionia



BOOK IV

Δ

1

(1.1)
1

Ἐπεὶ δὲ εἶδον τὸν ἄνδρα ἐν Ἰωνίᾳ παρελθόντα
 εἰς τὴν Ἐφεσον, οὐδὲ οἱ βιάμενσοι ἄτι πρὸς ταῖς
 ἑαυτῶν τέχναις ἦσαν, ἀλλ' ἠκολούθουν ὁ μὲν
 σοφίας, ὁ δὲ εἰδους, ὁ δὲ διαίτης, ὁ δὲ σχήματος,
 αἱ δὲ πάντων ὁμοῦ θαυμασται ὄντες, λόγοι τε περὶ
 αὐτοῦ ἐφοίτων, οἱ μὲν ἐκ τοῦ Κολοφῶνι μαντείου
 κοινωνῶν τῆς ἑαυτοῖ σοφίας καὶ ὑπετεχνῶς σοφῶν
 καὶ τὰ ταιαῦτα τὸν ἄνδρα ἄδοντες, οἱ δὲ ἐκ Διδύ-
 μων, οἱ δὲ ἐκ τοῦ περὶ τὸ Πέργαμον ἱεροῦ,
 πολλοὺς γὰρ τῶν ὑγιείας δεσμένων ὁ θεὸς ἐκέλευσε
 προσφοιτᾶν τῷ Ἀπολλωνίῳ, τουτὶ γὰρ αὐτὸς τε
 βουλευσθαι καὶ δοκεῖν ταῖς Μοιραῖς ἐφοιτῶν καὶ
 πρεσβεῖαι πρὸς αὐτὸν ἐκ τῶι πόλει, ξένον τε
 αὐτὸν ἡγούμενοι καὶ βίου ξύμβουλον βωμῶν τε
 ἰδρύσεως καὶ ἀγαλμάτων, ὁ δὲ ἕκαστα τούτων τὰ
 μὲν ἐπιστέλλων, τὰ δὲ ἀφίξεσθαι φύσκων διωρ-
 θοῦτο. πρεσβευσασμένης δὲ καὶ τῆς Σμύρνης καὶ
 ὃ τι μὲν δέοιτο οὐκ εἰπούσης, ἐκλιπαρούσης δὲ
 ἀφικέσθαι, ἤρετο τὸν πρεσβευτήν, ὃ τι αὐτοῦ
 δέοιτο, ὁ δὲ, "ἰδεῖν," ἔφη, "καὶ ὑφθῆναι." ὁ δὲ

BOOK IV

I

And when they saw our sage bi Ionian and he had arrived at Ephesus, even the mechanics would not remain at their handicrafts, but followed him, one admiring his wisdom, another for beauty, another his way of life, another his bearing, some of them everything alike about him. Reports also were current about him which originated from various oracles, thus from the oracle at Colophon it was announced that he shared its peculiar wisdom and was absolutely wise, and so forth, from that of Didyma similar rumours emanated, as also from the shrine at Pergamum, for the God urged not a few of those who were in need of health to betake themselves to Apollonius, for this was what he himself approved and was pleasing to the Fates. Deputations also waited upon him from various cities offering him their hospitality, and asking his advice about life in general as well as about the dedication of altars and images, and he regulated their several affairs in some cases by letter, but in others he said would visit them. And the city of Smyrna also sent a deputation, but they would not say what they wanted, though they besought him to visit them, so he asked the legate what they wanted of him, but

CECILIUS
I
Apollonius
regulus
and he
was named
by the
oracle of
Dionysus

FLAVIUS PHILOSTRATUS

CAP. I
 Ἀπολλωνιος. " ἀφίξομαι," εἶπε. " δοίητε δε, ὦ
 Μοῦσαι, καὶ ἐρασθήναι ἀλλήλων."

II

CAP. II
 Τὴν μὲν δὴ διέλεξιν τὴν πρώτην ἀπὸ τῆς κρη-
 πίδας ταύτην πρὸς τοὺς Ἐφεσίου διελέχθη, οὐχ
 ὥσπερ οἱ Σωκρατικοί, ἀλλὰ τῶν μὲν ἄλλων ἀπείγων
 τε καὶ ἀπυσπουδαζων, φιλοσοφία δὲ μόνῃ ξυμβου-
 λεύων προσέχειν, καὶ σπουδῇς ἐμπιπλῶναι τὴν
 ὥφeson μᾶλλον ἢ ῥαθυμίας τε καὶ ἰγερωχίας,
 ὁπόσῃν εὔρειν ὀρχηστῶν γὰρ ἡττημένοι καὶ πρὸς
 πυρρίχαις αὐτοὶ διττες, αὐλῶν μὲν πάντα μεστὰ ἦν,
 μεστὰ δὲ ἀνδρογύνων, μεστὰ δὲ κτύπων· ὁ δὲ
 καίτοι μεταθεμένων τῶν Ἐφεσίων πρὸς αὐτὸν οὐκ
 ἡξίου περιορᾶν ταῦτα, ἀλλ' ἐξήρει αὐτὰ καὶ διέ-
 βαλλε τοῖς πολλοῖς.

III

CAP. III
 Τὰς δὲ ἄλλας διελέξεις περὶ τὰ ἄλση τὰ ἐν τοῖς
 ξυστοῖς ὁδομοῖς ἐποιεῖτο, διαλεγόμενου δὲ ποτε
 περὶ κοινωνίας καὶ διδύσκοντος, ὅτι χρὴ τρέφειν
 τε ἀλλήλους καὶ ἐπ' ἀλλήλων τρέφεσθαι, στρου-
 θοὶ μὲν ἐκάθηντο ἐπὶ τῶν δένδρων σιωπῶντες, εἰς
 δὲ αὐτῶν προσπετόμενος ἐβόα, παρακαλούεσθαι τι

LIFE OF APOLLONIUS, BOOK IV

he merely said, "to see him and be seen." So CHAP.
 Apollonius said "I will come, but, O ye Mases,
 grant that we may also like one another."

II

His first discourse then which he delivered was to CHAP.
 the Ephesians from the platform of their temple, and II
 its tone was not that of the Socratic school, for stopover the fountain
 he dissuaded and discouraged them from other
 pursuits, and urged them to devote themselves to
 philosophy alone, and to fill Ephesus with real
 study rather than with idleness and arrogance
 such as he found around him there, for they were
 devoted to dances and taken up with pantomimes,
 and the whole city was full of pipers, and full of
 effeminate rascals, and full of noise. So at the risk
 of estranging the Ephesians, he determined not
 to wink at such things, but cleared them out and
 made them odious to most of them.

III

His other discourses he delivered under the trees CHAP.
 which grow hard by the cloisters; and in these he III
 sometimes dealt with the question of communism, The
 and taught that they ought to support and be communion
 supported by one another. While he was doing so the sparrow
 on one occasion, sparrows were sitting quite silent
 upon the trees, but one of them suddenly gave
 a chirp as it flew up, just as if he had some

Λ' ^{II} δοκῶν τοῖς ἄλλοις, οἱ δέ, ὥς ἤκουσαν, αὐτοὶ τε ἀνέκραγον καὶ ἄρθοντες ἐπέταυτο ὑπο τῷ ἐνί. ὁ μὲν δὴ Ἀπολλωνίος εἶχετο τοῦ λόγου, γιγνώσκων μὲν, ἐφ' ὃ τι αἱ στρουθοὶ πέτουσιν, πρὸς δὲ τοὺς πολλοὺς οὐχ ἐρμηνεύων αὐτό, ἐπεὶ δὲ ἀνεβλεψάν ἐς αὐτοὺς πάντες καὶ ἀνοήτως ἔνιοι τερατῶδες αὐτὸ ἐνομισαν, παραλλίξας ὁ Ἀπολλώνιος τοῖ λόγον, "παῖς," εἶπεν, "ὦλισθεν ἀπ' αἰῶνος πυρρὴ ἐν σκίφει, καὶ κακῶς αὐτοὺς ξυλλαξάμενος αὐτὸν μὲν ἀπελήλυθε, πολλοὺς δ' ἐσκεδασμένους ἀπολαλοῖσιν ἐν στενωπῷ τῇ δεξιᾷ, ὁ δὲ στρουθος παρατυχὼν οὗτος πρόξενος τοῖς ἄλλοις ἦκει τοῦ ἔρμαίου καὶ ποιεῖται αὐτοὺς ξυσσιταύς."

οἱ μὲν δὴ πλείστοι τῶν ἀκροαμένων δρόμον ἐπὶ τοῦτο ὥχοντο, ὁ δὲ Ἀπολλωνίος πρὸς τοὺς παρόντας διῆκει τὸν λόγον, ὃν περὶ τῆς κοινωνίας προὔθετο, καὶ ἐπειδὴ ἀφικοῦντο βοῶντές τε καὶ μεστοὶ θαύματος, "οἱ μὲν στρουθοί," εἶπεν, "ὁράτε, ὥς ἐπιμαλοῦνται τε ἡλλήλων καὶ κοινωνίᾳ χαιρουσιν, ἡμεῖς δὲ οὐκ ἀξιοῦμεν, ἀλλὰ κἂν κοινωνοῦντα ἑτέροις ἰδωμεν, ἐκείνων μὲν ἀσωτίαν καὶ τρυφήν καὶ τὰ τοιαῦτα ἡγούμεθα, τοὺς δὲ ὥπ' αὐτοῦ τριφομένους παρασίτους τε καὶ κόλακας φάμεν. καὶ τί λοιπὸν ἄλλ' ἢ ξυγκλίσαντας αὐτοὺς, ὥσπερ τοὺς σιτευομένους τῶν ὀρνίθων, ἐν σκότῳ γαστρίζεσθαι, μέχρις ἂν διαρραγῶμεν παχυνόμενοι,"

instructions to give to his fellows, and the latter on hearing it, themselves set up a chirping and rose and flew off under the guidance of the one. Now Apollonius went on with his argument, for he knew what it was that made the sparrows take wing, but he did not explain the matter to the multitude who were listening to him: but when they all looked up at the birds and some of them in their admiration thought it a marvellous occurrence, Apollonius interrupted his argument and said:—A boy has slipped who was carrying some barley in a bowl and after carelessly gathering together what was fallen, he has gone off leaving much of it scattered about in yonder alley and this sparrow witnessing the occurrence has come here to acquaint his fellows with the good luck, and to invite them to come and eat it with him.

Most of his audience accordingly ran off to the spot, but Apollonius continued to those who remained with him the discourse he had proposed to himself on the topic of communism, and when they returned talking loudly and full of wonder, he continued thus:—“You see how the sparrows care for one another and delight in communism: but we are far from a proving of it, nay should we happen to see anyone sharing his own in common with others, we set him down as a spendthrift and talk about his extravagance and so forth, while as for those who are supported by him, we call them parasites and flatterers. What then is left for us to do, except to shut ourselves up like birds that are being fed up and fattened and gorge ourselves in the dark until we literally burst with fat?”

CAP. V. Λοιμοῦ δὲ ὑφέρποντας τὴν Ἐφεσον καὶ οὐπω
 ἀνοικοδόμησας τῆς νόσου, ξυνήκα μὲν ὁ Ἀπολλώνιος
 τῆς προσβολῆς, ξυνεῖς δὲ προὔλεγε. πολλαχοῦ τε
 τῶν διαλέξεων "ὦ γῆ, μένε ὁμοία," καὶ τοιαῦτα
 ἐπεφθέγγετο ξὺν ἀπειλῇ· "τούσδε σῶζε" καὶ "οὐ
 παρελεύσῃ ἐνταῦθα" οἱ δ' οὐ προσεῖχον καὶ
 τερατολογίαν τὰ τοιαῦτα ᾤοντο τοσῶδε μᾶλλον,
 ὅσῳ καὶ ἐς πάντα τὰ ἱερὰ φοιτῶν ὑποτρέπειν
 αὐτὸ ἐδύκει καὶ ἀπευχισθαι. ἐπεὶ δὲ ἀνοήτως
 εἶχον τοῦ πάθους, ἐκείναις μὲν οὐδὲν ᾔετο δεῖν
 ἐπαρκεῖν ἔτι, τὴν δὲ ἄλλην Ἰωνίαν περιρεῖ,
 διορθούμενος τὰ παρ' ἑκαστοῖς καὶ διαλεγόμενος
 αἰετὶ σωτήριον τοῖς παροῦσιν.

CAP. V. Ἀφικνουμένῳ δὲ αὐτῷ ἐς τὴν Σμύρναν προσα-
 πήντων μὲν οἱ Ἴωνες, καὶ γὰρ ἔτυχον Ἰανιώνια
 θύοντες, ἀναγνοὺς δὲ καὶ ψήφισμα Ἰωνικόν, ἐν
 ᾧ ἐδέοντο αὐτοῦ κοινωνῆσαι σφισι τοῦ ξυλλώγου,
 καὶ ὀνόματι προστυχῶν ἦκιστα Ἰωνικῶ, Λού-
 κουλλος γὰρ τις ἐπετέγραπτο τῇ γνώμῃ, πέμπει
 ἐπιστολὴν ἐς τὸ κοινὸν αὐτῶν, ἐπίπληξιν ποιού-
 μενος περὶ τοῦ βαρβαρισμοῦ τούτου καὶ γὰρ

IV

A PESTILENCE was creeping over Ephesus, but the disease had not yet reached its full violence, before Apollonius understood that it was approaching, and impressed with the danger he foretold it, and interspersed his discourses with such exclamations as "O earth, remain true to thyself!" and he added in a tone of menace such warnings as these: "Do thou preserve these men here," and "Thou shalt not pass hither." But his hearers did not attend to these warnings and thought them mere redundancy, all the more because they saw him constantly visiting all the temples in order to avert and deprecate the calamity. And since they conducted themselves so foolishly in respect of the scourge, he thought that it was not necessary to do anything more for them, but began a tour of the rest of Ionia regulating their several affairs, and from time to time recommending in his discourses whatever was salutary for his audiences.

V

But when he came to Smyrna the Ionians went out to meet him, for they were just then celebrating the pan-Ionian sacrifices. And he took read a decree of the Ionians, in which they besought him to take part in their solemn meeting, and as it he met with a name which had not at all an Ionian ring, for a certain Lucullus had signed the resolution. He accordingly sent a letter to their council expressing his astonishment at such an instance of barbarism,

1 A¹ δὴ καὶ Φαβρίκιον καὶ τοιούτους ἑτέρους ἐν τοῖς
V ἐψηφισμένοις εὗρεν. ὥς μὲν οὖν ἐρρωμένως ἐπέ-
πληξε, δηλοῖ ἡ περὶ τούτου ἐπιστολή.

VI

1 A¹ Παρελθὼν δὲ ἐπ' ἄλλης ἡμέρας ἐς τοὺς Ἴωνας,
VI "τίς," ἔφη, "ὁ κρατὴρ οὗτος," οἱ δὲ ἔφασαν,
"Πανιώνιος." ἀρυσάμενος οὖν καὶ σπείσας, "ὦ
θεοί," εἶπεν, "Ἴωνων ἡγεμόνες, δοίητε τῇ καλῇ
ἁποικίᾳ ταύτῃ θαλάττῃ ἀσφαλεῖ χρῆσθαι καὶ
μηδὲν τῇ γῇ κακὸν ἐξ αὐτῆς προσκυμῖναι, μηδ'
Αἰγαίωνα σεισίχθονα ιτινύξαι ποτε τὰς πόλεις."
τοιαῦτα ἐπαθείαξε προορῶν, οἶμαι, τὰ χρόνους
ὑστεροὶ περὶ τε Σμύρναν περὶ τε Μίλητον περὶ
τε Χίον καὶ Σάμον καὶ πολλὰς τῶν Ἰαίδων ξυμ-
βάντα.

VII

1 A¹ Σπουδῇ δὲ ὁρῶν τοὺς Σμυρναίους ἀπῆλθον
VII ἀπτομένους λόγων, ἐπερρώοννε καὶ σπουδαιότερους
ἐποίει, φρονεῖν τε ἐκέλευεν ἐφ' ἑαυτοῖς μᾶλλον ἢ
τῷ τῆς πόλεως εἶδει, καὶ γὰρ, εἰ καὶ καλλίστη
πόλεως, ὁπόσαι ὑπὸ ἡλίῳ εἰσί, καὶ τὸ πέλαγος
οἰκειοῦνται, ζεφύρου τε πηγὰς ἔχει, ἀλλ' ἀνδρίσιν
ἐσπεφανῶσθαι αὐτὴν ἥδιον ἢ στοαῖς τε καὶ γραφαῖς
καὶ χρυσῷ πλείονι τοῦ δέοντος.¹ τὰ μὲν γὰρ

¹ δέοντος should be read instead of ἔντος "in excess
of what they had."

LIFE OF APOLLONIUS, BOOK IV

for he had, it seems, also found the name Fabricius and other such names in the decrees. The letter on this subject shows how sternly he reprimanded them.

CHAP.
V

VI

And on another day he presented himself before the meeting of the Ionians, and asked, "What is this cup?" And they answered, "It is the punishment cup." Whereupon he took a draught from it and poured a libation, saying, "O ye Gods who are patrons of the Ionians, may ye grant to this fair colony to enjoy safety at sea, and that no disaster may wreak itself on them by land therefrom, and that Aegeon, the author of earthquakes, may never shake down their cities." These words he uttered under divine impulse, because he foresaw, as I have seen, the disasters which afterwards overtook Smyrna and Miletus and Chios and Samos and several of the Iades.

CHAP.
V

Prophets
earthquakes
to Ionians

VII

And remarking the zeal with which the people of Smyrna devoted themselves to all sorts of compositions, he encouraged them and increased their zeal, and urged them to take pride rather in themselves than in the beauty of their city, for although they had the most beautiful of cities under the sun, and although they had a friendly sea at their doors, which held the springs of the zephyr, nevertheless, it was more pleasing for the city to be crowned with men than with porticos and pictures, or even with gold in excess of what they needed. For, he said,

CHAP.
VI

Added to
Smyrnaean
to foster
minded
rather than
architects

FLAVIUS PHILOSTRATUS

CAP.
VII οἰκοδομήματα ἐπὶ ταύτου μένειν, αὐδαμοῦ ὁρώμενα
πλὴν ἐκείνου τοῦ μέρους τῆς γῆς, ἐν ᾧ ἔστιν,
ἄνδρας δὲ ἀγαθοὺς πανταχοῦ μὲν ὁρᾶσθαι, παντα
χοῦ δὲ φθέγγεσθαι, τὴν δὲ πόλιν, ἣς γεγόνασιν,
ὑποφαίνειν τοσαύτην, ὅσοι περ αὐτοὶ γῆν ἐπελ-
θεῖν δύνανται. ἔλεγε δὲ τὰς μὲν πόλεις τὰς οὕτω
καλὰς εἰκέναι τῷ τοῦ Διὸς ἀγάλματι, ὅς ἐν
Ὀλυμπίᾳ τῷ Φειδίᾳ ἐκπεποιηται, καθῆσθαι γὰρ
αὐτὸ—οὕτως τῷ δημιουργῷ ἔδοξε—τοὺς δὲ ἄνδρας
ἐπὶ παντα ἴκοντας μηδὲν ὑπεοικέναι τοῦ Ὀμηρίου
Διός, ὅς ἐν πολλαῖς ἰδέαις Ὀμήρῳ πεποιηται
θαυμασιώτερον ξυγκείμενος τοῦ εὐεφαντίνου· τὸν
μὲν γὰρ ἐν γῇ φαίνεσθαι, τὸν δὲ ἐς πάντα ἐν τῇ
οὐρανῷ ὑπονοεῖσθαι.

VIII

CAP.
VIII Καὶ μὴν καὶ περὶ τοῦ πῶς ἂν πόλεις ἰσφαλῶς
οἰκοῦντο ξυμφελοσόφει τοῖς Σμυρναίοις, διαφερομέ-
νους ὁρῶν ἀλλήλοις καὶ μὴ ξυγκειμένους τὰς γνώ-
μας· ἔλεγε γὰρ δὴ τὴν ὀρθῶς οἰκησομένην πόλιν
ὁμονοίας στασιαζούσης δεῖσθαι, τούτου δὲ ὑπι-
θιμῶς τε καὶ οὐκ ἐς τὸ ἀκύλουθον εἰρήσθαι
δόξαντος, ξυνεῖς ὁ Ἀπολλώνιος, ὅτι μὴ ἔπονται οἱ
πολλοὶ τῷ λόγῳ “λευκὸν μὲν,” ἔφη, “καὶ μέλαν
οὐκ ἂν ποτε ταῦτόν γένοιτο, οὐδ’ ἂν τῷ γλυκεῖ το

LIFE OF APOLLONIUS, BOOK IV

public edifices remain where they are, and are nowhere seen except in that particular part of the earth where they exist, but good men are conspicuous everywhere, and everywhere talked about, and so they can magnify the city the more to which they belong, in proportion to the numbers in which they are able to visit any part of the earth. And he said that cities which are only beautiful in the same way as Smyrna was, resemble the statue of Zeus wrought in Olympia by Phidias; for there Zeus sits, just as it pleased the artist that he should, whereas men who visit all regions of the earth may be well compared with the Homeric Zeus, who is represented by Homer under many shapes, and is a more wonderful creation than the image made of ivory, for the latter is only to be seen upon earth but the former is a presence imagined everywhere in heaven.

CHAP.
VII

VIII

AND in his discussions, moreover, with the people of Smyrna he wisely taught them also how best to guarantee the security of those who live in cities, for he saw that they were at variance with one another and did not agree in their ideals. He accordingly told them that for a city to be rightly conducted by its inhabitants, you need a mixture of concord with party spirit, and as this utterance seemed inadmissible and hardly logical, Apollonius realising that most of them did not follow his argument, added "White and black can never be one and the same, nor can bitter be wholesomely blended

CHAP.
VIII
His ideal
of civic
patriotism

DAP
VIII

πικρὸν ὑγιῶς ξυγκραθείη, ὁμόνοια δὲ στασιάζει σωτηρίας ἔνεκα τῶν πόλεων. ὃ δὲ λέγω, τοιοῦτον ἡγώμεθα· στάσις ἡ μὲν ἐπὶ ξίφει καὶ το καταλιθοῦν ἀλλήλους ἄγουσα ὑπέσται πόλεως, ἡ παιδοτροφίας τε δεῖ καὶ νόμων καὶ ἰνδρῶν, ἐφ' οἷς λύγαι καὶ ἔργα, φιλοτιμία δὲ ἡ πρὸς ἀλλήλους ὑπὲρ τοῦ κοινοῦ, καὶ πῶς ἂν ὁ μὲν γνώμης εἴποι βελτίω γνώμην, ὁ δ' ἑτέροι ἀμεινον ἀρχῆς προσαίη. ὁ δὲ πρεσβεύσειεν, ὁ δ' ἐξοικοδομήσαιτο λαμπρότερον τῆς ἑτέροι ἐπιστατείας, ἔρις, οἶμαι, αὕτη ἡγαθὴ καὶ στάσις πρὸς ἀλλήλους ὑπὲρ τοῦ κοινοῦ. τὸ δ' ἄλλον ἄλλο ἐπιτηδεύοντας ἐς τὸ τῆς πύλεως ὄφελος ξυμφέρειν Λακεδαιμονίοις μὲν εἵηθες ἐδόκει πάλαι, τὰ γὰρ πολεμικὰ ἐξεπονεῖτό σφισι, καὶ ἐς τοῦτο ἔρρωντο πάντες καὶ τοῦτοι μόνου ἤπτοντο, ἐμοὶ δ' ἄριστον δοκεῖ τὸ πρῶττειν ἕκαστον, ὃ τι οἶδε καὶ ὃ τι δύναται. εἰ γὰρ ὁ μὲν ἀπὸ δημαγωγίας θαυμασθήσεται, ὁ δὲ ἀπὸ σοφίας, ὁ δὲ ἀπὸ τοῦ ἐς το κοινὸν πλουτεῖν, ὁ δὲ ἀπὸ τοῦ χρηστὸς εἶναι, ὁ δὲ ἀπὸ τοῦ ἐμβριθῆς καὶ ἄμῃ ξυγγνώμων τοῖς ἡμαρτανουσιν, ὁ δὲ ἀπὸ τοῦ μὴ διαβεβλήσθαι τὰς χεῖρας, εὖ κείσεται ἡ πόλις, μᾶλλον δὲ ἐστήξει."

THE OF APOLLONIUS, BOOK IV

with sweet—but concord can be so blended with party spirit to secure the safety of it all. And let us consider my new ring to be somewhat as follows. Far be from your city the factiousness which leads men to draw swords and to stone one another; for in a city we need not be drawn to be brought up properly, and we need laws, and we need inhabitants equal versed in discussion and in deeds. But mutual rivalry between men in behalf of the common weal, and with the object that one should give better advice than another and that one should discharge better than another the duties of a magistrate, and that one should discharge the office of an ambassador or of an orator more brilliantly than his fellows. Here, he said, "I think you have a worthy theory and a real contribution among yourselves in behalf of the common weal. But that our persons should practise our talking and another another with a view to benefiting the city seemed of old a foolish thing to the Lacedæmonians, because they only cultivated the arts of war, and because they all strengthened themselves for this end and interested themselves in nothing else. But to me it seems best that each man should do what he understands best and what he best can do. For that city will rise to its proper height and stand by itself where one man is admired for his popular influence and another for his wisdom, and another for his liberal expenditure on public objects and another for his kindness, and another for his severity and untiring strictness towards malefactors and another because his hands are pure beyond suspicion."

IX

CAP.
IX

Και ἅμα διὼν ταῦτα ναῦν εἶδε τῶν τριαρμένων
ἐκπλέουσας καὶ τοὺς ναύτας ἄλλον ἄλλως ἐς το
ἀνίστασθαι αὐτὴν κρύπτυντας, ἐπιστρέφων οὖν
τοὺς παρόντας, “ὁρᾶτε” εἶπε, “τον τῆς νεὸς δῆμον,
ὥς οἱ μὲν τὰς ἐφολκίδας ἐμβεβήκασιν ἐρετικοὶ
ἄνθρωποι, οἱ δ’ ἀγκύρας ἀνιμῶσι τε καὶ ἀναρτῶσιν, οἱ
δὲ ὑπέχουσι τὰ ἱστία τῷ ἀνέμῳ, οἱ δὲ ἐκ πρύμνης
τε καὶ πρῶρας προαρῶσιν, εἰ δὲ ἐν τούτων εἰς
ἐλλείψει τι τῶν ἑαυτοῦ ἔργων ἢ ἀμαθῶς τῆς
ναυτικῆς ἄψεται, πονήρως πλεουσούνται καὶ ὁ
χειμῶν αὐτοὶ δόξουσιν· εἰ δὲ φιλοτιμήσονται
πρὸς ἑαυτοὺς καὶ στασιάζουσι μὴ κακίῳ ἑτεροῦ
ἐτέρου δόξαι, καλοὶ μὲν ὅρμοι τῇ νηὶ ταύτῃ, μεστὰ
δὲ εὐδίας τε καὶ εὐπλοίας πάντα, Ποσειδῶν δὲ
Ἀσφάλειος ἡ περὶ αὐταῖς εὐβουλία δόξει.”

X

CAP.
X

Τοιούτοις μὲν δὴ λόγοις ξυνεῖχε τὴν Σμύρναν,
ἐπεὶ δὲ ἡ νύκτος τοῖς Ἑφεσίοις ἐπέπεσε καὶ οὐδὲν
ἦν πρὸς αὐτὴν αὐταρκες, ἐπρεσβεύοντο παρὰ τὸν
Ἀπολλώνιον, ἱατρον ποιούμενοι αὐτῶν τοῦ πάθους,
ὁ δὲ οὐκ ᾔετο δεῖν ἀναβίλλεσθαι τὴν ὁδόν, ἀλλ’

LIFE OF APOLLONIUS, BOOK IV

IX

And as he was thus discoursing, he saw a ship with three sails leaving the harbour, of which the sailors were each discharging their particular duties in working it out to sea. Accordingly by way of reforming his audience he said, "Now look at that ship's crew, how some of them being rowers have embarked in the tug-boats while others are winding up and making fast the anchors, and others again are spreading the sails to the wind, and others are keeping an outlook at bow and stern. Now if a single member of this community abandoned any one of his particular tasks or went about his naval duties in an inexperienced manner, they would have a bad voyage and would themselves impersonate the storm, but if they vie with one another and are rivals only with the object of one showing himself as good a man as the other, then their ship will make the best havens, and all their voyage be one of fair weather and fair sailing, and the precaution they exercise about themselves will prove to be as valuable as if Poseidon our Lord of safety were watching over them."

X

When such harangues as these he knit together the people of Smyrna, but when the plague began to rage in Ephesus, and he vainly solicited to check it, they sent a deputation to Apollonius asking him to become physician of their infirmity, and he thought that he ought not to postpone his journey,

CAP. ¹/_X εἰπὼν "ἴωμεν," ἦν ἐν Ἐφέσῳ, τοῦ Πυθαγόρου,
 οἶμαι, ἐκεῖνο πρίττων τὸ ἐν Θουρίοις ὁμοῦ καὶ
 Μεταποντίοις εἶναι. ξυναγαγὼν οὖν τοὺς Ἐφεσίους,
 "θαρσεῖτε," ἔφη, "τήμερον γὰρ παύσω τὴν νόσον,"
 καὶ εἰπὼν ἤγειν ἡλικίαν πᾶσαν ἐπὶ τὸ θέατρον, οὐ
 τὸ τοῦ Ἀποτροπαίου ἱδρυται. πτωχεύειν δέ τις
 ἐν ταῦθα ἔδοκει γέρων ἐπιμύων τοὺς ὀφθαλμοὺς
 τέχνη, καὶ πήραν ἔφερε καὶ ἄρτου ἐν αὐτῇ τρύφος.
 ῥίκεσσί τε ἡμφέεστο καὶ αὐχμηρῶς εἶχε τοῦ προσ-
 ῶποι. περιστήσας οὖν τοὺς Ἐφεσίους αὐτῷ,
 "βάλλετε τὸν θεοῖς ἐχθρόν," εἶπε, "ξυλλαξάμενοι
 τῶν λίθων ὡς πλείστους" θαυμαζόντων δὲ τῶν
 Ἐφεσίων, ὃ τι λέγοι, καὶ δεινὸν ἡγουμένων, εἰ
 ξένου ἀποκτενοῦσιν ἀθλίως οὕτω πράττοντα,
 καὶ γὰρ ἰκέτευσεν καὶ πολλὰ ἐπὶ ἑλέει ἔλεγεν,
 ἐνέκειτο παρακελευόμενος ταῖς Ἐφεσίοις ἐρεῖδειν
 τε καὶ μὴ ἀνέναι. ὡς δὲ ἀκροβολισμῷ τινες ἐπ'
 αὐτῷ ἐχρήσαντο, καὶ ὁ καταμύειν δοκῶν ἀνέβλε-
 ψεν ἀθρόον πυρὸς τε μεστὸς τοὺς ὀφθαλμοὺς
 ἰδεῖν, ξυνηκαὶ οἱ Ἐφέσιοι τοῦ δαίμονος καὶ
 κατελίθωσαν οὕτως αὐτόν, ὡς κολιωνὸν λίθων περὶ
 αὐτὴν χωσασθαι διαλιπὼν δὲ ὑλίγον ἐκέλευσαν
 ἀφελεῖν τοὺς λίθους, καὶ τὸ θηρῶν, ὃ ἀπεκτόνασι,
 γνῶναι. γυμνωθέντος οὖν τοῦ βεβλήσθαι δο-
 κοῦντος, ὃ μὲν ἡφίαιστο, κύων δὲ τὸ μὲν εἶδος

LIFE OF APOLLONIUS, BOOK IV

but said: "Let us go." And forthwith he was a city
 Ephesus, performing the same feat I believe, as
 Pythagoras was in Thuri and Metapontum at
 one and the same moment. He therefore called
 together the Ephesians, and said: "Take courage,
 for I will to-day put a stop to the course of the
 disease." And with these words he led the popu-
 lar multitude to the theatre where the image of the
 Averting god has now set up. And there he saw an
 old mendicant sitting, looking his eyes like a blind
 man as he carried a wallet and a crust of bread in
 it, and he was clad in rags and was very afraid
 of countenance. Apollonius therefore ranged the
 Ephesians around him and said: "Pick up as many
 stones as you would hurl them at this enemy of the
 gods." Now the Ephesians wondered what he meant,
 and were shocked at the idea of murdering a stranger
 so marvellous in his looks, for he was begging and
 praying them to take mercy upon him. Neverthe-
 less Apollonius trusted and egged on the Ephesians
 to launch themselves on him and not let him go.
 And as soon as some of them began to take shots and
 hit him with their stones, the beggar who had
 seemed to shrink and be blind, gave them all a
 sudden glance and showed that his eyes were full of
 life. Then the Ephesians recognized that he was a
 demon and they stoned him so thoroughly that the
 stones were heaped into a great cairn around him.
 After a little pause Apollonius bade them remove
 the stones and requit themselves with the wild
 animal which they had slain. When therefore they
 had exposed for a prey which they thought they
 had thrown their weapons at they found that he had
 disappeared and instead of him there was a hound

CAP. X ὁμοιος τῷ ἐκ Μολυττῶν, μέγεθος δὲ κατὰ τῶν
 μέγιστον λέοντα, ξυντετριμμένος ὤφθη ὑπὸ τῶν
 λίθων, καὶ παραπτύων ὑφρόν, ὥσπερ οἱ λυττῶντες.
 τὰ μὲν δὴ τοῦ Ἀποτροπαίου ἔδος, ἔστι δὲ
 Ἡρακλῆς, ἴδρυται παρὶ τὸ χωρίον, ἐν ᾧ τὸ φάσμα
 ἐβλήθη.

XI

CAP. XI Καθήρας δὲ τοὺς Ἐφεσίους τῆς νόσου καὶ τῶν
 κατὰ τὴν Ἰωνίαν ἱκανῶς ἔχων, ἐς τὴν Ἑλλάδα
 ὤρμητο. βαδίσας οὖν ἐς τὸ Πέργαμον καὶ ἡσθεὶς
 τῷ τοῦ Ἀσκληπιοῦ ἱερῷ, τοῖς τε ικετεύουσι του
 θεοῦ ὑποθέμενος, ὅποσα δρῶντες εὐξιμβόλων
 ὀνειρώτων τεύξονται, πολλοὺς δὲ καὶ ἰασάμενος,
 ἦλθεν ἐς τὴν Ἰλιάδα, καὶ πάσης τῆς περὶ αὐτῶν
 ἀρχαιολογίας ἐμφορηθεὶς ἐφοίτησεν ἐπὶ τοὺς τῶν
 Ἀχαιῶν τάφους, καὶ πολλὰ μὲν εἰπὼν ἐπ' αὐτοῖς,
 πολλὰ δὲ τῶν ἀναίμωνι τε καὶ καθαρῶν καθαγίσας,
 τοὺς μὲν ἐταίρους ἐκάλευσεν ἐπὶ τὴν ναῦν χωρεῖν,
 αὐτὸς δὲ ἐπὶ τοῦ κολωνοῦ τοῦ Ἀχιλλέως ἀννυχέυ-
 σαι ἐφη. δεδιττομένων οὖν τῶν ἐταίρων αὐτον,
 καὶ γὰρ δὴ καὶ οἱ Διοσκορίδαι καὶ οἱ Φαίδιμονι
 καὶ ἡ τοιαύδε ὁμιλία πᾶσα ξυνῆσαν ἤδη τῷ
 Ἀπολλωνίῳ, τὸν τε Ἀχιλλέα φοβερὸν ἔτι φα-
 σκόντων φαίνεσθαι, τουτὶ γὰρ καὶ τὰς ἐν τῷ Ἰλίῳ
 περὶ αὐτοῦ πεπεῖσθαι, "καὶ μὲν ἐγώ," ἔφη, "τὸν
 Ἀχιλλέα σφοδρὰ οἶδα ταῖς ξυνουσίαις χαίροντα,
 τὸν τε γὰρ Νέστορα τὸν ἐκ τῆς Πύλου, μῖλα

LIFE OF APOLLONIUS, BOOK IV

who resembled in form and look a Molossian dog, ^{CHAP}
 but was in size the equal of the largest lion, there ⁸
 he lay before their eyes, powdered to a pulp by
 their stones and vomiting foam as mad dogs do.
 Accordingly the statue of the Averting god, namely
 Heracles, has been set up over the spot where
 the ghost was slain.

XI

HAVING purged the Ephesians of the plague, ^{CHAP}
 and having had enough of the people of Ionia, he ^{XI}
 started for Illus. Having made his way then to ^{is ill in the}
 Pergamon, and being pleased with the temple of ^{removes to}
 Asclepius, he gave gifts to the supplicants of the ^{to relieve}
 god, went to do in order to obtain favourable dreams, ^{his pluck}
 and having healed many of them he came to the land ^{of Achilles}
 of Ilum. And as his mind was stored with all the
 traditions of their past, he went to visit the tombs of
 the Achæans, and he delivered himself of many
 speeches over them, and he offered many sacrifices
 of a bloodless and pure kind, and then he bade
 his companions go on board ship, for he him-
 self, he said, must spend a night on the mound
 of Achilles. Now his companions tried to deter
 him, for a fact the sons of Diocorus and the
 Pædæon, and a whole company of such already
 followed in the train of Apollonius,—alleging that
 Achilles was still dreadful to look upon, for such
 was the conviction about him of the inhabitants of
 Ilum. "Nevertheless," said Apollonius, "I know
 Achilles well and that he thoroughly delights in
 company, for he heartily welcomed Nestor when he
 came from Pylos, because he always had something

CAP. ^{ΣΙ} ἤσπείζετο, ἐπειδὴ αἰεὶ τι αὐτῷ δεικνύει χρηστόν, τὸν
 τε Φοῖνικα τροφέα καὶ ὀπαδὺν καὶ τὰ τοιαῦτα
 τιμᾶν ἐνύμιζεν, ἐπειδὴ διῆγεν αὐτὸν ὁ Φοῖνιξ
 λόγοις, καὶ τὸν Πρίαμον δὲ καίτοι πολεμιώτατον
 αὐτῷ ὄντα πραότατα εἶδεν, ἐπειδὴ διαλαγομένοι
 ἤκουσε, καὶ Ὀδυσσεὶ δὲ ἐν διχαστασίᾳ ξυγγενό-
 μενος οὕτω μέτριος ὤφθη, ὥς καλὰς τῷ Ὀδυσσεὶ
 μᾶλλον ἢ φοβερὸς δοῦναι. τὴν μὲν δὲ ἡσπίδα καὶ
 τὴν κόρυν τὴν δεινὴν, ὥς φασι, νεύουσιν, ἐπὶ τοὺς
 Τρῶας οἶμαι αὐτῷ εἶναι μεμνημένοι, ἃ ὑπ' αὐτῶν
 ἔπαθεν ἀπιστησάντων πρὸς αὐτὸν ὑπὲρ τοῦ γάμου,
 ἐγὼ δὲ οὔτε μετέχω τι τοῦ Ἰλίου, διαλέξομαι τε
 αὐτῷ χαριέστερον ἢ οἱ τότε ἑταῖροι, κῦν ἄπο-
 κτενῇ με, ὥς φατε, μετὰ Μέμνονος διηπου καὶ
 Κύκνου κείσομαι καὶ ἴσως με ἐν καπέτῳ κοίλῃ,
 καθάπερ τὸν Ἑκτορα, ἢ Τροίᾳ θύψει." τοιαῦτα
 πρὸς τοὺς ἑταίρους ἡναμιξάμενος παίξας τε καὶ σπου-
 δάσας, προσέβαινε τῷ κολωνῷ μόνος, οἱ δὲ
 ἐβιάδιζον ἐπὶ τὴν ναῦν ἐσπέρας ἤδη.

XII

CAP. ^{ΣΙΙ} Ὁ δὲ Ἀπολλωνίος περὶ δρῶν ἤκων, "παῦ,"
 ἔφη, "Ἀντισθένης ὁ Πύριος;" ἐβδόμην δὲ οὗτος
 ἡμέραν ἐτύγγανεν ἤδη προσπεφοιτηκὼς αὐτῷ ἐν
 Ἰλίου. ὑπακούσας αὐτοῦ τοῦ Ἀντισθένης, "προσ-
 ἤκεις τι," ἔφη, "ὦ νεανία, τῇ Τροίᾳ," "σφόδρα,"
 εἶπεν, "εἰμὶ γὰρ δὴ ἀνῶθεν Τρώεσσι" "ἢ καὶ Πρία-

LIFE OF APOLLONIUS, BOOK IV

useful to tell him, and he used to honour Phoenix with the title of foster-father and companion and so forth, because Phoenix entertained him with his talk, and he looked most mildly upon Priam also, although he was his bitterest enemy, so soon as he heard him talk, and when in the course of a quarrel he had an interview with Odysseus, he made himself so gracious that Odysseus thought him more his friend than terrible. For, I think that his shield and his plume that waved so terribly, as they say, are a menace to the Trojans, because he can never forget what he suffered at their hands, when they played him false over the marriage. But I have nothing in common with him, and I shall talk to him more pleasantly than his former companions, and if he slays me, as you say he will, why then I shall repose with Memnon and Cygnus, and perhaps Troy will bury me 'in a hollow sepulchre' as they did Hector." Such were his words to his companions, half playful and half serious, as he went up alone to the burrow, but they went on board ship, for it was already evening.

XII

But Apollonius came about down to them and said "Where is Antisthenes of Paros?" And this person had joined their society seven days before in Ilum. And when Antisthenes answered that he was there, he said "Have you, O young man, any Trojan blood in your veins?" "Certainly I have," he said, "for I am a Trojan by ancestry." "And a descendant of Priam as well?" asked Apollonius.

CHAP.
XI

Ilum 24. "17

CHAP.
XII

Antisthenes
most wisely
by order of
Achilles

CAP. XI μίδης," "ὦ Δί," εἶπεν "ἐκ τούτου γὰρ δὲ ἀγαθός γε οἶμαι κίξ ἀγαθῶν εἶναι." "εἰκύτως οὖν," ἔφη, "ὁ Ἀχιλλεὺς ἀπαγορεύει μοι μὴ ξυνεῖναι σοι, κελεύσαντος γὰρ αὐτοῦ πρεσβεῦσαί με πρὸς τοὺς θητταλοὺς περὶ ὧν αἰτιάται σφᾶς, ὥς ἡρόμην, τί ἂν πρὸς τούτῳ ἕτερον πρὸς χίριν αὐτῷ πράττοιμι, τὸ μαιράκιον ἔφη τὸ ἐκ Ἰλίου, μὴ ποιούμενος ξυνέμπορον τῆς ἑαυτοῦ σοφίας, Πριαμίδης γε γὰρ ἱκανῶς ἐστὶ καὶ τὸν Ἔκτορα ὑμῶν οὐ πάνεταί."

XIII

CAP. XIII Ὁ μὲν δὴ Ἀντισθένης ἄκων ἀπῆλθεν, ἐπεὶ δὲ ἡμέρα ἐγένετο καὶ τὸ πνεῦμα ἐκ τῆς γῆς ἐπέδιδου, περὶ τε ἀναγωγῇν ἢ ναῦς εἶχεν, ἐπέρρειν αὐτῇ σμικρῇ οὔσῃ πλείους ἕτεροι, βουλόμενοι τῇ Ἀπολλωνίῳ ξυμπλεῖν, καὶ γὰρ μετόπωρον ἦδη ἐτύγχανε καὶ ἡ θύλαττα ἦττον βεβαία. πάντες οὖν καὶ χεიმῶνος καὶ πυρὸς καὶ τῶν χαλεπωτάτων κρείττω τὸν ἄνδρα ἡγούμενοι ξυνεμβαίνειν ἤθελον, καὶ ἑδεοντο προσδοῦναι σφισι τῆς κοινωνίας τοῦ πλοῦ. ἐπεὶ δὲ τὸ πλήρωμα πολλαπλῆσιον ἦν τῆς νεως, ναὺν μαίξω ἑτέραν ἐπισκεψόμενος, πολλαὶ δὲ περὶ τὸ Λίμντειον ἦσαν, "ἐνταῦθα," ἔφη, "ἐμβαλῶμεν, καλὸν γὰρ τὸ μετὰ πλειόνων σῶζεσθαι." περιβαλὼν οὖν τὸ Τρωικὸν ἀκρωτήριον, ἐκέλευσε

LIFE OF APOLLONIUS, BOOK IV

"Why yes, by Zeus," answered the other, "and that is why I consider myself a good man and of good stock." "That explains then," said the sage, "why Achilles forbids me to associate with you, for after he bids me go as his deputy to the Thessalians in the matter of a complaint which he has against them, and I asked him whether there was anything else which I could do to please him, 'yes,' he said, 'you must take care not to inhabit the young man from Paphos in your wisdom, for he is the father of a descendant of Priam and the praise of Hector is never out of his mouth.'"

CHAP.
XII

XIII

ACCORDINGLY Antisthenes went off though against his will, and when the day broke and the wind off shore increased in strength, and the ship was ready to be launched, it was availed in spite of its small dimensions by a number of other people who were anxious to share the voyage with Apollonius, for it was a ready autumn and the sea was not much to be trusted. They all then regarded Apollonius as one who was master of the tempest and of fire and of perils of all sorts and so wished to go on board with him, and begged him to allow them to share the voyage with him. But as the company was many times too great for the ship, saying a larger ship,—for there were many in the neighbourhood of the tomb of Ajax,—he said, "Let us go on board this, for it is a good thing to get home safely with as many as may be." He accordingly doubled the promontory of Troy, and then commanded the pilot

CHAP.
XIII
Note well
from the
tomb of
Ajax for
Methymna

CAP
XIV
 τὸν κυβερνήτην κατασχεῖν ἐς τὴν Λιολέων. ἡ
 ἀντιπέρας Λέσβου κεῖται, πρὸς Μήθυμνιν τε
 μᾶλλον τετραμμένον ποιῆσαι τὸν ὄρμον "ἐν-
 ταῦθα γὰρ πού τὸν Παλαμῆδην φησὶν ὁ Ἀχιλλεὺς
 κεῖσθαι, οὐ καὶ ἄγαλμα αὐτοῦ εἶναι πηχυαῖον, ἐν
 πρεσβυτέρῳ, ἢ ὡς Παλαμῆδης, τῷ εἶδει." καὶ
 ἅμα ἐξιών τῆς νεώς, "ἐπιμεληθῶμεν," εἶπεν, "ὦ
 ἄνδρες Ἰῶλληνες, ἀγαθοῦ ἀνδρός, δι' ὃν σοφία
 πᾶσα, καὶ γὰρ ἂν καὶ τῶν γε Ἀχαιῶν βέλτερος
 γενοίμεθα, τιμῶντες δι' ἀρετὴν, ὃν ἐκεῖνοι δίκη
 οὐδεμιᾷ ἀπέκτειναν." οἱ μὲν δὴ ἐξεπύδων τῆς
 νεως, ὁ δὲ ἐνέτυχε τῷ τάφῳ καὶ τὸ ἄγαλμα
 κατορωρυγμένον πρὸς αὐτῷ· εὗρεν. ἐπεγέγραπτο
 δὲ τῇ βάσει τοῦ ἀγάλματος ΘΕΙΩΙ ΠΑΛ
 ΑΜΗΔΕΙ καθιδρύσας οὖν αὐτό, ὡς κινῶν εἶδον,
 καὶ ἱερὸν παρὶ αὐτὸ βαλόμενος, ὅσον οἱ τὴν
 Ἐνοδίαν τιμῶντες, ἔστι γὰρ ὡς δέκα ξυμπύτας ἐν
 αὐτῷ εὐωχεῖσθαι, τοιανδε εὐχὴν ἠΐξαστο· Παλά
 μηδες, ἐκλάβον τῆς μνηδος, ἦν ἐν τοῖς Ἀχαιοῖς
 ποτε ἐμήμισας, καὶ δίδον γίγνεσθαι πολλοὺς τε
 καὶ σοφοὺς ἄνδρας καὶ Παλάμηδες, δι' ὃν λύγρι
 δι' ὃν Μοῦσαι, δι' ὃν ἔργω.

XIV

CAP
XIV
 Παρήλθε καὶ ἐς τὸ τοῦ Ὀρφέως ἄδυτον προσ-
 ορμισάμενος τῇ Λέσβῳ. φασὶ δὲ ἐνταῦθα ποτε

LIFE OF APOLLONIUS, BOOK IV

to shape his course towards the country of the
 Aeolians which lies over against Lesbos and then to
 turn as close as he could to Methymna, and there to
 cast anchor. For there it was he said that Aelides
 declared Palamedes lay, where also they would find
 his image a cubit high, representing however a man
 older than was ever Palamedes. And at the
 moment of disembarking from the ship, he said
 "Let us show our respect, O ye Greeks, for so
 good a man to whom we owe all wisdom. For we
 shall anyhow prove ourselves better men than the
 Achaeans if we pay tribute to the excellence of one
 whom they so unjustly slew." They accordingly
 leapt out of the ship, but he sat upon the tomb and
 found the statue buried beside it. And there were
 inscribed on the base of the statue the words "To
 the divine Palamedes." He accordingly set it up
 again in its place, as I myself saw, and he raised a
 shrine around it of the size which the worshippers of
 the goddess of the crossways, called Ekodia, use, for
 it was large enough for ten persons at once to
 sit and drink and keep good cheer in, and having
 done so he offered up the following prayer "O
 Palamedes, do thou forget the wrath, wherewith
 thou wast wroth against the Achaeans, and grant
 that men may multiply in numbers and wisdom.
 Yea, O Palamedes, author of all eloquence, author of
 the Muses, author of myself."

CHAP
XIII

First and
second the
statue of
Palamedes

XIV

He also visited in passing the shrine of Orpheus
 when he had put in at Lesbos. And they tell that

CHAP
XIV

ΟΑΡ
XIV τον Ὀρφέα μαντικῇ χαίρειν, ἄστε τὸν Ἀπόλλω
ἐπιμεμελῆσθαι αὐτόν. ἐπειδὴ γὰρ μήτε ἐς Γρύ-
νειον ἐφοίτων ἄτι ὑπὲρ χρησμῶν ἄνθρωποι μήτε ἐς
Κλίρον μήτ' ἔνθα ὁ τρίπους ὁ Ἀπολλώνειος,
Ὀρφεὺς δὲ ἔχρα μόνος, ἄρτι ἐκ Θράκης ἡ κεφαλὴ
ἤκουσα, ἐφίσταται οἱ χρησμοδοῦντι ὁ θεὸς καί,
"πέπαυσο," ἔφη. "τῶν ἐμῶν, καὶ γὰρ δὴ καὶ
ἄδοντί σε ἱκανῶς ἤνεγκα."

XV

ΟΑΓ
XV Πλεόντων δὲ αὐτῶν μετὰ ταῦτα τὸ ἐπ' Εὐβοίας
πέλαγος, ὃ καὶ Ὀμήρῳ δοκεῖ τῶν χαλεπῶν καὶ
δυσμετρήτων εἶναι, ἡ μὲν θάλαττα ὑπὲρ καὶ τῆς
ᾧρας κρείττων ἐφαίνετο, λόγοι τε ἐγίνοντο περὶ
τε νήσων, ἐπειδὴ πολλαῖς τε καὶ ὀνομασταῖς
ἐνετύγχανον, περὶ τε ναυπηγίας καὶ κυβερνητικῆς
προσφοροὶ τοῖς πλέουσιν, ἐπεὶ δὲ ὁ Δάμις τοὺς
μὲν διέβαλλε τῶν λόγων, τοὺς δὲ ὑπετέμενε, τοὺς
δὲ οὐ ξυνεχώρει ἐρωτᾶν, ξυνῆκεν ὁ Ἀπολλώνιος,
ὅτι λογον ἕτερον σπουδᾶσαι βούλαιο, καί, "τί
παθών," ἔφη, "οἱ Δάμι, διασπᾶς τὰ ἐρωτιώμενα, οὐ
γὰρ ναυτιῶν γε, ἢ ὑπὸ τοῦ πλοῦ πονηρῶς ἔχων
ἀποστρέφῃ τοὺς λόγους, ἢ γὰρ θάλαττα, ὁρᾷς, ὥς
ὑποτεθεικεν ἑαυτὴν τῇ νηὶ καὶ πέμπει. τί οὖν
δυσχεραίνεις," "ὅτι," ἔφη, "λόγου μεγάλου ἐν

LIFE OF APOLLONIUS, BOOK IV

it was here that Orpheus once on a time loved to prophesy, before Apollo had turned his attention to him. For when the latter found that men no longer flocked to Gryneum for the sake of oracles nor to Clarus nor (to Delphi) where is the tripod of Apollo, and that Orpheus was the only oracle, his head having lately come from Thrace, he presented himself before the giver of oracles and said: "Cease to meddle with my affairs, for I have already put up long enough with your victimations."

CHAP.
XIV
Write the
history of
Orpheus in
London

XV

AFTER this they continued their voyage along the sea of Euboea, which Homer considered to be one of the most dangerous and difficult to traverse. However the sea was smooth and was much better than you expected in that season, and their conversation turned upon the many and famous islands which they were visiting, and upon ship-building and pilotage and other topics suitable to a voyage. But as Damis found fault with some of the things they said, and cut short many of their remarks, and would not allow some of their questions to be put, Apollonius realised that he was anxious to discuss some other topic and said: "What ails you, Damis, that you break in on the course of our questions in this way? For I am sure that it is not because you are seasick or in any way inconvenienced by the voyage, that you object to our conversation, for you see how sweetly our ship is wafted over her bosom by the submissive sea. Why then are you so uneasy?" "Because," replied the other, "when a

CHAP.
XV
Return the
sea of
Euboea,
Damis
curious
about
Achilles

CAP.
XV μέσῳ ὄντος, ὃν εἰκὸς ἦν ἐρωτᾶν μᾶλλον, ἡμεῖς δὲ τοὺς ἐώλους τε καὶ ἀρχαίους ἐρωτῶμεν" "καὶ τίς," εἶπεν, "ὁ λόγος οὗτος εἴη ἄν, δι' ὃν τοὺς ἄλλους ἡγῇ περιττούς" "Ἀχιλλεῖ," ἔφη, "ξυγγενόμενος, ὧ Ἀπολλώνιε, καὶ πολλὰ ἴσως διακηκοὺς μήπω ἡμῖν γνωσκόμενα, οὐ δίδει ταῦτα, οὐδὲ τὸ εἶδος ἡμῖν τοῦ Ἀχιλλέως ἀνατυποῖς, περιπλεῖς δὲ τὰς νήσους καὶ ναυπηγεῖς τῷ λόγῳ." "εἰ μὴ ἡλαζονεύεσθαι," ἔφη, "δόξω, πάντα εἰρήσεται."

XVI

CAP.
XVI Δεομένων δὲ καὶ τῶν ἄλλων τοῦ λόγου τούτου καὶ φιληκόως ἐχόντων αὐτοῦ, "ἄλλ' οὐχὶ βοθρον," εἶπεν, "Ὀδυσσεὺς ὀριζάμενος, οὐδὲ ἁρνῶν αἵματι ψυχαγωγήσας, ἐς διάλεξιν τοῦ Ἀχιλλέως ἦλθον, ἀλλ' εὐξάμενος, ὅποσα τοῖς ἥρωσιν Ἴνδοί φασιν εὐχεσθαι, "ὧ Ἀχιλλεῦ," ἔφη, "τεθνάναι σε οἱ πολλοὶ τῶν ἀνθρώπων φασίν, ἐγὼ δὲ οὐ ξυγχωρῶ τῷ λόγῳ, οὐδὲ Πυθαγόρας σοφίας ἐμῆς πρόγονος. εἰ δὴ ἡληθεύομεν δεῖξον ἡμῖν τὸ σεαυτοῦ εἶδος, καὶ γὰρ ἂν ὄναιο ἄγαν τῶν ἐμῶν ὀφθαλμῶν, εἰ μάρτυσιν αὐτοῖς τοῦ εἶναι χρῆσαιο." ἐπὶ τούτοις σεισμός μὲν περὶ τὸν κολωνὸν βραχὺς ἐγενετο, πεντάπηχυν δὲ νεανίας ἀνεδόθη ἥετα-
376

LIFE OF APOLLONIUS, BOOK IV

great topic suggests itself, which we surely ought rather to be asking about it, we are asking questions about these threadbare and antiquated subjects. CHEAP
XV

"And what," said Apollonius, "may be this topic which makes you regard all others as superfluous?"

"You have," he answered, "had an interview with Achilles, O Apollonius, and probably you have heard him speak at length of many things so far unknown to ourselves, and yet you tell us nothing about these, nor do you describe to us the figure of Achilles, but you fill your conversation with talk of the islands we are sailing round and of ship-building."

"If you will not accuse me of bragging," said Apollonius, "you shall hear everything."

XVI

THE rest of the company also besought him to tell them all about it, and as they were in a mood to listen to him, he said: "Well, it was not by digging a ditch like Odysseus, nor by tempting souls with the head of sheep, that I obtained a conversation with Achilles, but I offered up the prayer which the Indians say they use in approaching their heroes. 'O Achilles,' I said, 'most of mankind declare that you are dead, but I cannot agree with them, nor can Pythagoras, my spiritual ancestor. If then we hold the truth, show to us your own form, for you would profit not a little by showing yourself to my eyes, if you should be able to exhort them to attest your existence.' Thereupon a great earthquake shook the neighbourhood of the barrow, and a youth issued forth five cubits high, wearing a cloak of CHEAP
XV
Apollonius relates his interview with Achilles

CAP.
XVI

λικὸς τὴν χλαμύδα, τὸ δὲ εἶδος οὐκ ἀλαζών τις ἐφαίνετο, ὡς ἐνίοις ὁ Ἀχιλλεύς δοκεῖ, δαινός τε ὁρώμενος οὐκ ἐξηλλαττε τοῦ φαιδρού, τὸ δὲ κάλλος αὐτῷ μοι δοκεῖ ἐπαινέτου ἀξίου ἐπειληφθαι, καίτοι Ὀμήρου πολλὰ ἐπ' αὐτῷ εἰπόντος, ἀλλὰ ἄρρητον εἶναι καὶ καταλύεσθαι μᾶλλον ὑπο τοῦ ἱμνοῦντος ἢ παραπλησίως ἑαυτῷ ἄδεσθαι. ὁρώμενος δέ, ὅπόσον εἶπον, μείζων ἐγίγνετο καὶ διπλάσιος καὶ ὑπὲρ τοῦτο, δωδεκάπηχυς γοῦν ἐφαίνη μοι, ὅτε δὴ τελεωτάτος ἑαυτοῦ ἐγένετο, καὶ τὸ κάλλος αἰεὶ ξυνεπεδίδου τῷ μήκει. τὴν μὲν δὴ κόμην οὐδὲ κείρασθαί ποτε ἔλεγεν, ἀλλὰ ἄσυλον φυλάξαι τῷ Σπερχειῷ, ποταμῶν γὰρ πρώτῃ Σπερχειῷ χρῆσασθαι, τα γένεια δ' αὐτῷ πρώτας ἐκβολὰς εἶχε.

προσειπὼν δέ με, “ἀσμένως,” εἶπεν, “ἐντετύχηκα σοι, πάλαι δεόμενος ἀνδρὸς τοιοῦδε. ἥεταλαὶ γὰρ τὰ ἐναγίσματα χρόνον ἤδη πολὺν ἐκλαλοῖπασί μοι, καὶ μνησιν μὲν οὐπω ἀξίω, μνησίσαντος γὰρ ἀπολοῦνται μᾶλλον ἢ οἱ ἐνταυθαί ποτε Ἕλληνες, ξυμβουλία δὲ ἐπισικεῖ χρώμαι, μὴ ὑβρίζειν σφᾶς ἐς τὰ νομμά, μηδὲ κακίους ἐλέγχεσθαι τουτιωνὶ τῶν Ἰρώων, οἳ τοσοῦσδε ἄνδρας ἐπ' ἐμοῦ ὑφαιριθέντες δημοσίᾳ τε θύουσί μοι καὶ ὠραίων ἀπύρχονται, καὶ ἰκετηρίαν τιθέμενοι σπονδὰς αἰτοῦσιν, ὥς ἐγὼ οὐ δώσω· τὰ γὰρ ἐπιорκηθέντα

LIFE OF APOLLONIUS, BOOK IV

Thessalian fashion, but in appearance he was by no means the braggart figure which some imagine Achilles to have been. Though he was stern to look upon, he never lost his bright look, and it seems to me that his beauty has never received its meed of praise, even though Homer dwelt at length upon it, for it was really beyond the power of words, and it is easier for the singer to ruin his fame in this respect than to praise him as he deserved. At first sight it was of the size which I have mentioned, but he grew bigger till he was twice as large and even more than that—at any rate he appeared to me to be twice as bulky high just at that moment when he reached his consular stature, and his beauty grew apace with his length. He told me then that he had never at any time shorn off his hair, but preserved it inviolate for the river Spercheus, for this was the first river he had consulted, but on his cheeks you saw the first down.

"And he addressed me and said: 'I am pleased to have met you, since I have long wanted a man like yourself. For the Thessalians for a long time just have failed to present their offerings at my tomb, and I do not yet wish to show my wrath against them, for if I did so they would perish more thoroughly than ever the Hellenes did on this spot, accordingly I resort to gentle advice, and would warn them not to violate ancient custom, nor to prove themselves worse men than the Trojans here, who though they were robbed of so many of their heroes by myself yet sacrifice profusely to me, and also give me the tithe of their fruits in season, and give brachia hand ask for a truce from my hostility. But this I will not grant,

Thessalians
the rest of
his tomb

ΛΑΡ.
XV.

τούτοις ἐπ' ἐμὲ οὐκ εἴσει τὸ Ἰλίον ποτε τὸ ἀρχαῖον
ἀναλαβεῖν εἶδος, οὐδὲ τινχεῖν ἰκμῆς, ὅποση περὶ
πολλὰς τῶν καθηρημένων ἐγένετο, ἀλλ' οἰκήσουσιν
αὐτὸ βελτίους οὐδὲν ἢ εἰ χθὲς ἤλωσαν. ἴν' οὖν μὴ
καὶ τὰ Θετταλῶν ἀποφαίνω ὁμοία, πρέσβευε παρὰ
τὸ κοινὸν αὐτῶν ὑπὲρ ὧν εἶπον." "πρεσβεύσω,"
ἔφη, "ὁ γὰρ νοῦς τῆς πρεσβείας ἦν μὴ ἀπολέσθαι
αὐτούς. ἀλλ' ἐγὼ τί σου, Ἀχιλλεῦ, δέομαι." "ξυνίημι,"
ἔφη, "δῆλος γὰρ εἴ περὶ τῶν Τρωικῶν
ἑρωτήσεων ἐρώτα δὲ λόγους πέντε, οὓς αὐτός τε
βούλει καὶ Μοῖραι συγχωροῦσιν." ἡρόμην οὖν
πρῶτον, εἰ κατὰ τὸν τῶν ποιητῶν λόγον ἔτυχε
τάφου. "κεῖμαι μὲν," εἶπεν, "ὥς ἔμοιγε ἡδιστον
καὶ Πατρόκλῳ ἐγένετο, ξυνεβημεν γὰρ δὴ κομιδῇ
νέοι, ξυνεχει δὲ ἄμφω χρυσοῦς ἀμφορεὺς κειμένους,
ὥς ἔνα. Μουσῶν δὲ θρῆνοι καὶ Νηρηίδων, οὓς
ἐπ' ἐμοὶ γενέσθαι φασί, Μοῦσαι μὲν οὐδ' ἀφικοντό
ποτε ἐνταῦθα, Νηρηίδες δὲ ἔτι φοιτῶσι." μετὰ
ταῦτα δὲ ἡρόμην, εἰ ἡ Πολυξένη ἐπισφαγείη αὐτῷ.
ὁ δὲ ἀληθὲς μὲν ἔφη ταῦτο εἶναι, σφαγῆναι δὲ
αὐτὴν οὐχ ὑπὸ τῶν Ἀχαιῶν, ἀλλ' ἐκούσαν ἐπὶ
τὸ σῆμα ἐλθοῦσαι καὶ τὸν ἑαυτῆς τε καὶ κείνου
ἑρώτα μεγάλῳ ἰξιῶσαι προσπεσοῦσαν ξίφει
ὀρθῶ. τρίτον ἡρόμην "ἢ Ἐλένη, ὦ Ἀχιλλεῦ, ἐς
Τροίαν ἦλθεν ἢ Ομήρῳ ἔδοξεν ὑποθεσθαι ταῦτα;"

for the perjuries which they committed against me will not suffer them ever to resume its pristine beauty nor to regain the prosperity which yet has favoured many a city that was destroyed of old; nay, if they rebuild it things shall go as hard with them as if the city had been captured only yesterday. In order then to save me from bringing the Thessalian polity to the same condition, you must go as my envoy to their senate on a scruple of the object I have mentioned. I will be your envoy, I replied,

for the object of my embassy were to save them from ruin. But O Apollo! I would ask something of you. I understand, said he, for it is plain you are going to ask about the Trojan war. So ask me five questions about whatever you like and that the Fates approve of. I accordingly asked him firstly if he had obtained burial in accordance with the story of the poets. I lie here, he answered, as was most delightful to myself and Patroclus for you know we met in mere youth and a single golden jar holds the remains of both of us, as if we were one. But as for the dirges of the Muses and of the Nereids, which they say are sung over me the Muses I may tell you never once came here at all though the Nereids still resort to the spot. Next I asked him, if Polyxena was really slaughtered over his tomb and he replied that this was true but that she was slain not by the Achæans, but that she came of her own free will to the sepulchre and that so high was the value she set on her own passion for him and his for her, that she threw herself upon a drawn sword. The third question I asked was this. Did Helen, O Achilles, really come to Troy or was it Homer that was

CAP
XV

"πολύν," ἔφη, " χρόνον ἐξηπατώμεθα πρεσβευ-
 μονοί τε παρα τοὺς Ἰρῶας, καὶ ποιούμενοι τὰς ὑπὲρ
 αὐτῆς μάχας, ὥς ἐν τῇ Ἰλίου οὔσῃ, ἡ δ' Αἴγυπτῶν
 τε ῥῆκει καὶ τὸν Πρωτέως οἶκον ἀρπασθεῖσα
 ὑπὸ τοῦ Πάριδος. ἐπεὶ δὲ ἐπιστεύθῃ τοῦτο,
 ὑπὲρ αὐτῆς τῆς Τροίας λοιπὸν ἐμαχόμεθα,
 ὥς μὴ αἰσχρῶς ἀπέλθοιμεν." ἠψύμην καὶ
 τετάρτης ἐρωτήσεως καὶ θαυμάζειν ἔφη, εἰ
 τοσοῦσδε ὁμοῦ καὶ τοιοῦσδε ἄνδρας ἡ Ἑλλὰς
 ἤνεγκεν, ὅπουσιν Ὀμηρος ἐπὶ τὴν Ἑρριαν
 ξυντάττει. ὁ δὲ Ἀχιλλεύς, "οὐδὲ οἱ βουρβαροί,"
 ἔφη, "πολὺ ἡμῶν ἐλείποντο, οὕτως ἡ γῆ πᾶσα
 ἀρετῆς ἤνθησε." πέμπτον δ' ἠρώμην· τί παθὼν
 Ὀμηρος τὸν Παλαμῆδην οὐκ οἶδεν, ἢ οἶδε μὲν,
 ἐξαιρεῖ δὲ τοῦ περι ὑμῶν λόγοι· "εἰ Παλαμῆδης,"
 εἶπεν, "ἐς Τροίαν οὐκ ἦλθεν, οὐδὲ Τροία ἐγενετο·
 ἐπεὶ δὲ ἄνὴρ σοφωτατός τε καὶ μαχιμώτατος
 ἀπέθανεν, ὡς Ὀδυσσεὶ ἔδοξεν, οὐκ ἐσσίγεται αὐτὸν
 ἐς τὰ ποιήματα Ὀμηρος, ὥς μὴ τὰ ὀνειδῆ τοῦ
 Ὀδυσσεύος ἄδοι." καὶ ἐπολοφυράμενος αὐτῷ ὁ
 Ἀχιλλεύς ὡς μεγίστῳ τε καὶ καλλίστῳ, νεωτάτῳ
 τε καὶ πολεμικωτάτῳ, σωφροσύνη τε ὑπερβαλομένη
 πάντας καὶ πολλὰ ξυμβαλομένη ταῖς Μουσαίς,
 "ἀλλὰ συ," ἔφη, "Ἀπολλώνιε, σοφοῖς γὰρ πρὸς
 σοφοὺς ἐπιτήδεια, τοῦ τε τάφου ἐπιμεληθῆτι, καὶ
 τὸ ἀγάλμα τοῦ Παλαμῆδους ἀνάλαβε φαύλως
 ἐρριμμένον· κεῖται δὲ ἐν τῇ Αἰολίδι κατὰ Μήθυ-
 μναν τὴν ἐν Λεσβῳ." ταῦτα εἰπὼν καὶ ἐπὶ πᾶσι

LIFE OF APOLLONIUS, BOOK IV

pleased to make up the story? 'For a long time he replied, we were deceived and tricked into sending envoys to the Trojans and fighting battles in her behalf, on the belief that she was in Ilion, whereas she really was living in Egypt and in the house of Proteus whither she had been snatched away by Paris. But when we became convinced later of, we continued to fight to win Troy itself, so as not to disgrace ourselves by retreat. The fourth question which I ventured upon was this. I asked, 'I said, 'whether Greece has ever produced at any one time so many and such distinguished heroes as Homer says were gathered against Troy. But Achilles answered, 'Why even the barbarians did not fall far short of us, so abundantly then did excellence flourish all over the earth. And my fifth question was this. 'Why was it that Homer knew nothing about Palamedes, or if he knew him, then kept him out of your story?' 'If Palamedes, he answered, never came to Troy, then Troy never existed either. But since this wisest and most warlike hero fell in obedience to Odysseus' whim, Homer does not introduce him into his poems, lest he should have to record the shame of Odysseus in his song. And withal Achilles raised a war over him as over one who was the greatest and most beautiful of men, the youngest and also the most warlike one who in nobility surpassed all others, and had often foregathered with the Muses. 'But you, he added, 'O Apollonius since sages have a tender regard for one another, you must care for his tomb and restore the image of Palamedes that has been so contemptuously cast aside, and it lies in Acolia close to Methymna

FLAVIUS PHILOSTRATUS

111
 111
 τὰ περὶ τῶν νεανίαν τὸν ἐκ Πείρου, ἀπῆλθε ξὺν
 ἀστραπῇ μετρία, καὶ γὰρ δὴ καὶ ἀλεκτρυόνες ἤδη
 ῥόδῃς ἤπτοντο.

XVII

111
 111
 Τοιαῦτα μὲν τι ἐπὶ τῆς νεώς, ἐς δὲ τὸν Πειραιῶ
 ἐσπλεύσας περὶ μυστηρίων ὥραν, ὅτε Ἀθηναῖοι
 πολυανθρωπυτάτα Ἑλλήνων πράττουσιν, ἀνῆκε
 ξυντιναγὰς ἀπὸ τῆς νεώς ἐς τὸ ἄστυ, προΐων δὲ
 πολλοῖς τῶν φιλοσοφούντων ἐνετύγχανε Φιέληρίδῃ
 κατιοῦσιν, ὃν οἱ μὲν γυμνοὶ ἐθέροντο, καὶ γὰρ τὸ
 μετόπωρον εὐήλιον τοῖς Ἀθηναίοις, οἱ δὲ ἐκ
 βιβλίων ἐσπούδαζον, οἱ δ' ἀπὸ στόματος ἤσκούντο,
 οἱ δὲ ἤριζον, παρῆκε δὲ οὐδεὶς αὐτόν, ἀλλὰ τεκ-
 μηράμενοι πάντες, ὥς εἶπεν Ἀπολλώνιος, ξυνανε-
 στρέφοντό τε καὶ ἡσπάζοντο χαιροῦντες, νεανίσκοι
 δὲ ομοῦ δέκα περιτυχόντες αὐτῷ, "νῆ τὴν Ἀθηναίων
 ἐκείνην," ἔφασαν ἀνατείναντες τὰς χεῖρας ἐς τὴν
 ἀκρόπολιν, "ἡμεῖς ἄρτι ἐς Πειραιῶν ἐβαδίζομεν
 πλενσομενοι ἐς Ἰωνίαν παρὰ σέ." ὁ δὲ ἀπεδέχετο
 αὐτῶν καὶ ξυγχαίρειν ἔφη φιλοσοφοῦσιν.

XVIII

111
 111
 Ἦν μὲν δὴ Ἐπιδανυρίων ἡμέρα τὰ δὲ Ἐπι-
 δαύρια μετὰ προρρησίῳ τε καὶ ἱερεῖᾳ δεῦρο μυεῖν
 384

LIFE OF APOLLONIUS, BOOK IV

in Lesbos.' With these words and with the closing CHAP
 remarks concerning the youth from Paros, Achilles XV
 vanished with a flash of summer lightning, for indeed
 the rocks were already beginning their chant

XVII

So much for the conversation on board, but CHAP
 having sailed into the Piræus at the season of the XV
 mysteries, when the Athenians keep the most the
 crowded of Hellenic festivals, he went just hasty up welcomed
 from the ship into the city, but as he went forward, in Athens
 he fell in with quite a number of students of
 philosophy on their way down to Phalerum. Some
 of them were stripped and underwent the heat, for
 in autumn the sun is hot upon the Athenians, and
 others were studying books, and some were rehear-
 sing their speeches, and others were disputing. But
 no one passed him by for they all guessed that it
 was Apollonius, and they turned and thronged
 around him and welcomed him warmly, and ten
 youths in a body met him, and holding up their
 hands towards the Acropolis they cried "By
 Athens yonder, we were on the point of going down
 to the Piræus to take ship to Ionia in order to
 visit you." And he welcomed them and said how
 much he congratulated them on their study of
 philosophy.

XVIII

It was then the day of the Epidaurian festival, CHAP
 at which it is still customary for the Athenians to XVIII

(ΑΡ.
 ΧΥΙΙ) Ἀθηναίοις πύτριον ἐπὶ θυσίᾳ δευτέρῃ, τοῦτ' δὲ
 ἐνόμισαν Ἀσκληπιοῦ ἕνεκα, ὅτι δὴ ἐμήσαν αὐτὸν
 ἤκοντα ἑπιδαιρύθεν ὀψὲ μυστηρίων, ἀμελήσαντες
 δὲ οἱ πολλοὶ τοῦ μνεῖσθαι περὶ τὸν Ἀπολλώνιον
 εἶχον, καὶ τοῦτ' ἐσπούδαζον μᾶλλον ἢ τὸ ἀπαλθεῖν
 τετελεσμένοι, ὁ δὲ ξυνέσσεσθαι μὲν αὐτοῖς αὖθις
 ἔλαγαν, ἐκέλευσε δὲ πρὸς τοῖς ἱεροῖς τότε γίνεσθαι,
 καὶ γὰρ αὐτὸς μνεῖσθαι. ὁ δὲ ἱεροφάντης οὐκ
 ἐβούλετο παρεχεῖν τὰ ἱερά, μὴ γὰρ ἂν ποτε μνήσαι
 γόητα, μηδὲ τὴν Ἑλευσίνα ἀνοῖξαι ἀνθρωπῳ μὴ
 καθαρῷ τὰ δαιμόνια. ὁ δὲ Ἀπολλώνιος οὐδὲν ὑπὸ
 τούτων ἤττων αὐτοῦ γενόμενος, "οὔπω," ἔφη, "τὸ
 μέγιστον, ὦν ἐγὼ ἐγκληθείην ἂν, εἴρηκας, ὅτι περὶ
 τῆς τελετῆς πλείω ἢ σὺ γυγνώσκων, ἐγὼ δὲ ὥς
 παρὰ σοφώτερον ἐμαντοῦ μνησομένος ἦλθον."
 ἐπαινεσάντων δὲ τῶν παρόντων, ὥς ἐρρωμένως καὶ
 παραπλησίως αὐτῷ ἀπεκρίνατο, ὁ μὲν ἱεροφάντης,
 ἐπειδὴ ἐξείργων αὐτὰν οὐ φίλα τοῖς πολλοῖς ἐδύκει
 πρήττειν, μετέβαλε τοῦ τόπου καί, "μυοῦ," ἔφη,
 "σοφὸς γὰρ τις ἦκειν θοικας," ὁ δὲ Ἀπολλώνιος
 "μνήσομαι," ἔφη, "αὖθις, μνήσει δέ με ὁ δεῖνα,"
 προγνώσει χρώμενος ἕς τὸν μετ' ἐκεῖνον ἱεροφάντην,
 ὃς μετὰ τέτταρα ἔτη τοῦ ἱεροῦ προὔστη.

LIFE OF APOLLONIUS, BOOK IV

celebrate the mystery at a second sacrifice after both proclamation and victims have been offered and this custom was instituted in honour of Asclepius because they still initiated him when on one occasion he arrived from Epidaureus too late for the mysteries. Now most people neglected the initiation and hung around Apollonius and thought more of doing than of being perfected in their religion before they went home, but Apollonius said that he would join them later on, and urged them to attend at once to the rites of religion for that he himself would be initiated. But the hierophant was not disposed to admit him to the rites, for he said that he would never initiate a wizard and charlatan nor open the Eleusinian rite to a man who dabbled in impure rites. Thereupon Apollonius fully equal to the occasion said "You have not yet mentioned the chief of my offence, which is that knowing, as I do, more about the initiatory rite than you do yourself I have nevertheless come for initiation to you, as if you were wiser than I am." The bystanders applauded these words and deemed that he had answered with vigour and like himself and thereupon the hierophant since he saw that his exclusion of Apollonius was not by any means popular with the crowd changed his tone and said "Be thou initiated for thou seemest to be some wise man that has come here." But Apollonius replied "I will be initiated at another time and it is so and so mentioning a name who will initiate me." Herein he showed his gift of prevision for he glanced at the hierophant who succeeded the one he addressed, and provided over the temple four years later.

CHAP.
25.
In the book
of the
mystery

XIX

CAP.
XIX

Τὰς δὲ Ἀθηνησι διατριβὰς πλείστας μὲν ὁ Δί-
μις γενέσθαι φησὶ τῷ ἀνδρὶ, γράψαι δὲ οὐ πάσας,
ἀλλὰ τὰς ἀναγκαίας τε καὶ περὶ μεγάλων σπουδα-
σθείσας. τὴν μὲν δὴ πρώτην διάλεξιν, ἔπειδὴ
φιλοθύτας τοὺς Ἀθηναίους εἶδεν, ὑπὲρ ἱερῶν
διελέξατο, καὶ ὡς ἂν τις ἐς τὸ ἐκάστῳ τῶν θεῶν
οἰκεῖον καὶ πηνίκα δὲ τῆς ἡμέρας τε καὶ νυκτὸς ἢ
θύοι ἢ σπένδοι ἢ εὐχοιτο, καὶ βιβλίῳ Ἀπολλωνίου
προστυχεῖν ἔστιν, ἐν ᾧ ταῦτα τῇ ἑαυτοῦ φωνῇ
ἐκδιδάσκει. διηλθε δὲ ταῦτα Ἀθήνησι πρῶτον
μὲν ὑπὲρ σοφίας αὐτοῦ τε κἀκαίνων, εἰτ' ἐλέγχων
τὸν ἱεροφάντην δι' ἃ βλασφήμως τε καὶ ἁμα-
θῶς εἶπε τίς γὰρ ἔτι ῥήθη τὰ δαιμόνια μὴ
καθαρὸν εἶναι τὸν φιλοσοφοῦντα, ὅπως οἱ θεοὶ
θεραπεντέοι;

XX

CAP.
XX

Διαλαγομένου δὲ αὐτοῦ περὶ τοῦ σπένδειν, παρ-
ήτυχε μὲν τῷ λόγῳ μεираκιον τῶν ἁβρῶν οὕτως
ἀσελγῆς νομιζόμενοι, ὡς γενέσθαι ποτὲ καὶ
ἁμαξῶν ῥσμα, πατρὶς δὲ αὐτῷ Κέρκυρα ἦν καὶ ἐν
Ἀλκίνοῦν ἀνέφερε τὸν ξενον τοῦ Ὀδυσσέως τὸν
Φαίακα, καὶ διῆει μὲν ὁ Ἀπολλώνιος περὶ τοῦ
388

LIFE OF APOLLONIUS, BOOK IV

XIX

MANY were the discourses which according to CHAP. XIX
 Dinn's the sage delivered at Athens, though he did Lectures the
 not write down all of them, but only the more Athenians
 important ones in which he handled great subjects. un- intelligent
 He took then for the topic of his last discourse the
 matter of rites and ceremonies, and this because he
 saw that the Athenians were much addicted to
 sacrifices, and in it he explained how a religious man
 could best adapt his sacrifice, his libation, or prayers
 to any particular divinity, and at what hours of day
 and night he ought to offer them. And it is possible
 to obtain a book of Apollonius, in which he gives
 instructions on these points in his own words. But
 at Athens he discussed these topics with a view to
 improving his own wisdom and that of others in the
 first place, and in the second of convicting the
 hierophant of blasphemy and ignorance in the
 remarks he had made, for who could continue to
 regard as one impure in his religion a man who
 taught philosophically how the worship of the gods
 is to be conducted?

XX

Now while he was discussing the question of CHAP. XX
 libations, there chanced to be present in his audience I think
 a young dandy who bore so evil a reputation for a de-
 licentiousness, that his conduct had once been the sordid
 subject of coarse street-corner songs. His name was
 Coreyra, and he traced his pedigree to Alcibiades the
 Phæacian who entertained Odysseus. Apollonius then

CAP. XX σπένδειν, ἐκέλευε δὲ μὴ πίνειν τοῦ ποτηρίου
 τούτου, φυλιάττειν δὲ αὐτὸ τοῖς θεοῖς ἄχραντόν
 τε καὶ ἄπυτον, ἐπεὶ δὲ καὶ ὧτα ἐκέλευσε τῷ
 ποτηρίῳ ποιεῖσθαι καὶ σπένδειν κατὰ τὸ οὖν,
 ἡφ' οὗ μέρους ἥκιστα πίνουσιν ἄνθρωποι, τὸ
 μαιράκιον κατεσκέδασε τοῦ λόγου πλατύν τε
 καὶ ἁσπληγὴ γέλωτα· ὁ δὲ ἀναβλέψας ἐς αὐτό,
 "οὐ σύ," ἔφη, "ταῦτα ὑβρίζεις, ἀλλ' ὁ δαίμων, ὃς
 ἐλαύνει σε οὐκ εἰδὸτα" ἐλελήθει δὲ ἄρα δαίμονων
 τὸ μαιράκιον ἐγέλα τε γὰρ ἔφ' οἷς οὐδεὶς ἕτερος
 καὶ μετέβαλλεν ἐς τὸ κλάειν αἰτίαν οὐκ ἔχον,
 διελέγετο τε πρὸς ἑαυτὸν καὶ ἦδε. καὶ οἱ μὲν
 πολλοὶ τὴν νεότητα σκιρτῶσαν ᾧοντο ἐκφέρειν
 αὐτὸ ἐς ταῦτα, οὗ δ' ὑπεκρίνετο ἄρα τῷ δαίμονι καὶ
 εἶδοκε παροινεῖν, ἃ ἐπαργῆναι τότε, ὁρῶντός τε ἐς
 αὐτὸ τοῦ Ἀπολλωνίου, δεδοικότως τε καὶ ὀργίλως
 φωνὰς ἡφίει το εἶδωλον, σπόσαι καομένων τε καὶ
 στρεβλουμένων εἰσίν, ἀφέξεσθαι τε τοῦ μαιράκιου
 ὤμῳ καὶ μηδενὶ ἀνθρώπων ἐμπεσεῖσθαι. τοῦ δὲ
 οἷον δεσπότου πρὸς ἀνδριποδον ποικίλον πανοῦρ-
 γόν τε καὶ αναιδὲς καὶ τὰ τοιαῦτα ξὺν ὀργῇ
 λέγοντος, καὶ κελεύοντος αὐτῷ ξὺν τεκμηρίῳ
 ἀπαλλάττεσθαι, "τον δαῖνα," ἔφη, "καταβαλὼ
 ἀνδριαντα" δείξας τινὰ τῶν περὶ τὴν Βασιλείου
 στοαν, πρὸς ἧ ταῦτα ἐπρίττετο· ἐπεὶ δὲ ὁ ἀνδρίας
 ὑπεκινήθη πρῶτον, εἴτα ἔπασσε, τὸν μὲν θορυβαν

LIFE OF APOLLONIUS. BOOK IV

was talking about libations, and was urging them not ^{XX} ever to drink out of a particular cup, but to reserve it for the gods without ever touching it or drinking out of it. But when he also urged them to have handies in the cup, and to pour the libation over the handle, because that is the part of the cup at which men are least likely to urk, the youth burst out into loud and coarse laughter, and quite drowned his voice. Then Apollonius looked up at him and said, 'It is not yours that perpetrates this insult, but the demon who takes you in without your knowing it.' And in fact the youth was, without knowing it, possessed by a devil: for he would laugh at things that no one else laughed at, and then he would fall to weeping for no reason at all, and he would talk and sing to himself. Now most people thought that it was the mysterious humour of youth which led him into such excesses: but he was really the mouth-piece of a devil, though it only seemed a drunken frolic in which on that occasion he was indulging. Now when Apollonius gazed on him, the ghost in him began to utter cries of fear and rage, such as one hears from people who are being branded or racked: and the ghost swore that he would leave the young man alone and never take possession of any man again. But Apollonius, addressed by a voice with anger as a master might address a cowardly and shameless slave and so on, and he ordered him to quit the young man and shew by a visible sign that he had done so. 'I will throw down your statue,' said the devil, and pointed to one of the images which was in the king's garden for there it was that the scene took place. But when the statue began by moving gently, and then fell down, it would only anyone to describe

FLAVIUS PHILOSTRATUS

CAP. ^{XX} τὸν ἐπὶ τούτῳ καὶ ὡς ἐκρότησαν ὑπὸ θαύματος, τί ἂν τις γράφοι, τὸ δὲ μεираάκιον, ὥσπερ ἀφνυνίσαν, τοὺς τε ὀφθαλμούς ἔτριψε καὶ πρὸς τὰς αἰνὰς τοῦ ἡλίου εἶδεν αἰδῶ τε ἐπεσπάσατο πάντων ἐς αὐτὸ ἐστραμμένῳ, ἀσελγὲς τε οὐκέτι ἐφαινετο, οὐδὲ ἄτακτον βλέπον, ἀλλ' ἐπανήλθεν ἐς τὴν ἑαυτοῦ φύσιν μείον οὐδὲν ἢ εἰ φαρμακοποσίᾳ ἐκέχρητο, μεταβαλὼν τε τῶν χλανιδίων καὶ ληδίων καὶ τῆς ἄλλης συβάριδος, ἐς ἔρωτα ἦλθεν αὐχμοῦ καὶ τρίβωνος καὶ ἐς τὰ τοῦ Ἀπολλωνίου ἦθῃ ἀπεδύσατο.

XXI

CAP. ^{XXI} Ἐπιπλήξαι δὲ λέγεται περὶ Διονυσίων Ἀθηναίοις, ἃ ποιεῖται σφισιν ἐν ὧρα τοῦ ἀνθεστηριῶνος· ὁ μὲν γὰρ μονοδίας ἀκροασομένους καὶ μέλοποιας παραβύσεών τε καὶ ῥυθμῶν, ὅπύσοι κωμῳδίας τε καὶ τραγῳδίας εἰσίν, ἐς τὸ θέατρον ξυμφοιτᾶν ᾤετο, ἐπεὶ δὲ ἤκουσεν, ὅτι αἰλοῦ υποσημνήαντος λυγισμούς ὀρχοῦνται, καὶ μεταξὺ τῆς Ὀρφείως ἐποποιίας τε καὶ θεολογίας τὰ μὲν ὡς Ὀραι, τὰ δὲ ὡς Νύμφαι, τὰ δὲ ὡς Βακχαὶ πρίττουσιν, ἐς ἐπίπληξιν τούτου κατέστη, καί, "παύσασθε," εἶπεν, "ἐξορχούμενοι τοὺς Σαλαμνίους καὶ πολλοὺς ἑτέρους κειμένους ἰυγαθοῖς ἀνδρας, εἰ μὲν γὰρ Λακωνικῇ ταῦτα ὀρχησις, εὖγε οἱ στρατιῶται, γυμνάζεσθε γὰρ πολέμη καὶ

LIFE OF APOLLONIUS, BOOK IV

the hubbub which arose therent and the way they ^{CHAP} clapped their hands with wonder. But the young ^{XX} man rushed as eyes as if he had just woke up, and he looked towards the rays of the sun, and won the consideration of all who now and turned the attention to him, for he no longer showed himself dectious, nor did he stare madly about, but he had returned to his own self, as thoroughly as if he had been treated with drugs, and he gave up his dainty dress and sumptuary garments and the rest of his sybaritic way of life, and he fell in love with the austerity of philosophers, and donned their cloak, and stripping off his old self modelled his life in future upon that of Apollonius.

XXI

AND he is said to have reuked the Athenians for ^{CHAP} their conduct of the festival of Dionysus when they ^{XXI} hold at the season of the month Antaeester on. For when he saw them flocking to the theatre he imagined that they were going to listen to solos and compositions in the way of processional and rhythmic hymns, such as are sung in comedies and tragedies, but when he heard them coming lively as jigs to the roudos of a flute and in the midst of the solemn and sacred music of Orpheus striking attitudes as the Fears, or as nymphs, or as bacchantes, he set himself to rebuke their proceedings, and said: "Stop dancing away the reputations of the victors of Samos as well as of every other good men departed this life. For if indeed this were a Lacedaemonian form of dance, I would say 'Bravo, soldiers, for you are training yourselves for war, and I will join in your dance'.

ξυνορχήσομαι, εἰ δὲ ἀπαλὴ καὶ ἐς τὸ θῆλυ σπεύ-
 δουσα, τί φῶ περὶ τῶν τροπαίων; οὐ γὰρ κατὰ
 Μήδων ταῦτα ἢ Περσῶν, καθ' ὑμῶν δὲ ἐστήξει,
 τῶν ἀναθέντων αὐτὰ εἰ λίποισθε. κροκωτοὶ δὲ
 ὑμῶν καὶ ἰλιουργία καὶ κοκκοβαφία τοιαύτη πόθεν;
 οὐδὲ γὰρ αἱ Ἀχαρναί γε ᾧδε ἐστέλλοντο, οὐδὲ ὁ
 Κολωνὸς ᾧδε ἵππευε. καὶ τί λέγω ταῦτα; γυνὴ
 ναύαρχος ἐκ Καρίας ἐφ' ὑμᾶς ἐπλευσε μετὰ
 Ξέρξου, καὶ ἦν αὐτῇ γυναικεῖον οὐδέν, ἀλλ' ἀνδρὸς
 στολὴ καὶ ὄπλα, ὑμεῖς δὲ ἰβρότεροι τῶν Ξέρξου
 γυναικῶν ἐφ' ἑαυτοὺς στέλλεσθε οἱ γέροντες οἱ
 νέοι τὸ ἐφηβικόν, οἷ πάλαι μὲν ὤμνυσαν ἐς
 Ἀγραύλου φοιτῶντες ὑπὲρ τῆς πατρίδος ἀποθα-
 νεῖσθαι καὶ ὄπλα θήσεσθαι, νῦν δὲ ἴσως ὁμοῦνται
 ὑπὲρ τῆς πατρίδος βακχεύσειν καὶ θύρσον
 λήψεσθαι, κόρυν μὲν οὐδεμίαν φερὸν, γυναικομίμφω
 δὲ μορφωματι, κατὰ τὸν Εὐριπίδην, αἰσχρῶς
 διαπρέπον ἰκούω δὲ ὑμᾶς καὶ ἀνέμους γίγνεσθαι,
 καὶ ληδία ἀμασεῖν λεγεσθε ἑπιπλά μετεώρως
 αὐτὰ κολποῦντες. ἴδει δὲ ἀλλὰ τούτους γε αἰδεῖ-
 σθαι, ξυμμιχους ὄντας καὶ πνεύσαντας ὑπὲρ ὑμῶν
 μέγα, μηδὲ τὸν Βορέαν κηδεστὴν γε ὄντα καὶ
 παρὰ πάντας τοὺς ἀνέμους ἄρσενά ποιεῖσθαι
 θῆλυν, οὐδὲ γὰρ τῆς Ὀρειθυίας ἐραστῆς ἂν ποτε ὁ
 Βορέας ἐγένετο, εἰ κἀκεινην ὀρχομένην εἶδε."

LIFE OF APOLLONIUS, BOOK IV

but as it is a soft dance and one of effeminate tendency what am I to say of your national trophies? Not as monuments of shame to the Medians or Persians, but to your own shame they will have been raised should you degenerate so much from those who set them up. And what do you mean by your saffron robes and your purple and scarlet ornament? For surely the Achæmians never dressed themselves up in this way, nor ever the knights of Cynos rode in such a garb. And why do I say this? A woman commandeered a ship from Caria and sailed against you with Xerxes, and about her there was nothing womanly, but she wore the garb and armour of a man, but you are softer than the women of Xerxes' day, and you are dressing yourselves up to your own disgrace, old and young and tender youth make you who of old sucked to the temple of Agræus in order to swear to die in battle on behalf of the fatherland. And now it seems that the same people are ready to swear to become buccants and don the thyrsus on behalf of their country, and no one bears a helmet but disguised as female harlequins, to use the phrase of Euripides they shine in shame alike. Nay more, I hear that you turn yourselves to winds and move your skirts and pretend that you are ships by waving their sails aloft. But surely you might at least have some respect for the winds that were your allies and once blew mightily to protect you instead of turning Boræas who was your patron and who of all the winds is the most massive into a woman, for Boræas would never have become the lover of the thing if he had seen her executing, like you, a soft dance.

(MAP
III)

Eu-
rip.
Hæc.
III

CAP.
XXII

Διωρβοῦτο δὲ κάκεινα Ἀθήνησιν οἱ Ἀθηναῖοι
 ξυνιόντες ἐς θέατρον τὸ ὑπὸ τῇ ἀκροπόλει
 προσεῖχον σφαγαῖς ἀνθρώπων, καὶ ἐσποινιάζετο
 ταῦτα ἐκεῖ μᾶλλον ἢ ἐν Κορίνθῳ νῦν, χρημάτων
 τε μεγάλων ἐωνημένοι ἦγοντο μοιχοὶ καὶ πόρνοι
 καὶ τοιχωρύχοι καὶ βαλαντιοτόμοι καὶ ἀνδρα-
 ποδισταὶ καὶ τὰ τοιαῦτα ἔθνη, οἱ δ' ὤπλιζον
 αὐτοὺς καὶ ἐκέλευον ξυμπίπτειν. ἐλάβετο δὲ καὶ
 τούτων ὁ Ἀπολλώνιος, καὶ καλούντων αὐτὸν ἐς
 ἐκκλησίαν Ἀθηναίων οὐκ ἂν ἔφη παρελθεῖν ἐς
 χωρίον ἀκάθαρτον καὶ λύθροι μεστόν. ἔλεγε δὲ
 ταῦτα ἐν ἐπιστολῇ. καὶ θαυμάζειν ἔλεγεν "ὅπως
 ἡ θεὸς οὐ καὶ τὴν ἀκρόπολιν ἤδη ἐκλείπει τοιοῦτον
 αἷμα ὑμῶν ἐκχεόντων αὐτῇ. δοκεῖτε γάρ μοι προ-
 ιόντες, ἐπειδὴν τὰ Παναθήναια πεμπητε, μὴδὲ
 βοῦς ἔτι, ἰλλ' ἐκατόμβας ἀνθρώπων καταθύσειν
 τῇ θεῇ. σὺ δέ, Διόνυσε, μετὰ τοιοῦτον αἷμα ἐς τὸ
 θέατρον φοιτᾷς; κάκει σοι σπένδουσιν οἱ σοφοὶ
 Ἀθηναῖοι; μετástηθι καὶ σὺ, Διόνυσε· Κιθαιρῶν
 καθαρωτερός." τοιάδε εὖρον τὰ σπουδαιότατα
 τῶν φιλοσοφηθέντων Ἀθήνησιν αὐτῷ τότε.

CAP.
XXIII

Ἐπρέσβευσε δὲ καὶ παρὰ τοὺς ἑταίρους ὑπὲρ
 τοῦ Ἀχιλλέως κατὰ τοὺς ἐν Πιλαίῳ ξυλλογούς,

LIFE OF APOLLONIUS, BOOK IV

XXII

He also corrected the following abuse at Athens. CHAP
XXI
The Athenians ran in crowds to the theatre beneath the Acropolis to witness human slaughter, and the passion for such sports was stronger there than it is in Corinth to-day, for they would buy for large sums adulterers and fornicators and burglars and cut-purses and kidnappers and such like rabble, and then they took them and armed them and set them to fight with one another. Apollonius then attacked these practices and when the Athenians invited him to attend their assembly he refused to enter a place so impure and reeking with gore. And this he said in an epistle to them, he said that he was surprised "that the goddess had not already quitted the Acropolis, when you shed such blood under her eyes. For I suspect that presently, when you are conducting the pan-Athenian procession, you will no longer be content with bulls, but will be sacrificing hecatombs of men to the goddess. And thou, O Dionysus, dost thou after such bloodshed frequent their theatre? And do the wise among the Athenians pour libations to thee there? Nay do thou depart, O Dionysus. Purer and purer is thy Cithæron."

Such were the more serious of the subjects which I have found he treated of at that time in Athens in his philosophic discourses.

XXIII

And he also went as envoy to the Thessalians in CHAP
XXIII
behalf of Achilles at the time of the conferences

CAP.
XXIII

ἐν οἷς οἱ Θετταλοὶ τὰ Ἀμφικτυονικὰ πρίττανουσιν, οἱ δὲ δείσαντες ἐψηφίσαντο ἀναλαβεῖν τὰ προσήκοντα τῷ τάφῳ. καὶ τὸ Λεωνίδου σῆμα τοῦ Σπαρτιάτου μονοῦ περιέβαλεν ὠγασθεὶς τὸν ἄνδρα. ἐπὶ δὲ τὸν κολωνὸν βαδίζων, ἔφ' οὗ λέγονται Λακεδαιμόνιοι περιχωσθῆναι τοῖς τοξεύμασιν, ἤκουσε τῶν ὁμιλητῶν διαφερομένων ἀλλήλοις, ὃ τι εἴη τὸ ὑψηλότετον τῆς Ἑλλάδος, παρεῖχε δὲ ἄρα τὸν λόγον ἡ Οἶτη τὸ ὄρος ἐν ὀφθαλμοῖς οὖσα, καὶ ἀνελθὼν ἐπὶ τὸν λόφον, “ἐγώ,” ἔφη, “τὸ ὑψηλότετον τοῦτο ἡγοῦμαι, οἱ γὰρ ἐνταῦθα ὑπὲρ ἐλευθερίας ἀποθανόντες ἀντανηγαγον αὐτὸ τῇ Οἶτῃ καὶ ὑπὲρ πολλοὺς Ὀλύμπους ἦραν. ἐγὼ δὲ ἄγαμαι μὲν καὶ τούσδε τοὺς ἄνδρας, τὸν δὲ Ἀκαρινᾶνα Μεγιστίαν καὶ πρὸ τούτων, ἃ γὰρ πεισομένους ἐγίνυνωσκε, τούτων ἐπεθύμησε κοινωνῆσαι τοῖς ἀνδράσιν, οὐ τὸ ἀποθανεῖν δείσας, ἀλλὰ τὸ μετὰ τοιῶνδε μὴ τεθνᾶναι.”

CAP.
XXIV

XXIV

Ἐπεφοίτησε δὲ καὶ τοῖς Ἑλληνικοῖς ἱεροῖς πᾶσι τῷ τε Δωδωναιῷ καὶ τῷ Πυθικῷ καὶ τῷ ἐν Ἀβαῖς, ἐς Ἀμφιάρεώ τε καὶ Τροφωνίου ἐβύδισε καὶ ἐς τὸ Μουσεῖον τὰ ἐν Ἑλικῶνι ἀνέβη. φοιτῶντι δὲ ἐς τὰ ἱερὰ καὶ διορθουμένων αὐτὰ ξυνεφοίτων μὲν οἱ ἱερεῖς, ἠκολούθουν δὲ οἱ γνωρι-

LIFE OF APOLLONIUS, BOOK IV

held in Pythia, at which the Thessalians transact the Amphictyonic business. And they were so frightened that they passed a resolution for the resumption of the ceremonies at the tomb. As for the monument of Leonidas the Spartan, he almost surrounded it with a shrine, out of admiration for the hero, and as he was coming to the mound where the Lacedæmonians are said to have been overwhelmed by the bolts which the enemy rained upon them, he heard his companions discussing with one another which was the loftiest hill in Hellas, this topic being suggested it seems by the sight of the mountain of Oeta which rose before their eyes, so ascending the mound, he said "I consider this the loftiest spot of all, for those who fell here in defence of freedom raised it to a level with Oeta and carried it to a height surpassing many mountains like Olympus. It is these men that I admire, and beyond any of them Megistius the Acarnanian, for he knew the death that they were about to die, and deliberately made up his mind to share in it with these heroes, fearing not so much death, as the prospect that he should miss death in such company."

CHAP.
XXII
In which
Thucydides
relates the
story of
Leonidas

XXIV

AND he also visited all the Greek shrines, namely that of Dodona, and the Pythian temple, and the one at Abia, and he betook himself to those of Amphiaraus and of Trophonias, and he went up to the shrine of the Muses on Mount Helicon. And when he visited these temples and corrected the rites, the priests went in his company, and the

CHAP.
XXV
In which
Thucydides
relates the
story of
Leonidas

ΕΙΛΑΡ. μοι, λόγων τε κρατῆρες ἴσταντο καὶ ἡμύοντο
 αὐτῶν οἱ διψῶντες. ὄντων δὲ καὶ Ὀλυμπίων καὶ
 καλούντων αὐτὸν Ἠλείων ἐπὶ κοινωνίαν τοῦ ἀγῶ-
 νος, "δοκεῖτέ μοι," ἔφη, "διαβάλλειν τὴν τῶν
 Ὀλυμπίων δόξαν πρεσβειῶν δεόμενοι πρὸς τοὺς
 αὐτόθεν ἤξοντας." γανόμεμος δὲ κατὰ τὸν Ἰσθμὸν
 μυκησαμένης γῆς περὶ τὸ Λεχαιὸν θαλάττης,
 "οὗτος," εἶπεν, "ὁ αὐχὴν τῆς γῆς τετμήσεται, μάλ-
 λον δὲ οὐ." εἶχε δὲ αὐτῷ καὶ τοῦτο πρίρρησιν τῆς
 μικρὸν ὕστερον περὶ τὸν Ἰσθμὸν τομῆς, ἣν μετὰ
 ἔτη ἑπτὰ Νέρων διενοήθη· τὰ γὰρ βασιλεία ἐκλι-
 πὼν ἐς τὴν Ἑλλάδα ἀφίκετο κηρύγμασιν ὑποθή-
 σων ἑαυτὸν Ὀλυμπικοῖς τε καὶ Πυθικοῖς, ἐνίκα δὲ
 καὶ Ἰσθμοῖ· αἱ δὲ νῖκαι ἦσαν κιθαρφοῖαι καὶ
 κήρυκες, ἐνίκα δὲ καὶ τραγικοὺς ἐν Ὀλυμπίᾳ.
 τότε λέγεται καὶ τῆς περὶ τὸν Ἰσθμὸν καινοτομίας
 ἄψασθαι, περιπλοῦν αὐτὸν ἐργαζόμενος καὶ τὸν
 Αἰγαῖον τῷ Ἀδρίᾳ ξυμβάλλων, ὥς μὴ πᾶσα ναῦς
 ὑπὲρ Μαλακὰν πλέοι, κομιζοιντό τε αἱ πολλαὶ διὰ
 τοῦ ῥήγματος ξυντέμνουσαι τὰς περιβολὰς τοῦ
 πλοῦ. πῇ δὲ ἀπέβη τὸ τοῦ Ἀπυλλωνίου λογιον;
 ἡ ὀρυχὴ τὴν ἀρχὴν ἀπὸ Λεχαιῶν λαβοῦσα στάδια
 προὔβη ἴσως τέτταρα ξυνεχῶς ὀρυττόντων, σχεῖν
 δὲ λέγεται Νέρων τὴν τομὴν οἱ μὲν Αἰγυπτίῳ

LIFE OF APOLLONIUS, BOOK IV

victories followed in his steps, and goblets were set
 up flowing with rational discourse and the thirsty
 quaffed the r wine. And as the Olympic Games
 were coming on and the people of Pisa invited him
 to take part in the contest he answered, "You
 seem to me to tarnish the glory of the Olympic
 Games, if you need to send special invitations to
 those who intend to visit you from this very
 land. And he was at the Isthmus, when the sea
 was roaring around Lechaicum, and hearing it he
 said, "This neck of land shall be cut through or
 rather it shall not be cut. And herein he uttered
 a prediction of the cutting of the Isthmus which was
 accomplished soon afterwards, when Nero in the
 seventh year of his reign projected it. For the
 latter left his imperial palace and came to Hellas,
 with the intention of submitting himself to the
 heralds' commands, in the Olympic and Pythian
 festivals, and he also won the prize at the Isthmus,
 his victories being won in the contest of singing
 to the harp and in that of the heralds. And he also
 won the prize for tragedies at Olympia. It is said
 that he then formed the novel project of cutting
 through the Isthmus in order to make it possible
 for ships to sail right round and by it and to
 unite the Aegean with the Adriatic Sea. So instead
 of every ship having to round Cape Malra, must
 by passing through the canal so cut could abridge
 an otherwise circuitous voyage. But mark the
 upshot of the oracle delivered by Apollonius. They
 began to dig the canal at Lechaicum but they had not
 advanced more than about four stadia of continuous
 excavation, when Nero stopped the work of cutting
 it, some say because Egyptian men of science

CHAR
 XXIV

history of the
 the Olympic
 games

Prediction
 N
 Nero's
 work

CAP. **ΣΚΙΥ** φιλοσοφισάντων αὐτῷ τὰς θαλάττας καὶ τὸ ὑπὲρ
 Λεχαίου πέλαγος ὑπερχυθὲν ἀφανιεῖν εἰπόντων
 τὴν Αἴγιναν, οἱ δὲ νεώτερα περὶ τῇ ἀρχῇ δείσαντα.
 τοιοῦτον μὲν δὴ τοῦ Ἀπολλωνίου τὸ τὸν Ἰσθμὸν
 τετμήσεσθαι καὶ οὐ τετμήσεσθαι.

XXV

CAP. **XXV** Ἐν Κορίνθῳ δὲ φιλοσοφῶν ἐτύγγαυε τότε Δημή-
 τριος, ἀνὴρ ξυνειληφῶς ἅπαν τὸ ἐν Κυνικῇ κράτος,
 οὗ Παβυρῆνος ὕστερον ἐν πολλοῖς τῶν ἑαυτοῦ λό-
 γων οὐκ ἀγεννῶς ἐπεμνήσθη, παθὼν δὲ πρὸς τὸν
 Ἀπολλώνιον, ὅπερ φασὶ τὸν Ἀντισθένην πρὸς τὴν
 τοῦ Σωκράτους σοφίαν παθεῖν, εἶπετο αὐτῷ μαθη-
 τιῶν καὶ προσκείμενος τοῖς λόγοις, καὶ τῶν αὐτῷ
 γνωρίμων τοὺς εὐδοκιμωτέρους ἐπὶ τὸν Ἀπολλώνιον
 ἔτρεπεν, ὧν καὶ Μένιππος ἦν ὁ Λύκιος, ἔτη μὲν γε-
 γονὸς πέντε καὶ εἴκοσι, γνώμης δὲ ικανῶς ἔχων καὶ
 τὸ σῶμα εὖ κατεσκευασμενος, ἐφῴκει γοῦν ἀθλητῇ
 καλῷ καὶ ἐλευθερίῳ τὸ εἶδος. ἐράσθαι δὲ τὸν Μέ-
 νιππον οἱ πολλοὶ φῶντο ὑπὸ γυναικοῦ ξένου, τὸ δὲ
 γύναιον καλὴ τε ἐφαίνετο καὶ ικανῶς ὑβρί, καὶ
 πλουτεῖν ἔφασκεν, οὐδὲν δὲ τούτων ἄρα ὑπερτεχνῶς
 ἦν, ἀλλὰ ἔδοκε πάντα. κατὰ γὰρ τὴν ὁδὸν τὴν ἐπὶ
 Κογχασὰς βαδίζοντι αὐτῷ μόνῳ, φάσμα ἐντυχὸν
 γυνή τε ἐγένετο, καὶ χεῖρα ξυνήψεν ἐρᾶν αὐτοῦ
 πάλαι φάσκουσα, Φοίνισσα δὲ εἶναι καὶ οἰκεῖν ἐν

LIFE OF APOLLONIUS, BOOK IV

explained to him the nature of the seas, and declared that the sea above Lechæum would flood and obliterate the island of Aegina, and others because he apprehended a revolution in the empire. Such then was the meaning of Apollo's prediction that the Isthmus would be cut through and would not be cut through.

CHAP
XXIV

XXV

Now there was in Corinth at that time a man named Demetrius, who studied philosophy and had embraced in his system all the most agreeable of the Cynics. Of him Favorinus in several of his own works subsequently made the most generous mention, and his attitude towards Apollonius was exactly that which they say Antisthenes took up towards the system of Socrates, for he followed him and was anxious to be his disciple, and was devoted to his doctrines and converted to the side of Apollonius the more esteemed of his own pupils. Among the latter was Memippus a Lycian of twenty-five years of age, well endowed with good judgment, and of a physique so beautifully proportioned that in men he resembled a fine and gentlemanly athlete. Now this Memippus was supposed by most people to be loved by a foreign woman, who was good-looking and extremely dainty, and said that she was rich, although she was really, as it turned out, none of these things, but was only so in semblance. For as he was walking all alone along the road towards Cenchrææ, he met with an apparition, and it was a woman who clasped his hand and declared that she had been long in love with him, and that she was a

CHAP
XXV
The story
of Memippus
XIII. 10
1. 20. 17. 18

CAP.
XXV προαστείῃ τῆς Κορίνθου, τὸ δεῖνα εἰπούσα
προάστειον, "ἐς ὃ ἐσπέρας," ἔφη, "ἄφικομένῳ
σοι ῥῆθ' ἡ τε ὑπάρξει ἐμοῦ ἀδούσης καὶ οἶνος, οἶον
οὐπω ἔπιες, καὶ οὐδὲ ἀντεραστῆς ἐνοχλήσει σε.
βιώσομαι δὲ καλῇ ξὺν καλῷ." τοῦτοις ὑπαχθαῖς ὁ
νεανίας, τὴν μὲν γὰρ ἄλλην φιλοσοφίαν ἔρωτο,
τῶν δὲ ἐρωτικῶν ἡττητο, ἐφοίτησε παρὶ ἐσπέραν
αὐτῇ καὶ τὸν λοιπὸν χρόνον ἐθίμιζεν, ὥσπερ
παιδικοῖς, οὐπω ξυνεὺς τοῦ φασματος.

Ὁ δὲ Ἀπυλλωνιος ἀνδριαντοποιοῦ δίκην ἐς τὸν
Μένιππον βλέπων ἐξαγράφει τὸν νεανίαν καὶ
ἐθεωρεῖ, καταγνοὺς δὲ αὐτόν, "σὺ μέντοι," εἶπεν, "ὁ
καλὸς τε καὶ ὑπὸ τῶν καλῶν γυναικῶν θηρευόμενος
ὄφιν θάλπεις καὶ σὲ ὄφις." θαυμάσαντος δὲ τοῦ
Μενίππου, "ὅτι γυνή σοι," ἔφη, "ἐστὶν οὐ γαμετή.
τί δέ, ἡγῆ ὑπ' αὐτῆς ἐρῶσθαι," "νὴ Δῖ," εἶπεν,
"ἐπειδὴ διάκειται πρὸς με ὡς ἐρῶσα." "καὶ
γῆμαις δ' ἂν αὐτήν," ἔφη. "χαρίεν γὰρ ἂν εἴη
τὸ ἀγαπῶσαν γῆμαι," ἤρετο οὖν, "πηνίκα οἱ
γάμοι;" "θερμοί," ἔφη, "καὶ ἴσως αὔριοι." ἐπι-
φυλάξας οὖν τὸν τοῦ συμποσίου καιρὸν ὁ Ἀπολ-
λωνιος καὶ ἐπιστάς τοις δαιτυμόσιν ἄρτι ἤκουσι,
"ποῦ," ἔφη, "ἡ ἄβρά, δι' ἣν ἤκετε;" "ἐνταῦθα,"
εἶπεν ὁ Μένιππος καὶ ἅμα ὑπανίστατο ἐρυθριῶν.

Phœnician woman and lived in a suburb of Corinth, CHAP
XXV and she mentioned the name of the particular suburb, and said "When you reach the place this evening you will hear my voice as I sing to you and you shall have wine such as you never before drank, and there will be no rival to disturb you, and we two beautiful beings will live together." The youth consented to this, for although he was in general a strenuous philosopher, he was nevertheless susceptible to the tender passion and he visited her in the evening, and for the future constantly sought her company by way of relaxation for he did not yet realise that she was a mere apparition.

Then Apollonius looked over Menippus as a sculptor might do and he sketched an outline of the youth and examined him, and having observed his fables, he said "You are a fine youth and are lusted by fine women, but in this case you are cherishing a serpent, and a serpent cherishes you." And when Menippus expressed his surprise, he added "For this lady is of a kind you cannot marry. Why should you? Do you think that she loves you?" "Indeed I do," said the youth "since she behaves to me as if she loves me." "And would you then marry her?" said Apollonius. "Why, yes, for it would be delightful to marry a woman who loves you." Thereupon Apollonius asked when the wedding was to be. "Perhaps to-morrow," said the other, "for it brooks no delay." Apollonius therefore waited for the occasion of the wedding breakfast, and then, presenting himself before the guests who had just arrived, he said "Where is the dainty lady at whose instance ye are come?" "Here she is," replied Menippus, and at the same moment he

CAP.
XIV

“ὁ δὲ ἄργυρος καὶ ὁ χρυσοῦς καὶ τὰ λοιπὰ, οἷς ὁ ἀνδρῶν κεκόσμηται, ποτέρου ὑμῶν,” “τῆς γυναικος,” ἔφη, “τίμῃ γὰρ τοσαῦτα,” δείξας τὸν ἑαυτοῦ τρίβωνα.

Ὁ δὲ Ἀπολλώνιος, “τοὺς Ταντάλου κήπους,” ἔφη “εἶδετε, ὡς ὄντες οὐκ εἰσὶ;” “παρ’ Ὀμήρου γε,” ἔφασαν, “οὐ γὰρ ἐς Αἴδου γε καταβαντες” “τοῦτ’,” ἔφη, “καὶ τουτοῦ τὸν κοσμον ἠγεῖσθε, σὺ γὰρ ὕλη ἐστίν, ἀλλὰ ὕλης δόξα. ὡς δὲ γιγνωσκοίτε, ὃ λέγω, ἢ χρηστὴ νύμφη μία τῶν ἐμπουσῶν ἐστίν, ἥς λαμβάνετε καὶ μορμολυκίας οἱ πολλοὶ ἠγοῦνται. ἐρῶσι δ’ αὐταί, καὶ ἀφροδισίων μὲν, σαρκῶν δὲ μάλιστα ἀνθρωπείων ἐρῶσι καὶ παλεύουσι τοῖς ἀφροδισίοις, οὓς ἐν ἐθέλωσι δαίσασθαι.” ἡ δέ, “εὐφήμει,” ἔλεγε, “καὶ ἅπαγε,” καὶ μυσάττεσθαι ἐδόκει, ὃ ἤκουε, καὶ πον καὶ ἀπέσκωπτε τοὺς φιλοσοφους, ὡς αἰὲ ληροῦντας. ἐπεὶ μὲντοι τὰ ἐκπώματα τὰ χρυσᾶ καὶ ὁ δοκῶν ἄργυρος ἀνιμιαῖα ἤλεγχθη, καὶ διέπτη τῶν ὀφθαλμῶν ἅπαντα, οἶνοχόοι τε καὶ ὀψοποιοὶ καὶ ἡ τοιαύτη θεραπεία πᾶσα ἠφανίσθησαν ἐλεγχόμενοι ὑπὸ τοῦ Ἀπολλωνίου, δακρύοντι ἔφκει τὸ φῶσμα, καὶ ἐδεῖτο μὴ βασανίζειν αὐτό, μηδὲ ἀναγκάζειν ὁμολογεῖν, ὃ τι εἶη, ἐπικειμένου δὲ καὶ μὴ ἀνιέντος ἐμπουσά τε εἶναι ἔφη καὶ πιαίνειν ἡδοναῖς τὸν

LIFE OF APOLLONIUS, BOOK IV

rose slightly from his seat, blushing. "And to which of you belong the silver and gold and all the rest of the decorations of the banqueting hall?" "To the lady, replied the youth, for this is all I have of my own, presenting to the philosopher a cloak which he wore." CHAP.
XXV

And Apollonius said, "Have you heard of the gardens of Tantalus, how they exist and yet do not exist?" "Yes," they answered, "in the poems of Homer, for we certainly never went down to Hades." "As such," replied Apollonius, "you must regard this world of ours, for it is not reality but the semblance of reality. And that you may realise the truth of what I say, this fine youth is one of the vanquished, that is to say of those beings whom the many regard as ladies and high-born. These young ladies fall in love and they are devoted to the delights of Aphrodite but especially to the flesh of human beings and they devour with such delights those whom they mean to devour in the future. And the lady said, "Cease your ill-timed talk and begone," and she pretended to be disgusted at what she heard and in fact she was inclined to call at philosophers and say that they always talked nonsense. When however the goblets of gold and the show of silver were proved as light as air and all fluttered away out of their sight while the waiters, waitresses and the cooks and all the retinue of servants vanished before the rebukes of Apollonius, the phantom pretended to weep and prayed him not to torture her nor to compel her to confess what she really was. But Apollonius insisted and would not let her off and then she admitted that she was a vampire, and was fattening up Minippus with

FLAVIUS PHILOSTRATUS

^{CAP.}
^{XXV} Μένιπποι ἐς βρώσιν τοῦ σώματος, τὰ γὰρ καλὰ τῶν σωμάτων και νεὰ σιτεῖσθαι ἐνύμιζεν, ἐπειδὴ ἀκραιφνὲς αὐτοῖς τὸ αἷμα. τοῦτον του λόγου γνωριμώτατον τῶν Ἀπολλωνίου τυγχάνοντα ἐξ ἀνάγκης ἐμήκυνα, γιγνώσκουσι μὲν γὰρ πλείους αὐτόν, ἄτε καθ' Ἑλλάδα μέσσην πραχθέντα, ξυλληβδην δὲ αὐτὸν παρειλήφασιν, ὅτι ἔλοι ποτὲ ἐν Κορίνθῳ λάμιαν, ὅ τι μάντοι πρίττονουσιν καὶ ὅτι ὑπὲρ Μενίππου, οὕτω γιγνώσκουσιν, ἀλλὰ Δάμιδι τε καὶ ἐκ τῶν ἐκείνου λόγων ἐμοὶ εἴρηται.

XXVI

^{CAP.}
^{XXVI} Τότε καὶ πρὸς Βάσσον διημέχθη τὸν ἐκ τῆς Κορίνθου, πατραλοίας γὰρ οὗτος καὶ ἐδόκει καὶ ἐπεπίστευτο, σοφίαν δὲ ἑαυτοῦ κατεψεύδετο καὶ χαλινὸς οὐκ ἦν ἐπὶ τῇ γλώττῃ. λαιδοροῖμενον δὲ αὐτὸν ἐπέσχευεν ὁ Ἀπολλωνιος, οἷς τε ἐπέστειλεν οἷς τε διελέχθη κατ' αὐτοῦ. πᾶν γάρ, ὅπερ ὥς ἐς πατραλοίαν ἔλεγεν, ἀληθὲς ἐδόκει, μὴ γὰρ ἂν ποτε τοιόνδε ἄνδρα ἐς λαιδορίαν ἐκπεσεῖν, μηδ' ἂν εἰπεῖν τὸ μὴ οὐ.

XXVII

^{CAP.}
^{XXVII} Τὰ δὲ ἐν Ὀλυμπίᾳ τοῦ ἀνδρός τοιαῦτα ἰσχυρίζονται τῷ Ἀπολλωνίῳ ἐς Ὀλυμπίαν ἐνέτυχον Λακεδαιμο-

LIFE OF APOLLONIUS, BOOK IV

pleasures before devouring his body, for it was her habit to feed upon young and beautiful bodies, because their blood is pure and strong. I have related at length, because it was necessary to do so, this the best-known story of Apollonius, for many people are aware of it and know that the incident occurred in the centre of Hellas, but they have only heard in a general and vague manner that he once caught and overcame a lamia in Corinth, but they have never learned what she was about, nor that he did it to save Menippus, but I owe my own account to Dams and to the work which he wrote.

CHAP.
XXV

XXVI

It was at this time also that he had a difference with Bassus of Corinth, for the latter was regarded as a paricide and believed to be such. But he feigned a wisdom of his own, and no bridle could be set upon his tongue. However, Apollonius put a stop to his reviling himself, both by the letters which he sent him, and the harangues which he delivered against him. For everything which he said about his being a paricide was held to be true, for it was felt that such a man would never have condescended to mere personal abuse, nor to have said what was not true.

CHAP.
XXVI
It is narrated
with this
paricide
Bassus

XXVII

The career of our sage in Olympia was as follows when Apollonius was on his way up to Olympia,

CL.
XXV.

ΟΑΡ.
 XXV.11
 νίων πρέσβεις ὑπὲρ ξυνοουσίας, Λακωνικὸν δὲ οὐδὲν
 περὶ αὐτοὺς ἐφαίνετο, ἀλλ' ἄβροτεροι αὐτῶν εἶχον
 καὶ συβάριδος μεστοὶ ἦσαν. ἰδὼν δὲ ἄνδρας λειαυτοὺς
 τὰ σκέλη, λιπαροὺς τὰς κόμας καὶ μηδὲ γενεῖοις
 χρωμένους, ἀλλὰ καὶ τὴν ἐσθῆτα μαλακοὺς,
 τοιαῦτα πρὸς τοὺς ἐφόρους ἐπέστειλεν, ὥς ἐκείνους
 κήρυγμα ποιήσασθαι δημοσίῳ, τὴν τε πίτταν τῶν
 βαλανείων ἐξαιρῶντας, καὶ τὰς παρατίλτριας
 ἐξελαύνοντας, ἐς το ἄρχαῖόν τε κυθισταμένους
 πάντα, ὅθεν παλαίστραί τε ἀνήβησαν καὶ σπουδαί,
 καὶ τὰ φιλίτια ἐπανήλθε, καὶ ἐγένετο ἡ Λακεδαί-
 μων ἑαυτῇ ὁμοία. μαθὼν δὲ αὐτοὺς τὰ οἴκοι
 διορθούμενους, ἔπεμψεν ἐπιστολὴν ἑπ' Ὀλυμπίας
 βραχυτέραι τῆς Λακωνικῆς σκυτάλης. ἔστι δὲ
 ἡδε·

“ Ἀπολλώνιος ἐφόροις χαίρειν.

Ἄνδράν μὲν τὸ μὴ ἁμαρτάνειν, γεννυμένων δὲ το καὶ
 ἁμαρτάνοντας αἰσθεσθαι.”

XXVIII

ΟΑΡ.
 XXVIII.1
 Ἰδὼν δὲ ἐς τὸ ἔδος τὸ ἐν Ὀλυμπίῳ, “χαῖρε,”
 εἶπεν, “ἰγαθὲ Ζεῦ, σὺ γὰρ οὕτω τι ἁγαθός, ἴος καὶ
 σαυτοῦ κοινωνῆσαι τοῖς ἀνθρώποις.” ἐξηγγήσατο

LIFE OF APOLLONIUS, BOOK IV

some envoys of the Lacedaemonians met him and asked him to visit their city, there seemed, however, to be no appearance of Sparta about them, for they conducted themselves in a very effeminate manner and recked of luxury. And seeing them to have smooth legs, and sleek hair, and that they did not even wear beards, nay were even dressed in soft raiment, he sent such a letter to the Ephors that the latter issued a public proclamation and forbade the use of pitch-pasters in the baths,¹ and drove out of the city the women who professed to rejuvenate dandies,² and they restored the ancient régime in every respect. The consequence was that the wrestling grounds were filled once more with the youth, and the jousts and the common meals were restored, and Lacedaemon became once more like herself. And when he learned that they had set their house in order he sent them an epistle from Olympia, briefer than any eipher despatch of ancient Sparta, and it ran as follows:—

CHAP
XXVII
Rebukes the
luxury of the
Spartans

“Apollonius to the Ephors sends salutation.

“It is the duty of men not to fall into sin, but of noble men, to recognise that they are doing so.”

XXVIII

And looking at the statue set up at Olympia, he said: “Hail, O thou good Zeus, for thou art so good that thou dost impart thine own nature unto mankind.”

CHAP
XXVIII
To explain
the meaning
of it to

¹ Adhesive pumsters were used to remove superfluous hair from the body.
² Literally “hair-pluckers.”

CAP.
XXIII

δε καὶ τὸν χαλκοῦν Μίλωνα καὶ τὸν λόγον τοῦ
περὶ αὐτὸν σχήματος ὁ γὰρ Μίλων ἐστάναι μὲν
ἐπὶ δίσκου δοκεῖ τῷ πόδε ἄμφω συμβεβηκώς, ῥόαν
δὲ ξυνέχει τῇ ἀριστερᾷ, ἡ δεξιά δέ, ὀρθοὶ τῆς
χειρὸς ἐκείνης οἱ δάκτυλοι καὶ οἷον διείροντες. οἱ
μὲν δὲ κατ' Ὀλυμπίαν τε καὶ Ἀρκαδίαν λόγοι τὸν
ἄθλητὴν ἱστοροῦσι τοῦτον ἄτρεπτον γενέσθαι καὶ
μὴ ἐκβιβασθῆναί ποτε τοῦ χώρου, ἐν ᾧ ἔσται,
δηλοῦσθαι δὲ τὸ μὲν ἀπρίξ τῶν δακτύλων ἐν τῇ
ξυνοχῇ τῆς ῥόας, τὸ δὲ μὴδ' ἂν σχισθῆναί ποτ'
ἀπ' ἀλλήλων αὐτούς, εἰ τις πρὸς ἓνα αὐτῶν
ἡμιλλῶτο, τῷ τὰς διαφυὰς ἐν ὀρθοῖς τοῖς
δακτύλοις εὖ ξυνηρμόσθαι, τὴν ταινίαν δέ, ἣν
ἠναδεῖται, σωφροσύνης ἡγοῦνται ξυμβολον. ὁ δὲ
Ἀπολλωνιος σοφῶς μὲν εἶπεν ἐπινενοῆσθαι
ταῦτα, σοφώτερα δὲ εἶναι τὰ ἀληθέστερα. "ὥς δὲ
γέγνωσκοιτε τὸν νοῦν τοῦ Μίλωνος, Κροτωνιάται
τὸν ἄθλητὴν τοῦτον ἱερέα ἐστήσαντο τῆς Ἥρας.
τὴν μὲν δὲ μίτραν ὃ τε χρὴ νοεῖν, τί ἂν ἐξηγοίμην
ἔτι, μνημονεύσας ἱερέως ἀνδρός, ἡ ῥόα δὲ μόνη
φυτῶν τῇ Ἥρᾳ φύεται, ὃ δὲ ὑπὸ τοῖς ποσὶ
δίσκος, ἐπὶ ἄσπιδιου βεβηκὼς ὁ ἱερεὺς τῇ Ἥρᾳ
εὐχεται, τουτὶ δὲ καὶ ἡ δεξιὰ σημαίνει, τὸ δὲ
ἔργον τῶν δακτύλων καὶ τὸ μήπω διεστῶς τῇ
ἀρχαίᾳ ἀγαλματοποιίᾳ προσκεῖσθαι."

THE OF APOLLONIUS. BOOK IV

And he also gave them an account of the brazen statue of Milo and explained the statue of this figure. For this Milo is seen standing on a disk with his two feet close together and in his left hand he grasps a pomegranate while of his right hand the fingers are extended and as it were strung together. Now among the people of Crotona and Arcadia the story told about this athlete is that he was so inflexible and firm that he could never be induced to leave the spot on which he stood; and this is the meaning of the clenched fingers as he grasps the pomegranate and of the look as if they could never be separated from one another, however much you struggled with any one of them because the intervals between the extended fingers are very close, and they say that the disk with which his heels bound is a symbol of temperance and sobriety. Also some while admitting that this account was wisely conceived, said that the truth was still wiser. "In order that you may know," said he, "the meaning of the statue of Milo, the people of Croton made this athlete a priest of Hera. As to the meaning then of his mitre, I need not explain it further than by reminding you that the hero was a priest. But the pomegranate is the only fruit which is grown in honour of Hera, and the disk beneath his feet means that the priest is standing on a small shield to offer his prayer to Hera, and this is also indicated by his right hand. As for the artist's way of rendering the fingers between which he has left no interval that you may ascribe to the antique style of the sculpture."

ΛΧΙΛ

CAP.
XXIX

Παρατυγχάνων δὲ τοῖς δρωμένοις ἀπεδεχέτο τῶν Ἑλλείων, ὥς ἐπαμελοῦντό τε αὐτῶν καὶ ξὺν κόσμφ' ἔδρων, μείν τε οὐδεὶν ἢ οἱ ἀγωνιούμενοι τῶν ἀθλητῶν κρίνεσθαι ᾔοντο, καὶ μήθ' ἔκόντες τι μίτ' ἄκοντες ἁμαρτάνειν προῦνοοῦντο. ἐρομένων δ' αὐτὸν τῶν ἐταίρων, τίνας Ἑλλείους περὶ τὴν διήθεσιν τῶν Ὀλυμπίων ἡγοῖτο, " εἰ μὲν σοφούς," ἔφη, " οὐκ οἶδα, σοφιστὰς μέντοι."

XXX

CAP.
XXX

Ὡς δὲ καὶ διεβέβλητο πρὸς τοὺς οἰομένους ξυγγράφειν, καὶ ἁμαθείς ἡγείτο τοὺς ἀπτομενους λόγου μείζονος, ὑπάρχει μαθεῖν ἐκ τῶνδε· μειράκιον γὰρ δοκησίσοφον ἐντυχὸν αὐτῷ περὶ τὸ ἱερόν, " συμπροθυμήθητί μοι," ἔφη, " αὔριον, ἀναγνώσομαι γάρ τι." τοῦ δὲ Ἀπολλωνιοῦ ἐρομένου, ὅ τι ἀναγνώσοιτο, " λόγος," εἶπε, " ξυντέτακται μοι ἐς τὸν Δία " καὶ ἅμα ὑπὸ τῷ ἱματίῳ ἐπεδείκνυ αὐτὸν σεμνυνόμενος τῇ παχύτητι τοῦ βιβλίου. " τί οὖν," ἔφη, " ἐπαινέσῃ τοῦ Διός ; ἢ τὸν Δία τὸν ἐνταῦθα καὶ τὸ μηδὲν εἶναι τῶν ἐν τῇ γῇ ὁμοιον ; " " καὶ

LIFE OF APOLLONIUS, BOOK IV

XXIX

He was present at the rites, and he commended the solicitude with which the people of Elis administered them, and the good order with which they conducted them, as if they considered themselves to be as much on trial as the athletes who were contending for the prizes, anxious neither willingly nor unwillingly to commit any error. And when his companions asked him what he thought of the Eleians in respect of their management of the Olympic games, he replied "Whether they are wise, I do not know, but of their cleverness I am quite sure."

CHAP
XXIX
He
commends
Elis

XXX

How great a dislike he entertained of people who imagine they can write, and how senseless he considered those to be who essay a literary task beyond their powers, we can learn from the following incident: A young man who thought he had talent met him in the precincts of the temple and said "Pray honour me with your presence to-morrow, for I am going to recite something." When Apollonius asked him what he was going to recite, he replied "I have composed a treatise upon Zeus." And as he said these words he showed, with no little pride at its stoutness, a book which he was carrying under his garment. "And," said Apollonius, "what are you going to praise about Zeus? Is 't the Zeus of this fine, and are you going to say that there is nothing like him on the whole earth?"

CHAP
XXX
satirizes
literary
puffery

ΟΛΙΨ
ΧΧΧ

τοῦτο μὲν," ἔφη, "πολλὰ δὲ πρὸ τούτου καὶ ἐπὶ
τούτῳ ἕτερα, καὶ γὰρ αἱ ὥραι καὶ τὰ ἐν τῇ γῇ καὶ
τὰ ὑπὲρ τὴν γῆν καὶ ἀνέμους εἶναι καὶ ἄστρα Διὸς
πάντα." ὁ δὲ Ἀπολλώνιος, "δοκεῖς μοι," εἶπεν,
"ἐγκωμιαστικός τις εἶναι σφύδρα." "διὰ τοῦτο,"
ἔφη, "καὶ ποδάγρας ἐγκώμιόν τί μοι ξυντέτακται
καὶ τοῦ τυφλὸν τινα ἢ κωφὸν εἶναι." "ἀλλὰ
μηδὲ τοὺς ὑδέρους," εἶπε, "μηδὲ τοὺς καταρρουν
ὑποκίρυντε τῆς ἑαυτοῦ σοφίας, εἰ βούλοιντο ἐπαινεῖν
τὰ τοιαῦτα, βελτίων δὲ ἔσῃ καὶ τοῖς ὑποθνή-
σκουσιν ἐπόμενος καὶ διῶν ἐπαίνους τῶν νοση-
μάτων, ὑφ' ὧν ἀπέθανον, ἦττον γὰρ ἐπ' αὐτοῖς
ἀνιάσονται πατέρες τε καὶ παῖδες καὶ οἱ ἀγγχοῦ τῶν
ἀποθανόντων." κεχαλινωμένον δὲ ἰδὼν τὸ μειράκιον
ὑπὸ τοῦ λόγου, "ὁ ἐγκωμιάζων," εἶπεν, "ὦ ξυγ-
γραφεῦ, πότερον ἂ οἶδεν ἐπαινέσεται ἄμεινον ἢ
ἂ οὐκ οἶδεν;" "ἂ οἶδεν," ἔφη, "πῶς γὰρ ἂν τις
ἐπαινοῖ, ἂ οὐκ οἶδε;" "τὸν πατέρα οὖν ἤδη ποτὲ
τὸν σαυτοῦ ἐπῆρνεςας;" "ἐβουλήθην," εἶπεν
"ἀλλ' ἐπεὶ μέγας τι μοι δοκεῖ καὶ γενναῖος
ἀνθρώπων τε ὧν οἶδα κύλλιστος, οἰκόν τε ἱκανὸς
οἰκῆσαι καὶ σοφία ἐς πάντα χρῆσθαι, παρῆκα τυν
ἐς αὐτὸν ἐπαινον, ὥς μὴ αἰσχύνοιμι τὸν πατέρα
λόγῳ ἦττον." δυσχερανὰς οὖν ὁ Ἀπολλώνιος,
τουτὶ δὲ πρὸς τοὺς φορτικούς τῶν ἀνθρώπων

LIFE OF APOLLONUS, BOOK IV

“Why that of course,” said the other, “and a great deal more that comes before that and also follows it. For I shall say how the seasons and how everything on earth and above the earth, and how the winds and all the stars belong to Zeus. And Apollonius said, ‘It seems to me that you are a past master of encomium.’ ‘Yes,’ said the other, ‘and that is why I have composed an encomium of gout and of blindness and deafness.’ ‘And why not of dropsy too,’ said Apollonius, ‘for surely you won’t find out influences from the sphere of your cleverness, since you are minded to praise such things.’ And while you are about it, you would do as well to attend funerals and detail the praises of the various diseases of which the people died, for so you will somewhat soothe the regrets of the fathers and children and the near relations of the deceased. And as he saw that the effect of his words was to put a wrinkle on the young man’s tongue, he added, ‘My dear author, which is the author of a panegyric hardly best to praise, things which he knows or things which he does not?’ ‘Things which he knows,’ said the youth. ‘For how can a man praise things which he does not know?’ ‘I conclude then that you have already written a panegyric of your own father.’ ‘I wanted to,’ said the other, ‘but as he appears to me rather a big man and a noble one and the fairest of men I know, and a very clever housekeeper, and a paragon of wisdom all round, I gave up the attempt to compose a panegyric upon him lest I should disgrace my father by a discourse which would not do him justice.’ Thereupon Apollonius was incensed, as he often was against trivial and vulgar people. ‘Then,’ said he,

Ἰ. ΑΡ.
XXX ἔπασχεν, "εἶτα," ἔφη, "ὦ κῆθαρμα, τὸν μὲν πατέρα τὸν σεαυτοῦ, ὃν ἴσα καὶ σεαυτὸν γινώσκεις, οὐκ ἄρ' οἶει πότ' ἂν ἱκανῶς ἐπαινέσαι, τὸν δ' ἀνθρώπων καὶ θεῶν πατέρα καὶ δημιουργὸν τῶν ὅλων, ὅσα περὶ ἡμᾶς καὶ ὑπὲρ ἡμᾶς ἐστίν, εὐκόλως οὕτως ἐγκωμιάζων οὐθ', ὃν ἐπαινεῖς, δεδίακ, οὔτε ξυνίης ἐς λόγον καθιστάμενος μείζονα ἀνθρώπου ;"

XXXI

ΔΑΡ.
XXXI Αἰ δὲ ἐν Ὀλυμπίᾳ διαλέξεις τῷ Ἀπολλωνίῳ περὶ τῶν χρησιμωτάτων ἐγίνοντο, περὶ σοφίας τε καὶ ἀνδρείας καὶ σωφροσύνης καὶ καθάπαξ, ὅπως αἰ ἀρεταί εἰσι, περὶ τούτων ἀπὸ τῆς κρηπίδος τοῦ μετὰ διελέγετο, πάντας ἐκπλήττων οὐ ταῖς διανοαῖς μόνον, ἀλλὰ καὶ ταῖς ἰδέαις τοῦ λόγου. περι- στάντες δὲ αὐτὸν οἱ Λακεδαιμόνιοι, ξένον τε παρὰ τῷ Διὶ ἐποιοῦντο καὶ τῶν οἴκοι νέων πατέρα βίου τε νομοθέτην καὶ γεροντων γέρας. ἐρομένου δὲ Κορινθίου τινὸς κατὰ ἀχθηδονα, εἰ καὶ θεοφάνια αὐτῷ ἄξουσιν, "ναὶ τὰ Σιω," ἔφη, "ἔτοιμά γε." ὁ δὲ Ἀπολλώνιος ἀπήγαγεν αὐτοὺς τῶν τοιούτων, ὥς μὴ φθονοῖτο, ἐπεὶ δὲ ὑπερβὰς τὸ Ταύγετον εἶδεν ἐνεργὸν Λακεδαίμονα καὶ τὰ τοῦ Λυκούργου πάτρια εἶναι πράττοντα, οὐκ ἀηδὲς ἐνόμισε τὸ καὶ

LIFE OF APOLLONIUS, BOOK IV

"you wretch, you are not sure that you can ever sufficiently praise your own father whom you know as well as you do yourself, and yet you set out in this light-hearted fashion to write an encomium of the father of men and of gods and of the creator of everything around us and above us, and you have no reverence for him whom you praise, nor have you the least idea that you are embarking on a subject which transcends the power of man."

CHAP
XXX

XXXI

THE conversations which Apollonius held in Olympus turned upon the most profitable topics, such as wisdom and courage and temperance, and in a word upon all the virtues. He discussed these from the platform of the temple, and he astonished everyone not only by the insight he showed but by his forms of expression. And the Lacedaemonians flocked round him and invited him to share the hospitality of their shrine of Zeus, and made him father of their youths at home, and legislator of their lives and the honour of their old men. Now there was a Corinthian who felt piqued at all this, and asked whether they were also going to celebrate a theophany for him. "Yes," said the other, "by Castor and Pollux, everything is ready anyhow." But Apollonius did not encourage them to pay him such honours, for he feared they would arouse envy. And when having crossed the mountain Taygetus, he saw a Lacedaemon hard at work before him and all the institutions of Lycurgus in full swing, he felt that it would be a real pleasure to converse with

CHAP
XXXI
He is
invited to
Sparta

FLAVIUS PHILOSTRATUS

CAP.
XXV. τοῖς τέλεσι τῶν Λακεδαιμονίων ξυγγενέσθαι περὶ
ὧν ἐρωτᾶν ἐβούλοντο ἤρουντο οὖν ἀφικόμενον, πῶς
θεοὶ θεραπευτέοι, ὁ δὲ εἶπεν, "ὥς δεσπόται."
πάλιν ἤρουντο, πῶς ἥρωες· "ὥς πατέρες." τρίτον
δὲ ἐρομένων, πῶς δὲ ἄνθρωποι, "οὐ Λακωνικόν,"
ἔφη, "τὸ ἐρώτημα." ἤρουντο καὶ ὃ τι ἡγοῖτο τοὺς
παρ' αὐτοῖς νόμους, ὁ δὲ εἶπεν, "ἀρίστους διδα-
σκάλους, αἱ διδύσκαλοι δὲ εὐδοκιμήσουσιν, ἣν αἱ
μαθηταὶ μὴ ῥαθυμώσιν." ἐρομένων δ' αὐτῶν, τί
περὶ ἀνδρείας ξυμβουλεύοι, "καὶ τί;" ἔφη, "τῇ
ἀνδρείᾳ χρήσεσθαι."

XXXII

CAP.
XXVII. Ἐτύγχανε δὲ περὶ τὸν χρόνον τοῦτον νεανίας
Λακεδαιμόνιος αἰτίαν ἔχων παρ' αὐτοῖς, ὡς ἀδικῶν
περὶ τὰ ἦθη Καλλικρατίδα μὲν γὰρ τοῦ περὶ Ἀρ-
γινούσας ναυαρχήσαντος ἦν ἔκγονος, ναυκληρίας
δὲ ἦρα καὶ οὐ προσεῖχε τοῖς κοινοῖς, ἀλλ' ἐς
Καρχηδὸνα ἐξέπλει καὶ Σικελίαν ναῦς πεποιη-
μένος. ἀκούσας οὖν κρῖνεσθαι αὐτὸν ἐπὶ τούτῳ,
δεινὸν ὡήθη περιδεῖν τὸν νεανίαν ὑπαχθέντα ἐς
δίκην, καί, "ὦ λῶστε," ἔφη, "τί πεφροντικῶς περίει
καί, μεστὸς ἐννοίας;" "ὠγών," εἶπεν, "ἐπήγγελται

LIFE OF APOLLONIUS, BOOK IV

the authorities of the Lacedæmonians about things which they might ask his opinion upon, so they asked him when he arrived, how the gods are to be revered, and he answered "As your lords and masters." Secondly they asked him "And how the heroes?" "As fathers," he replied. And their third question was "How are men to be revered?" And he answered "Your question is not one which any Spartan should put." They asked him also what he thought of their laws, and he replied that they were most excellent teachers, adding that teachers will gain fame in proportion as their disciples are industrious. And when they asked him what advice he had to give them about courage, he answered, "Why what else, but that you should display it?"

CHAP.
XXXI

XXXII

AND about this time it happened that a certain youth of Lacedæmon was charged by his fellow citizens with violating the customs of his country. For though he was descended from Callicratidas who led the navy at the battle of Arginusæ, yet he was devoted to seafaring and paid no attention to public affairs, but, instead of doing so, would sail off to Carthage and Sicily in the ships which he had had built. Apollonius then hearing that he was arraigned for this conduct, thought it a pity to desert the youth who had thus fallen under the hand of justice, and said to him "My excellent fellow, why do you go about so full of anxiety and with such a gloomy air?" "A public prosecution," said the other, "has

CHAP.
XXXII
Converts a
youthful
Spartan
from his
seafaring
life

CAP. XXXII μοι δημόσιος, ἐπεὶ δὴ πρὸς ναυκληρίαις εἰμὶ καὶ τὰ κοινὰ οὐ πράττω." "πατὴρ δέ σοι ναύκληρος ἐγένετο ἢ πάππος," "ἄπαγε," εἶπε, "γυμνασί-
 αρχοι τε καὶ ἔφοροι καὶ πατρονόμοι πάντες. Καλλικρατίδας δὲ ο πρόγονος καὶ τῶν ναυαρχη-
 σαντων ἐγένετο" "μῶν," ἔφη, "τὸν ἐν Ἀργινού-
 σαις λέγεις;" "ἐκεῖνον," εἶπε, "τὸν ἐν τῇ ναυαρχίᾳ ἀποθανοντα." "εἴτ' οὐ διέβαλέ σοι," εἶπε, "τὴν θάλατταν ἢ τελευταίῃ τοῦ προγόνου," "μὰ Δί'," εἶπεν, "οὐ γὰρ ναυμαχήσων γε πλέω." "ἀλλ' ἐμπο-
 ρων τε καὶ ναυκληρῶν κακοδαιμονέστερόν τι ἐρεῖς ἔθνος, πρῶτον μὲν περινοστοῦσι, ζητοῦσιν ἄγοραν κακῶς πρίπτουσιν, εἴτα προξένοις καὶ καπηλίοις ἠναμιχθέντες πωλοῦσί τε καὶ πωλοῦνται, καὶ τοκοῖς ἀνασίοις τὰς αὐτῶν κεφαλὰς υποτιθέντες ἐς τὸ ἱερ-
 χαῖον σπειδουσι, κἂν μὲν εὖ πράττωσιν, εὐπλοεῖ ἡ ναῦς, καὶ πολὺν ποιοῦνται λόγον τοῦ μήτε ἐκόντες ἠνατρεψαι μητε ἄκοντες, εἰ δὲ ἡ ἐμπορία πρὸς τὰ
 • χρεῖα μὴ ἀναφέροιστο, μεταβάντες ἐς τὰ ἐφόλκια προσαράττουσι τὰς ναῦς, καὶ τὸν ἑτέρων ναῦται βίον θεοῦ ἀνάγκην εἰπόντες ἀθροιστάτα καὶ οὐδὲ ἄκοντες αὐτοὶ ἀφείλονται. εἰ δὲ καὶ μὴ τοιοῦτον ἦν τὸ θαλαττουργόν τε καὶ ναυτικὸν ἔθνος, ἀλλὰ τό γε Σπαρτιάτην ὄντα καὶ πατέρων γεγονότα, οἱ μέσσην ποτὲ τὴν Σπάρτην ἔκκησαν, ἐν κοίλῃ νηὶ κεῖσθαι λήθην μὲν ἰσχυρὸντα Δυκούργου τε καὶ Ἰφίτου, φορτὸν δὲ μνήμονα καὶ ναυτικῆς ἀκριβο-

LIFE OF APOLLONIUS BOOK IV

been instituted against me because I go in for sea-
faring and take a part in naval affairs. And was
your father or your grandfather a mariner? Of
course not, said the other. They were all of them
chiefs of the government and Ephors and police
guardsmen. Callistobolus however, my ancestor was
captain of the fleet. I suppose, said Apollonius,
you mean him of Arginusae later. Yes that
fell in the sea, actually saving his fleet. Then,
said Andronicus, your ancestor's mode of death was
not a disgrace to you against a mariner's.

No, by Zeus, said the other. For it is not with a
view to conducting business by sea that I set out.

Well, said our visitor, you notice any number of people
more wealthy and better turned than our hosts and
neighbors? The best class they come from are to
be seeking for some market that is not stocked,
and then they go and buy something with factors
and brokers and then put out ~~at~~ ^{on} a campaign of
the most unkind rate of interest in their hurry to get
back the profits, and I then I wonder how they
have a chance to take a long time, for how they
never reach it before they are again sailing, but if
they get a little more time they are content to
then say, boats and fish, then come to the market
and make no bones as to the cost of raising them of
the enormous price, pretending in the most brazen manner
that it is a gift of God. And even if the sea-
faring crowd who go on voyages be not so bad as I
make them out to be, yet is there any shame worse
than this for a man who is a citizen of Sparta and
the chief of families who is delayed in the heart
of Sparta to return home, in the heat of a ship-
wreck, of Leurgas and of Iphitus, thinking of

CAP.
XXXII

λογίας, τίνας αἰσχύνῃς ἄπεστιν; εἰ γὰρ καὶ μηδὲν ἄλλο, τὴν γοῦν Σπάρτην αὐτὴν ἔδει ἐνθυμεῖσθαι, ὥς, ὅποτε μὲν τῆς γῆς εἶχετο, οὐρανομήκη δόξασαν, ἐπεὶ δὲ θαλάττης ἐπεθύμησε, βυθισθεῖσάν τε καὶ ἀφανισθεῖσαν οὐκ ἐν τῇ θαλάττῃ μόνον, ἀλλὰ καὶ ἐν τῇ γῇ." τούτοις τὸν νεανίαν οὕτω τι ἐχειρώσατο τοῖς λόγοις, ὥς μεύσαντα αὐτὸν ἐς τὴν γῆν κλαίειν, ἐπεὶ τοσοῦτον ἤκουσε ἀπολελεῖσθαι τῶν πατέρων, ἀποδόσθαι τε τὰς ναῦς, ἐν αἷς ἔζη καθεστῶτα δὲ αὐτὸν ἰδὼν ὁ Ἀπολλώνιος καὶ τὴν γῆν ἰσπαζόμενοι, κατήγαγε παρὰ τοὺς ἐφόρους καὶ παρητησατο τῆς δίκης.

XXXIII

CAP.
XXXIII

Κακεῖνο τῶν ἐν Λακεδαιμόνι ἐπιστολὴ ἐκ βασιλέως Λακεδαιμονίου ἦκεν ἐπίπληξιν ἐς τὸ κοινὸν αὐτῶν φέρουσα, ὥς ὑπὲρ τὴν ἐλευθερίαν ὑβριζόντων, ἐκ διαβολῶν δὲ τοῦ τῆς Ἑλλάδος ἄρχοντος ἐπέσταλτο αὐτοῖς ταῦτα. οἱ μὲν δὴ Λακεδαιμόνιοι ἀπορίᾳ εἶχοντο, καὶ ἡ Σπάρτη πρὸς ἑαυτὴν ἤριζεν, εἴτε χρὴ παραιτουμένους τὴν ὀργὴν τοῦ βασιλέως εἴτε ὑπερφρονούντας ἐπιστέλλειν πρὸς ταῦτα ξύμβουλον ἐποιούντο τὸν Ἀπολλώνιον τοῦ τῆς ἐπιστολῆς ἡθους, ὁ δὲ, ὡς εἶδε διεστηκότας, παρῆλθέ τε ἐς τὸ κοινὸν αὐτῶν καὶ ὧδε ἐβραχυ-

LIFE OF APOLLONIUS, BOOK IV

nought but of cargoes and petty bills of lading? For if he thinks of nothing else, he might at least bear in mind that Sparta herself, so long as she stuck to the land, enjoyed a fame reaching to heaven, but when she began to covet the sea, she sank down and down, and was blotted out at last, not only on the sea but on the land as well." The young man was so overcome by these arguments, that he bowed his head to the earth and wept, because he heard he was so degenerate from his fathers, and he sold the ships by which he lived. And when Apollonius saw that he was restored to his senses and inclined to embrace a career on land, he led him before the Ephors and obtained his acquittal.

CHAP.
XXXII

XXXIII

HERE is another incident that happened in Lacedaemon. A letter came from the Emperor heaping reproaches upon the public assembly of the Lacedaemonians, and declaring that in their licence they abused liberty, and this letter had been addressed to them at the instance of the governor of Greece, who had maligned them. The Lacedaemonians then were at a loss what to do, and Sparta was divided against herself over the issue, whether in their reply to the letter they should try to appease the Emperor's wrath or take a lofty tone towards him. Under the circumstances they sought the counsel of Apollonius and asked him how to pitch the tone of their letter. And he, when he saw them to be divided on the point, came forward in their public assembly and delivered himself of the following short and concise

CHAP.
XXXIII
Advice to
Sparta how
to answer
an Emperor

CAP.
XXIII. Λόγησε “Παλαμήδης εὔρε γραμματα οὐχ ὑπὲρ τοῦ γράφειν μόνον, ἀλλὰ καὶ ὑπὲρ τοῦ γιγνώσκειν ἃ δεῖ μὴ γράφειν” οὕτω μὲν δὴ Λακεδαιμονίους ἀπήγγε τοῦ μήτε θρασεῖς μήτε δειλοὺς ὀφθῆναι.

XXXIV

CAP.
XXIV. Διατρίψας δ' ἐν τῇ Σπάρτῃ μετὰ τὴν Ὀλυμπίαν χρόνον, ὡς ἐτελεύτα ὁ χειμῶν, ἐπὶ Μαλέαν ἦλθεν ἀρχομένου ἤρος, ὡς ἐς τὴν Ἰώμην ἀφήσων, διανοομένην δ' αὐτῷ ταῦτα ἐγένετο ὕναρ τοιόνδε· ἐδόκει γυναῖκα μεγίστην τε καὶ πρεσβυτάτην περιβάλλειν αὐτὸν καὶ δεῖσθαι οἱ ξυγγενέσθαι, πρὶν ἐς Ἴταλον πλεύσαι, Διὸς δὲ εἶναι ἡ τροφὸς ἔλθε, καὶ ἦν αὐτῇ στέφανος πάντ' ἔχων τὰ ἐκ γῆς καὶ θαλάττης. λογισμῶν δὲ αὐτῷ διδοὺς τῆς ὄψεως ξυνῆκεν, ὅτι πλευστέα εἴη ἐς Κρήτην πρότερον, ἢν τροφὸν ἡγούμεθα τοῦ Διὸς, ἐπειδὴ ἐν ταύτῃ ἐμαιεύθη, οὐδὲ στέφανος καὶ ἄλλην ἰσως δηλώσαι νῆσοι. οὐσῶν δὲ ἐν Μαλέᾳ νεῶν πλειόνων, αἱ ἐς Κρήτην ἀφήσων ἔμελλον, ἐνέβη ναῦν ἀποχρῶσαν τῇ κοινῇ κοινὸν δὲ ἐκάλει τοὺς τε ἐταίρους καὶ τοὺς τῶν ἐταίρων δοῦλους, οὐδὲ γὰρ ἐκείνους παρεώρα. προσπλεύσας δὲ Κυθωνίᾳ, καὶ παραπλεύσας ἐς Κυνισσόν, τὸν μὲν Λαβύρινθον, ὅς ἐκεῖ δέικνυται, ξυνεῖχε δέ, οἶμαί, ποτε τὸν Μινώταυρον, βουλομένων ἰδεῖν τῶν ἐταίρων, ἐκείνους μὲν ξυνεχώρει ταῦτο, αὐτὸς δὲ οὐκ ἄν

LIFE OF APOLLONIUS, BOOK IV

speech "Palamedes discovered writing not only in order that people might write, but also in order that they might know what they must not write." In this way accordingly, he dissuaded the Lacedaemonians from showing themselves to be either too bold or cowardly.

XXXIV

He stayed in Sparta for some time after the Olympic festival, until the winter was over, and at the beginning of spring proceeded to Malea with the intention of setting out for Rome. But while he was still pondering this project, he had the following dream. It seemed as if a woman both very tall and venerable in years embraced him, and asked him to visit her before he set sail for Italy, and she said that she was the nurse of Zeus, and she wore a wreath that held everything that is on the earth or in the sea. He proceeded to ponder the meaning of the vision, and came to the conclusion that he ought first to sail to Crete, which we regard as the nurse of Zeus, because in that island Zeus was born, although the wreath might perhaps indicate some other island. Now there were several ships at Malea, making ready to set sail to Crete so he embarked upon one sufficient for his association, to which he gave the title of his companions, and also his companions' servants, for he did not think it right to pass over the latter. And he bent his course for Cydonia, and sailed past that place to Knossos, where a labyrinth is shown, which, I believe, once on a time, contained the Minotaur. As his companions were anxious to see this he allowed them to do so,

CHAP.
XXXIII

CHAP.
XXXIV
Is warned
in a dream to
visit Crete

ΓΑΡ
ΣΤΑΙΝ

ἴφη θεατὴν γινέσθαι τῆς ἀδικίας τοῦ Μιμου. προηγεῖται
 δὲ καὶ Ἰορδάνης πύθῃ τῆς Ἰδης ἀνελθὼν οὐδὲ καὶ
 τοῖς θεολογούμενοις ἐντυχῶν, ἐπορεύθη καὶ ἐς τὸ
 ἱερόν το Λεβηθαίου ἔστι δὲ Ἀσκληπιοῦ, καὶ ὥσπερ
 ἡ Ἀσία καὶ τὸ Περσικόν, οὕτως ἐς τὸ ἱερόν τουτο
 ξυνέρχεται ἡ Κρήτη, πολλοὶ δὲ καὶ Λιβυκὸν ἐς αὐτὸ
 περιέρχονται καὶ γὰρ τέτρωται πρὸς τὸ Λιβυκόν
 πελάγος κατὰ γόνυ τῆς Φαιστὸς ἐνθα τὴν πολλὴν
 ἀνιέρχεται θαλάττην ὁ μικρὸς λιθὸς Λεβηθαίων
 διὰ τὸ ἱερόν προσμασθαι φασιν, ἐπειδὴ ἀκρωτηριῶν
 ἐξ αὐτοῦ κατατείνει λεόντι εἰκασμάτων. οἶα πολλὰ
 καὶ ξυντυχίαι τῶν πετρῶν ἀποφαινοῦσι, μῦθον τε
 ἐπὶ τῇ ἀκρωτηρίῳ φέδουσιν, ὡς λεῶν εἰς οὔτος
 γένετο τῶν ὑποζυγῶν ποτὶ τῇ Ῥέφ. ἐνταῦθα
 διαλεγόμενον ποτὶ τοῦ Ἀπολλωνίου περὶ μασσημ-
 βρίας, διελέγετο δὲ πολλοῖς ἀνδράσι, ὑφ' ὧν τὸ
 ἱερόν ἐθεραπεύετο, σεισμός αἶρῃς τῇ Κρήτῃ
 προσέβαλε βροντὴ δὲ οὐκ ἐκ νεφῶν, ἀλλ' ἐκ τῆς
 γῆς υπήχησεν, ἡ θαλάττη δὲ υπεινίστησε στῦδι
 ἰσως ἑπτα καὶ οἱ μὲν πολλοὶ ἐδίδασαν, μὴ τὸ
 πελάγος ὑποχωρήσας ἐπισπασθῇ τὸ ἱερόν καὶ
 ἀπενυχθῶσιν. ὁ δὲ Ἀπολλωνίος, "θαροῦτε," ἔφη.
 "ἡ γὰρ θαλάττη γῆν ἵσταται" καὶ οἱ μὲν ᾤοντο
 αὐτὸν τὴν ομολογίαν τῶν στοιχείων λέγειν, καὶ ὅτι
 μῆδεν ἄν. θαλάττη νεώτερον ἐς τὴν γῆν ἐργασαίτο.
 μετὰ δὲ ἡμέρας ὀλίγας ἀφικόμενοι τινες ἐκ τῆς
 Κυθωνιατίδος ἡγγεῖλαν ὅτι κατὰ τὴν ἡμέραν τε
 καὶ μασσημβρίαν, ἦν ἐγένετο ἡ δόσσημα νῆσος ἐκ
 τῆς θαλάττης ἀνέκυθῃ περὶ τὸν πορθμὸν τοῦ

LIFE OF APOLLONIUS, BOOK IV

but refused himself to be a spectator of the situation of Miletus and continued his course to Carystus because he longed to visit Ida. He accordingly continued on and after visiting the sacred sites he passed on to the shrine of Iabon. And this is a shrine of Artemis, and just as the shrine of Artemis looks to Pergamum so the shrine of Iete looked to this shrine and many Iabonians now cross the sea to visit it for it faces towards the Iabonian sea close to Phocæus where the Ite creek keeps out a mighty sea. And they say that this shrine is named that of Iabon because a promontory came out from it which resembled a lion for here we see a chance arrangement of the rocks suggests an animal form and they tell a story about this promontory how it was once one of the ships which were wrecked in the channel of Rion. Here Apollonius was haranguing an enormous assembly about temples and was addressing quite a number of people who were were going at the shrine when an earthquake shook the whole of Iete at once and a roar of thunder was heard to come not from the clouds but from the earth and the sea receded about seven stadia. And most of them were afraid that the sea by receding in this way would drag the temple after it so that they would be wrecked away. But Apollonius said: He of good courage for the earth hath borne wind and brought it to birth. And they thought that he was alluding to the harmonies of the elements and was arguing that the sea would never break its violence upon the land but after a few days some travellers arrived from Carystia and announced that on the very day on which this portent occurred and just at the same hour of midday an unusual race out of the sea in the

MAP
1113

Harmonies
of the
elements

FLAVIUS PHILOSTRATUS

CAP.
XXXIV διαρρέοντα Θήραν τε καὶ Κρήτην ἐάσαντες οὖν
λόγων μῆκος ἔλθωμεν καὶ ἐπὶ τὰς ἐν Ῥώμῃ
σπουδάς, αἱ ἐγένοντο αὐτῷ μετὰ τα ἐν Κρήτῃ.

XXXV

CAP.
XXXV Νέρων οὐ ξυνεχώρει φιλοσοφεῖν, ἀλλὰ περιέρ-
γον αὐτῷ χρήμα οἱ φιλοσοφούντες ἐφαίνοντο καὶ
μαντικὴν συσκιάζοντες, καὶ ἤχθη ποτὲ ὁ τρίβων
ἐς δικαστήριον, ὥς μαντικῆς σχῆμα ἐῷ τοὺς
ἄλλους, ἀλλὰ Μουσώνιος ὁ Βαβυλώνιος, ἀνὴρ
Ἀπολλωνίου μόνου δεύτερος, ἐδέθη ἐπὶ σοφίᾳ καὶ
ἐκεῖ μένων ἐκινδύνευσεν, ἀπέθανε δ' ἂν τὸ ἐπὶ τῷ
δήσαντι, εἰ μὴ σφάδρα ἔρρωτο.

XXXVI

CAP.
XXXVI Ἐν τοιαύτῃ καταστάσει φιλοσοφίας οὐσης ἔτυχε
προσιῶν τῇ Ῥώμῃ, στάδια δὲ εἴκοσι καὶ ἑκατὸν
ἀπέχων ἐνέτυχε Φιλόλαφ τῷ Κιττιεῖ περὶ τὸ
νέμος τὸ ἐν τῇ Ἀρικίᾳ. ἦν δὲ ὁ Φιλόλαος τὴν
μὲν γλῶτταν ξυγκείμενος, μαλακώτερος δὲ καρ-
τερῆσαι τι. οὗτος ἀναλύων ἀπὸ τῆς Ῥώμης αὐτὰς
τε ἐώκει φεύγοντι, καὶ ὅτῳ ἐντύχοι φιλοσοφούντι
παρεκελεύετο τὸ αὐτὸ πράττειν. προσειπων οὖν
τὸν Ἀπολλώνιοι ἐκέλευεν ἐκστῆναι τῷ καιρῷ,
μηδὲ ἐπιφοιτᾶν τῇ Ῥώμῃ διαβεβλημένον τοῦ

LIFE OF APOLLONIUS, BOOK IV

fifth between Thera and Crete. However, I must give up all proximity and hurry on to relate the conversations which he held in Rome, subsequently to his stay in Crete.

CHAP.
XXXIV

XXXV

Nero was opposed to philosophy, because he suspected its devotees of being addicted to magic, and of being diviners in disguise, and at last the philosopher's mantle brought its wearers before the law courts, as if it were a mere cloak of the darning art. I will not mention other names, but Magonius of Babylon, a man only second to Apollonius, was thrown into prison for the crime of being a sage, and there lay in danger of death, and he would have died for all his gaoles cared, if it had not been for the strength of his constitution.

CHAP.
XXXV
Nero
suspected
Magonius

XXXVI

SUCH was the condition in which philosophy stood when Apollonius was approaching Rome, and at a distance of one hundred and twenty stadia from its walls he met Philolaus of Cittaum in the neighbourhood of the Grove of Aricia. Now Philolaus was a polished speaker, but too soft to bear any hardships. He had quitted Rome, and was virtually a fugitive, and any philosopher he met with he urged to take the same course. He accordingly addressed himself to Apollonius, and urged him to give way to circumstances, and not to proceed to Rome, where philosophy was in such bad odour, and he related

CHAP.
XXXVI
Philolaus
warns him
against
entering
Rome

CAP.
XIXVI

φιλοσοφεῖν, καὶ διηγείτο τὰ ἐκεῖ πραττόμενα θαρὰ ἐπιστρεφόμενος, μὴ ἐπακροῶτό τις αὐτοῦ κατόπιν. "σὺ δὲ καὶ χορὸν φιλοσοφῶν ἀναψάμενος," εἶπε, "βαδίζεις φθονοῦ μαστός, οὐκ εἰδὼς τοὺς ἐπιτεταγμένους ταῖς πύλαις ὑπὸ Νέρωνος, οἱ ξυλλήφονται σέ τε καὶ τούτους, πρὶν ἔσω γενέσθαι." "τί δ'," εἶπεν, "ὦ Φιλόλαε, τὸν αὐτοκράτορα σπουδάζειν φασίν;" "ἡνωχεῖ," ἔφη, "δημοσίᾳ καὶ ᾄδει παριὼν ἐς τὰ Ῥωμαίων θέατρα καὶ μετὰ τῶν μονομαχούντων ζῇ, μονομαχεῖ δὲ καὶ αὐτὸς καὶ ἀποσφάττει" ὑπολαβὼν οὖν ὁ Ἀπολλώνιος, "εἶτα," ἔφη, "ὦ βέλτιστε, μεῖζόν τι ἡγῇ θέαμα ἀνδράσι πεπαιδευμένοις ἢ βασιλίᾳ ἰδεῖν ἀσχημονοῦντα, θεοῦ μὲν γὰρ παίγνιον ἄνθρωπος" εἶπε "κατὰ τὴν Πλάτωνος δόξαν, βασιλεὺς δὲ ἀνθρώπου παίγνιον γινόμενος καὶ χαριζόμενος τοῖς ὄχλοις τὴν ἐαυτοῦ αἰσχύνην, τίνας οὐκ ἂν παρύσχοι λόγους τοῖς φιλοσοφοῦσι," "νῆ Δί'," εἶπεν ὁ Φιλόλαος, "εἴγω μετὰ τοῦ ἀκινδύνου γίγνομαι, εἰ δὲ ἀπόλοιτο ἀναχθεὶς καὶ Νέρων σε ὠμὸν φάγοι μηδὲν ἰδόντα ὦν πράττει, ἐπὶ πολλῶ ἔσται σοι τὸ ἐντυχεῖν αὐτῷ καὶ ἐπὶ πλείονι ἢ τῷ Ὀδυσσεὶ ἐγένετο, ὅποτε παρὰ τὸν Κύκλωπα ἦλθεν, ἀπωλίσσε γὰρ πολλοὺς τῶν ἐταίρων ποθήσας ἰδεῖν αὐτὸν καὶ ἡττηθεὶς ἀτόπον καὶ ὠμοῦ θεάματος." ὁ δὲ Ἀπολλώνιος, "οἶε γάρ," ἔφη, "τοῦτον ἡττον

to him what was taking place there and as he did so he kept turning his head round, lest anybody should be listening behind him to what he said.

"And you," he said, "after attaching it as bait of plumesphere to yourself a thing which will bring you into suspicion and inform are on your way thither knowing nothing of the officers set over the gates by Nero who will arrest you and then where ever you enter or get inside."

"And what," said Apollonius, "O Philodius are the occupations of the autocrat said to be?"

"He drives a chariot," said the other "in public" and he comes forward on the boards of the Roman theatres and sings songs and he lives with gladiators and at himself fights as one and slays his man. Apollonius therefore replied

and said: "Then my dear fellow do you think that there can be any better spectacles for men of education than to see an emperor thus demeaning himself? For if in Plato's opinion man is the sport of the gods what a thrice we have here provided for plumesphere by an emperor who makes himself the sport of man and sets himself to delight the common herd with the spectacle of his own shame."

"Yes by Zeus," said Philodius, "if you could do it with impunity—but if you are going to lose your life by going thither, and if Nero is going to devour you alive before you see anything of what he does, your interview with him will cost you dear much dearer than it ever cost Lyones to visit the Cyclops in his home—though he lost many of his comrades in his anxiety to see him and because he yielded to the temptation of beholding so cruel a monster." But Apollonius said: "So you think that this ruler is less blinded than the Cyclops, if he

CAP.
XXXV

ἐκτετυφλῶσθαι τοῦ Κύκλωπος, εἰ τοιαῦτα ἐργάζεται," καὶ ὁ Φιλόλαος "πραττέτω μὲν," εἶπεν, "ὃ τι βούλεται, σὺ δὲ ἄλλα τούτους σῶζε."

XXXVII

CAP.
XXXVII

Φωνῇ δὲ ταῦτα μέizonι ἔλεγε καὶ ἑώκει κλάοντι. ἐνταῦθα δείσας ὁ Δάμις περὶ τοῖς νέοις, μὴ χείρους αὐτῶν γένοιτο ὑπὸ τῆς τοῦ Φιλολάου πτοίας, ὑπολαβὼν τὸν Ἀπολλώνιον, "ἀπολεῖ," ἔφη, "τοὺς νέους ὁ λαγὼς οὗτος τρόμων καὶ ἀθυμίας ἀναπληρᾷ πάντα." ὁ δὲ Ἀπολλώνιος, "καὶ μὴν πολλῶν," ἔφη, "ἀγαθῶν ὄντων, ἃ μὴδ' εὐξαμένῳ μοι πολλακίς παρὰ τῶν θεῶν γέγονε, μέγιστον ἂν ἔγωγε φαίην ἀπολελαυκέναι τὸ νυνὶ τοῦτο, παραπεπτώκε γὰρ βάσανος τῶν νέων, ἥ σφόδρα ἐλέγξει τοὺς φιλοσοφούντας τε αὐτῶν καὶ τοὺς ἑτερόν τι μᾶλλον ἢ τοῦτο πράττοντας." καὶ ἠλέγχθησαν αὐτίκα οἱ μὴ ἐρρωμένοι σφῶν, ὑπὸ γὰρ τῶν τοῦ Φιλολάου λόγων ἀπαχθέντες οἱ μὲν ἔφασαν νοσεῖν, οἱ δ' οὐκ εἶναι αὐτοῖς ἐφόδια, οἱ δὲ τῶν οἴκοι ἐρᾶν, οἱ δὲ ὑπο ὄνειράτων ἐκτεπλήχθαι, καὶ περιήλθεν ἐς ὀκτὼ ὁμιλητὰς ὁ Ἀπολλώνιος ἐκ τεττάρων καὶ τριάκοντα, οἱ ξυνεφοίτων αὐτῷ ἐς τὴν Ῥώμην. οἱ δ' ἄλλοι Νέρωνά τε καὶ φιλοσοφίαν ἀποδράντες φυγῇ ᾤχοντο.

LIFE OF APOLLONIUS, BOOK IV

computs such crimes?" And Philolaus answered CHAP.
XXXVI
 "Let him do what he likes, but do you at least save these your companions."

XXXVII

AND these words he uttered in a loud voice and with an air of weeping, whereupon Damis conceived a fear lest the younger men of his party should be unmanned by the craven terrors of Philolaus. So he took aside Apollonius and said "This here, with all his panicky fears, will ruin these young men, and fill them with discouragement." But Apollonius said "Well, of all the blessings which have been vouchsafed to me by the gods, often without my praying for them at all this present one, I may say, is the greatest that I have ever enjoyed, for chance has thrown in my way a touchstone to test these young men, of a kind to prove most thoroughly which of them are philosophers, and which of them prefer some other line of conduct than that of the philosopher." And in fact the knock kneed among them were detected in no time, for under the influence of what Philolaus said, some of them declared that they were ill others that they had no provisions for the journey, others that they were homesick, others that they had been deterred by dreams, and in the result the thirty-four companions of Apollonius who were willing to accompany him to Rome were reduced to eight. And all the rest ran away from Nero and philosophy, both at once, and took to their heels.

CHAP.
XXXVII
 Most of his
 followers
 forsake
 Apollonius
 in fear

XXXVIII

CAP.
XXXVIII

Συναγαγὼν οὖν τοὺς περιλειφθέντας, ὧν καὶ Μένιππος ἦν ὁ ξυναλλαξας τῇ ἐμπούσῃ καὶ Διοσκοριδῇ ὁ Αἰγύπτιος καὶ Δαμις, "οὐ λοιδοροῦμαι," ἔφη, "τοῖς ἀπολελοιποσιν ἡμᾶς, ἀλλ' ἡμᾶς ἐπαινέσομαι μᾶλλον, ὅτι ἄνδρες ἐστὶ ἐμοὶ ὅμοιοι, οὐδ', εἴ τις Νερωνα δεισας ἀπῆλθε, δειλὸν ἡγήσομαι τοῦτον, ἀλλ' εἴ τις τοῦ θεοῦ τοῦτου κρείττων γίγνεται, φιλοσοφὸς ὑπ' ἐμοῦ προσειρησεται, καὶ διδάξομαι αὐτον, ὅποσα οἶδα. δοκεῖ δὲ μοι πρῶτον μὲν εὐξασθαι τοῖς θεοῖς, δι' οἷς ταῦτα ἐπὶ νῦν ἦλθεν ὑμῖν τε καὶ κείνοις, ἔπειθ' ἡγεμόνας αὐτοὺς ποιεῖσθαι, θεῶν γὰρ χωρὶς οὐδ' ἐν ἄλλῃ ἐσμέν, παριτητέα ἐς πόλιν ἢ τοσοῦτων τῆς οἰκουμένης μερῶν ἄρχει πῶς οὖν ἂν παρέλθοι τις, εἰ μὴ ἐκεῖνοι ἡγοῖντο, καὶ ταῦτα τυραννίδος ἐν αὐτῇ καθεστηκυίας οὕτω χαλεπῆς, ὥς μὴ ἐξείναι σοφοῖς εἶναι ἀνοητὸν τε μηδεὶν δοκεῖται τὸ θαρσεῖν ὁδόν, ἣν πολλοὶ τῶν φιλοσοφῶν φεύγουσιν, ἐγὼ γὰρ πρῶτον μὲν οὐδὲν ἂν ἡγοῦμαι φοβερόν οὕτω γενεσθαι τῶν κατ' ἀνθρώπους, ὥς ἐκπλαγῖναι ποτε ὑπ' αὐτοῦ τὸν σοφόν, εἴτ' οὐδ' ἂν προθεινῇ ἀνδρείας μελέτας, εἰ μὴ μετὰ κινδύνων γυγναιτο. καὶ ἄλλως ἐπελθὼν γῆν, ὅσῃν οὕτω τις ἀνθρώπων, θηρία μὲν Ἀραβίᾳ τε καὶ Ἰνδία παμπολλὰ εἶδον, το δε θηριον τοῦτο, ὃ καλοῦσιν οἱ πολλοὶ τύραννον,

XXXVIII

He therefore assembled those who were left, among whom were Memphus, who had foregathered with the hobgoblin, and Thoscourides the Egyptian, and Darius, and said to them : I shall not scold those who have abandoned us but I shall rather praise you for being men like myself nor shall I think a man a coward because he has disappeared out of dread of Nero, but anyone who rises superior to such fear I will hail as a philosopher, and I will teach him all I know. I think then that we ought first of all to pray to the gods who have suggested these different courses to you and to them : and then we ought to solicit their direction and guidance for we are not remote from the gods even in a foreign country. We must then march forward to the city which is mistress of so much of the inhabited world, but how can anybody go forward thither unless the gods are leading him? The more so, because a tyranny has been established in this city so harsh and cruel, that it does not suffer men to be wise. And let not anyone think it foolish so to venture along a path which many philosophers are fleeing from, for in the first place I do not esteem any human agency so formidable, that a wise man can ever be terrified by it, and in the second place, I would not urge upon you the pursuit of bravery, unless it were attended with danger. Moreover in traversing more of the earth than any man yet has visited I have seen hosts of Arabian and Indian wild beasts but as to this wild beast, which the many call a tyrant,

CRAT.
XXXVIII
He addresses
us rather
than to the
evil who
persecute

He
character
izes Nero

οὔτε ὀπόςαι κεφαλαὶ αὐτῷ, οἶδα, οὔτε εἰ γαμφή-
 νυχόν τε καὶ καρχαροδόντ ἐστί. καίτοι πολιτικόν
 μὲν εἶναι το θηριον τοῦτο λέγεται καὶ τὰ μέσα τῶν
 πόλεων αἰκεῖν, τασούτῃ δὲ ἀγριωτερον διάκειται
 τῶν ὀρεινῶν τε καὶ ὑλαίων, ὅσῃ λόντες μὲν καὶ
 παρδάλεις ἐνίοτε πολλακενομενοι ἡμεροῦνται καὶ
 μεταβάλλουσι τοῦ ἥθους, τουτι δὲ ὑπὸ τῶν
 καταψήχοντων ἐπαιρομετον ἀγριωτερον αὐτοῦ
 γίνεται καὶ λαφύσσει πάντα. περι μὲν γε θηρίων
 οὐκ ἂν εἶπαις, ὅτι τὰς μητέρας ποτέ τὰς αὐτῶν
 ἐδαίσαστο, Νέρων δὲ ἐμπεφόρηται τῆς βορᾶς
 ταύτης· εἰ δὲ καὶ ταῦτα γέγονεν ἐπ' Ὀρείστη καὶ
 Ἀλκμαίωνι, ἀλλ' ἐκείνοις σχῆμα τοῦ ἔργου πατέ-
 ρες ἦσαν, ὁ μὲν ἀποθανὼν ὑπο τῆς ἑαυτοῦ γυναικος,
 ὁ δὲ ἔρμου πρᾶθει, οὔτοσι δὲ καὶ ἐσποιηθεὶς ὑπὸ
 τῆς μητρος γέροντι βασιλεῖ καὶ κληρονομησας τὸ
 ἄρχειν, ναυαγίῃ τὴν μητέρα ἀπέκτεινε, πλοίων ἐπ'
 αὐτῇ ξυμβείς, ὑφ' οὗ ἀπώλετο πρὸς τῇ γῇ. εἰ δὲ
 ἐκ τούτων φοβερὸν τις ἡγεῖται Νέρωνα, καὶ διὰ
 τοῦτο ἀποκηδὴ φιλοσοφίας, οὐκ ἀσφαλές αὐτῷ
 νομίζων τὸ ἀπὸ θυμοῦ τι αὐτῷ πράττειν, ἴστω το
 μὲν φοβερὸν ἐκείνοις ὑπαρχόν, ὅσοι περ ἂν
 σωφροσύνης τε καὶ σοφίας ἄπτωνται, τούτοις γὰρ
 καὶ τὰ παρὰ τῶν θεῶν εὖ ἔχει, τὰ δὲ τῶν ὑβρι-
 ζόντων ὕθλον ἡγεισθῶ, καθά καὶ τὰ τῶν μεμεθυ-
 σμένων, καὶ γὰρ δὴ κάκεινους γε ἡλιθίους μὲν
 πηγουμεθα, φοβεροὺς δὲ οὐ· Ἰωμην οὖν ἐς τὴν
 Ἰώμην, εἴγε ερρωμεθα, πρὸς γὰρ τὰ Νέρωνος

LIFE OF APOLLONIUS, BOOK IV

I know not either how many heads he has, nor whether he has crooked talons and jagged teeth. In any case, though this monster is said to be a social beast and to inhabit the heart of cities, yet he is so much wilder and fiercer in his disposition than animals of the mountain and forest, that whereas you can sometimes tame and alter the character of lions and leopards by flattering them this one is only roused to greater cruelty than before by those who stroke him so that he rends and devours all alike. And again there is no animal anyhow of which you can say that it ever devours its own mother, but Nero is gorged with such quarry. It is true, perhaps that the same crime was committed in the case of Orestes and Alcmæon but they had some excuse for their deeds in that the father of the one was murdered by his own wife, while the other's and he is sold for a necklace, this man, however has murdered the very mother to whom he owes his adoption by the aged emperor and his inheritance of the empire, for he shipwrecked and so slew her close to land in a vessel built for the express purpose of doing her to death. If, however, anyone is disposed to dread Nero for these reasons, and is led abruptly to forsake philosophy, conceiving that it is not safe for him to thwart his evil temper let him know that the quality of inspiring fear really belongs to those who are devoted to temperance and wisdom, because they are sure of divine succour. But let him snap his fingers at the threats of the proud and insolent, as he would at those of drunken men, for we regard the latter surely as daft and silly, but not as formidable. Let us then go forward to Rome if we are good men and true, for to Nero's prosecutions

CHAP.
XXXVIII

ΣΑΤ.
XXCVIII

κηρύγματα, δι' ὧν ἐξείργει φιλοσοφίαν, ἔστιν ἡμῖν τὸ τοῦ Σοφοκλέους λέγειν·

οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε,

οὐδὲ Μοῦσαι καὶ Ἀπόλλων λόγιος. εἰκὸς δὲ καὶ αὐτὸν Νέρωνα γινώσκειν τὰ λαμβεῖα ταῦτα, τραγωδία, ὡς φασι, χαίροντα.”

ἐνταῦθά τις τὸ Ὅμηρου ἐνθυμηθεῖς, ὡς, ἐπειδὴ ὁ λόγος ἀρμόσῃ πολεμικοὺς ἀνδρας, μία μὲν κόρυς γύγνονται, μία δὲ ἀσπίς, εὔρεῖν ἂν μοι δοκεῖ αὐτὸ τοῦτο καὶ περὶ τούσδε τοὺς ἀνδρας γενόμενον ὑπὸ γὰρ τῶν τοῦ Ἀπολλωνίου λόγων ξυγκροτηθέντες, ἀποθνήσκουσιν τε ὑπὲρ φιλοσοφίας ἔρρωντο καὶ βελτίους τῶν ἀποδράντων φαίνεσθαι.

XXXIX

ΣΑΤ.
XXXIX

Προσῆσαν μὲν οὖν ταῖς πύλαις, αἱ δὲ ἐφεστῶτες οὐδὲν ἠρώτων, ἀλλὰ περιήθρουν τὸ σχῆμα καὶ ἐθαύμαζον· ὁ γὰρ τρόπος ἱερὸς ἐδόκει καὶ οὐδὲν ἑοικώς τοῖς ἀγείρουσι. καταλύουσι δ' αὐτοῖς ἐν πανδοχείῳ περὶ τὰς πύλας καὶ δεῖπνον αἵρουμένοις, ἐπειδὴ καιρὸς ἑσπέρας ἤδη ἐτύγγαυεν, ὡς ἐπὶ κῶμον ἔρχεται μεθύων ἄνθρωπος οὐκ ἀγλευκῶς τῆς φωνῆς ἔχων, περιηεὶ δὲ ἄρα κύκλῳ τὴν Ῥώμην ἔδων τὰ τοῦ Νέρωνος μέλη καὶ μεμισθωμένος τοῦτο, τὸν δὲ ἀμελῶς ὑκούσαντα ἢ μὴ καταβαλόντα μισθὸν τῆς ἀκροάσεως ξυνεκεχώρητο

LIFE OF APOLLONIUS, BOOK IV

in which he banishes philosophy we may well oppose the verse of Sophocles

CHAP
XXXVIII

“‘For in no wise was it Zeus who made this proclamation unto me,’

Antigone
450

nor the Muses either, nor Apollo the god of eloquence. But it may well be that Nero himself knows this iambic line, for he is, they say, addicted to tragedy.”

This occasion reminds one of the saying of Homer, that when warriors are knit together by reason, they become as it were a single plume and helmet, and a single shield; and it seems to me that this very sentiment found its application in regard to these heroes, for they were wedded together and encouraged by the words of Apollonius to die in behalf of their philosophy, and strengthened to show themselves superior to those who had run away

Iliad 12. 120

XXXIX

They accordingly approached the gates of Rome, and the sentries asked them no questions, although they scanned their dress with some curiosity, for the fashion of it was that of religious ascetics, and did not in the least resemble that of beggars. And they put up at an inn close to the gate, and were taking their supper, for it was already eventide, when a drunken fellow with a far from harsh voice turned up as it were for a revel, and he was one it seems who was in the habit of going round about Rome singing Nero's songs and hired for the purpose, and anyone who neglected to listen to him or refused to pay him for his music, he had the right to arrest for violating Nero's

CHAP
XXXIX
They enter
Rome

Nero's
harpists

CAP.
XXIX

αὐτῷ καὶ ἀπάγειν ὡς ἀσεβοῦντα. ἦν δὲ αὐτῷ καὶ κιθάρα καὶ ἡ πρόσφορος τῷ κιθαρίζειν σκευὴ πᾶσα, καὶ τινα καὶ νευράν τῶν ἐφαψαμένων τε καὶ προεντεταμένων ἀποκειμένην ἐν κοιτίδι εἶχεν, ἣν ἔφασκεν ἐκ τῆς Νέρωνος ἐωνῆσθαι κιθάρης δυοῖν μναῖν καὶ ἀποδώσεσθαι αὐτὴν αὐθενί, ἣν μὴ κιθαρωδὸς ἢ τῶν ἀρίστων τε καὶ ἀγωνιουμένων Πυθοῖ. ἀναβαλόμενος οὖν, ὅπως εἰώθει, καὶ βραχὺν διεξελθὼν ὕμνου τοῦ Νέρωνος ἐπήγε μέλη τὰ μὲν ἐξ Ὀρεστείας, τὰ δὲ ἐξ Ἀντιγόνης, τὰ δ' ὀποθενοῦν τῶν τραγωδουμένων αὐτῷ, καὶ φῶδας ἔκαμπτεν, ὅποσας Νέρων ἐλύμιζε τε καὶ κακῶς ἔστρεφεν. ἀργότερον δὲ ἀκροωμένων ὁ μὲν ἄσεβείσθαι Νέρωνα ὑπ' αὐτῶν ἔφασκε καὶ πολεμίους τῆς θείας φωνῆς εἶναι, οἱ δὲ οὐ προσείχον. ἐρομένου δὲ τοῦ Μένιππου τὸν Ἀπολλωνιον, πῶς ἀκούει λέγοντος ταῦτα, "πῶς," ἔφη, "ἢ ὡς ὅτε ᾗδεν, ἡμεῖς μέντοι, ὦ Μένιππε, μὴ παροξυνώμεθα πρὸς ταῦτα, ἀλλὰ τὸν μισθὸν τῆς ἐπιδείξεως δόντες ἐάσωμεν αὐτοὺς θύειν ταῖς Νέρωνος Μούσαις."

XL

CAP.
XI,

Τοῦτο μὲν δὴ ἐπὶ τοσοῦτον ἐπαρφυήθη. ἅμα δὲ τῇ ἡμέρᾳ Τελεσίνοιο ὁ ἕτερος τῶν ὑπάτων καλέσας τὸν Ἀπολλώνιον, "τί," ἔφη, "τὸ σχῆμα;" ὁ

LIFE OF APOLLONIUS, BOOK IV

majesty And he carried a harp and all the outfit proper for a harpist, and he also had put away in a casket a second-hand string which others had fastened on their instruments and tuned up before him, and this he said he had purchased off Nero's own lyre for two minas, and that he would sell it to no one who was not a first-rate harpist and fit to contend for the prize at Delphi. He then struck up a prelude, according to his custom, and after performing a short hymn composed by Nero, he added various lays, some out of the story of Orestes, and some from the Antigone, and others from one or another of the tragedies composed by Nero, and he proceeded to drawl out the airs which Nero was in the habit of murdering by his miserable phrasing and modulations. As they listened with some indifference, he proceeded to accuse them of violating Nero's majesty and of being enemies of his divine voice, but they paid no attention to him. Then Menippus asked Apollonius how he appreciated these remarks, whereupon he said "How do I appreciate them? Why, just as I did his songs. Let us, however O Menippus, not take too much offence at his remarks, but let us give him something for his performance and dismiss him to sacrifice to the Muses of Nero."

CHAP.
XXXIX

XL

So ended the episode of this poor drunken fool. But at daybreak Telesinus, one of the consuls, called Apollonius to him, and said. "What is this dress which you wear?" And he answered: "A pure

CHAP.
X.,
Interview
with
Telesinus
the Consul

CAP
XII δέ, "καθαρόν," εἶπε, "καὶ ἀπ' οὐδενὸς θνητοῦ." "τίς δέ ἡ σοφία;" "θειασμός," ἔφη, "καὶ ὥς ἂν τις θεοῖς εὐχαιτο καὶ θύοι." "ἔστι δέ τις, ὃ φιλόσοφε, ὃς ἀγνοεῖ ταῦτα," "πολλοί," εἶπεν, "εἰ δὲ καὶ ὀρθῶς τις ἐπίσταται ταῦτα, πολλὰ γένοιτ' ἂν αὐτοῦ βελτίων ἀκούσας σοφωτέρου ἀνδρός, ὅτι, ἃ οἶδεν, εὖ οἶδεν." ταῦτα ἀκούοντα τὸν Τελεσίνον, καὶ γὰρ ἐτύγχανε ὑποθεραπεύων τὸ θεῖον, ἐσῆλθεν ὁ ἀνὴρ δι' ἃ πάλαι περὶ αὐτοῦ ἤκουε, καὶ τὸ μὲν ὄνομα οὐκ ᾔστο δεῖν ἐς τὸ φανερὸν ἐρωτᾶν, μή τιν' ἔτι λανθάνειν βούλοιο, ἐπανήγχε δὲ αὐτὸν πάλιν ἐς τὸν λόγον τὸν περὶ τοῦ θείου, καὶ γὰρ πρὸς διῶλεξιν ἐπιτηδείως εἶχε, καὶ ὥς σοφῶ γε εἶπε, "τί εὐχῇ προσιῶν τοῖς βωμοῖς;" "ἔγωγε," ἔφη, "δικαιοσύνην εἶναι, νόμους μὴ καταλύεσθαι, πένεσθαι τοὺς σοφούς, τοὺς δὲ ἄλλους πλουτεῖν μέν, ἀδόλως δέ." "εἴτα," εἶπε, "τοσαῦτα αἰτῶν οἷε τεύξεσθαι;" "νὴ Δί'," εἶπε, "ξυνείρω γὰρ τὰ πάντα ἐς εὐχὴν μίαν καὶ προσιῶν τοῖς βωμοῖς ὧδε εὐχομαι ὧ θεοί, δοιητέ μοι τὰ ὀφειλόμενα· εἰ μὲν δὴ τῶν χρηστῶν εἰμι ἀνθρώπων, τεύξομαι πλειόνων ἢ εἶπον, εἰ δὲ ἐν τοῖς φαύλοις με οἱ θεοὶ τίττουσι, τάναντία μοι παρ' αὐτῶν ἥξει καὶ οὐ μέμφομαι τοὺς θεούς, εἰ κακῶν ἀξιούμαι μὴ χρηστὸς ὢν." ἐξεπέπληκτο μὲν δὴ ὁ Τελεσίνοσ

LIFE OF APOLLONIUS, BOOK IV

garment made from no dead matter. "And what was
 to your wisdom?" An inspiration answered Apol-
 lonius which teaches men how to pray and sacrifice 21
 to the gods. "And is there anyone, my philoso-
 pher, who does not know that a remedy?" Many
 said the sage, "and if there is here and there a man
 who understands these matters aright, he will be
 very much improved by hearing from a man wiser
 than himself that most he knows he knows for a
 certainty. When Telesmus heard this for he was
 a man fairly disposed to worship and religion he
 recognised the sage from the rumours which he had
 long before heard about him, and though he did
 not think he need openly ask him his name, nor
 he wished to remove his identity from anyone, he
 nevertheless led him on to talk about the gods,
 for he was himself an apt reasoner, and feeling that
 he was addressing a sage he asked, "What do you
 pray for when you approach the altars?" "I said
 Apollonius, "for my part pray that justice may
 prevail, that the laws may not be broken, that the
 wise may continue to be poor, but that others
 may be rich as long as they are so with out fraud."

Then says the other, "when you ask for so much,
 do you think you will get it?" Yes by Zeus, said
 Apollonius, "for I stand together in my petitions in
 a single prayer and when I reach the altars this is
 how I pray. O ye gods, bestow on me whatever is
 due. If therefore I am of the number of worthy
 men I shall obtain more than I asked for, but if the
 gods rank me among the unworthy, then they will
 send to me the opposite of what I ask, and I shall
 not blame the gods because for my demerit I am
 judged worthy of evil. Telesmus then was greatly

(ΑΙ' ^{Χ'} ὑπὸ τῶν λόγων τούτων, βουλόμενος δὲ αὐτῷ
 χαρίζεσθαι, "φοίτα," ἔφη, "ἐς τὰ ἱερά πάντα,
 καὶ γηγραφεταὶ παρ' ἐμοῦ πρὸς τοὺς ἱερωμένους
 δέχεσθαι σε καὶ διορθουμένην εἰκὴν" "ἦν δὲ μὴ
 γράψης," ἔφη, "οὐ δεξονται με," "μὰ Διῖ,"
 εἶπεν, "ἐμὴ γάρ," ἔφη, "αὕτη ἀρχή." "χαίρω,"
 ἔφη, "ὅτι γενναῖος ἂν μεγαλοῦ ἄρχης, βουλαίμην
 εἶ ἂν σε κακίονο περὶ ἐμοῦ εἶδεναι ἔγωγε τῶν
 ἱερῶν τὰ μὴ βεβαίως κλειστὰ χαίρω οἰκῶν, καὶ
 παραιτεῖται με οὔδεις τῶν θεῶν, ἀλλὰ ποιοῦνται
 κοινῶν στήτης ἀνείσθω δέ μοι καὶ τοῦτο, καὶ
 γὰρ οἱ βαρβαροὶ ξυνεχωροῦν αὐτὰ" καὶ ὁ Τελε-
 σῖνος, "μεγα," ἔφη, "Ῥωμαίων ἐγκωμιον οἱ
 βαρβαροὶ προῦλαβον, τοῦτι γὰρ ἐβουλαμην ἂν
 καὶ περὶ ἡμῶν λέγεσθαι." ᾗκει μὲν δὴ ἐν τοῖς
 ἱεροῖς, ἐναλλάττων αὐτὰ καὶ μεθισταμένος ἐξ
 ἑλλοῦ ἐς ἄλλο, αἰτίαν δὲ ἐπὶ τούτῳ ἔχων, "οὐδὲ
 οἱ θεοί," ἔφη, "πάντα τὸν χρόνον ἐν τῷ οὐρανῷ
 οἰκοῦσιν, ἀλλὰ πορευοῦνται μὲν ἐς Αἰθιοπίαν,
 πορευοῦνται δὲ ἐς Ὀλυμπόν τε καὶ Ἄθω, καὶ οἶμαι
 ἄτοπον τοὺς μὲν θεοὺς τὰ τῶν ἀνθρώπων ἔσθην
 περινοστεῖν πάντα, τοὺς δὲ ἀνθρώπους μὴ τοῖς
 θεοῖς ἐπιφοιτᾶν πᾶσι καίτοι δεσποταὶ μὲν
 ὑπερορῶντες δουλεῖν οὕτω αἰτίαν ἔξουσιν, ἴσως
 γὰρ ἂν καταφρονοῖεν αὐτῶν, ὥς μὴ σπουδαίων,
 δούλοι δὲ μὴ πάντως τοὺς αὐτῶν δεσποτὰς
 θεραπεύοντες, ἀπολοῖντο ἂν ὑπ' αὐτῶν ὥς κατάρ-
 ρηται τε καὶ θεοὶς ἐχθρὰ ἀνδραποδα."

LIFE OF APOLLONIUS, BOOK IV

struck by these words and wishing to show him a ^{more} favour, he said "You may visit all the temples, and better instructions shall be sent by me to the priests who minister in them to admit you and adopt your reforms. And supposing you did not write said Apollonius "would they not admit me?" "No by Zeus" said he "for that is my own office and prerogative." "I am glad" said Apollonius that no goddesses as well as yours should such a high office but I would like you to know this more too absolutely. I think the many temples as are not too close shut up and none of the gods object to my presence for they wish me to share their habitation. So let this duty too be assigned to me (mission) as even a human always permits it. And like as we said. The seers have more to be proud of in this matter than the Romans for I would trust as much counsel of ourselves. Apollonius accordingly used in the temples though he changed them and passed from one to another and when he was blamed for doing so he said "Neither do the gods live at their time in heaven but they take journeys to Ethiopia, as also to Cyprus and to Athens and I think it a pity that the gods should go roaming around all the nations of men and yet that men should not be allowed to visit all the gods alike. What is more though masters would hear no reproach for neglecting slaves for whom they probably may feel a concern & because they are not good yet the slaves who did not devote themselves wholly to their masters, would be destroyed by them as cursed wretches and chasteleins hateful to the gods."

XLI

CAP.
XLI

Διαλεγόμενου δὲ αὐτοῦ περὶ τὰ ἱερὰ οἱ θεοὶ
ἐθεραπεύοντο μᾶλλον, καὶ ξυνήσαν οἱ ἄνθρωποι ἐς
ταῦτα, ὥς τὰ ἀγαθὰ πλείω παρὰ τῶν θεῶν ἔχοντες,
καὶ οὐπω διεβύλλοντο αἱ ξυνουσίαι τοῦ ἀνδρός
διὰ τὰ σπουδάζεσθαι τε δημοσίᾳ λέγεσθαι τε ἐς
πάντας, οὐδὲ γὰρ θύραις ἐπεπόλαζεν, οὐδὲ ἐτρίβετο
περὶ τοὺς δυνατούς, ἀλλ' ἡσπάζετο μὲν ἐπιφει-
τῶντας, διελέγετο δὲ αὐτοῖς ὑπόσα καὶ τῷ δήμῳ.

XLII

CAP.
XLII

Ἐπεὶ δὲ ὁ Δημήτριος διατεθεὶς πρὸς αὐτόν, ὥς
ἐν τοῖς Κορινθιακοῖς λόγοις εἴρηκα, παραγενόμενος
ἐς τὴν Ῥώμην ὕστερον ἐθεράπευε μὲν τὸν Ἀπολ-
λώνιον, ἐπηφίει δ' αὐτὸν τῷ Νέρωνι, τεχνη ταῦτα
ὑπωπτεύθη τοῦ ἀνδρός, καὶ τὸν Δημητρίον αὐτὸς
ἐδόκει καθεῖκέναι ἐς αὐτά, καὶ πολὺ μᾶλλον,
ὅποτε γυμνάσιον μὲν ἐξεποιήθη τῷ Νέρωνι θαυμα-
σιώτατον τῶν ἐκεῖ, λευκὴν δ' ἔθουον ἐν αὐτῷ
ἡμέραν Νερων τε αὐτὸς καὶ ἡ βουλὴ ἡ μεγάλη καὶ
τὸ ἱππεῦον τῆς Ῥώμης, παρελθὼν δὲ ὁ Δημήτριος
ἐς αὐτὸ το γυμνάσιον διεξῆλθε λόγον κατὰ τῶν
λοιμένων, ὥς ἐκλελυμένων τε καὶ αὐτοὺς χραινόν-
των, καὶ ἐδείκνυσεν, ὅτι περιττὸν ἀνάλωμα εἶη τὰ
448

XLI

THE result of his discourses about religion was that the gods were worshipped with more zeal, and that men flocked to the temples where he was, in the belief that by doing so they would obtain an increase of divine blessings. And our sage's conversations were so far not objected to, because he held them in public and addressed himself to all men alike, for he did not hover about rich men's doors, nor hang about the mighty, though he welcomed them if they resorted to him, and he talked with them just as much as he did to the common people.

CHAP.
XLI
Religion
for the
in Rome

XLII

NOW Demetrius being attracted to Apollonius, as I have said above in my account of the events at Corinth, betook himself subsequently to Rome, and proceeded to court Apollonius, at the same time that he marched out against Nero. In consequence our sage's profession was looked at askance, and he was thought to have set Demetrius on to proceed thus, and the suspicion was increased on the occasion of Nero's completion of the most magnificent gymnasium in Rome, for the auspicious day was being celebrated therein by Nero himself and the great Senate and all the knights of Rome, when Demetrius made his way into the gymnasium itself and delivered himself of a philippic against people who bathed, declaring that they enfeebled and polluted themselves, and he showed that such institutions were a useless expense. He

CHAP.
XLII
Demetrius
attacks the
public baths

ΟΔΡ. XLI.31 τοιαῦτα, ἐφ' οἷς ξυνήρατο μὲν αὐτῷ τοῦ μὴ ἀποθανεῖν αὐτίκα το τὴν Νέρωνα εὐφωνοτατα ἑαυτοῦ κατὰ τὴν ἡμέραν ἐκείνην ᾔδειν· ἥδε δὲ ἐν καπηλείῳ πεποιημένῳ ἐς τὸ γυμνάσιον διάζωμα ἔχων γυμνός, ὥσπερ τῶν καπήλων οἱ ἀσελγέστατοι— οὐ μὴν διεφυγεν ὁ Δημήτριος τὸ ἐφ' οἷς εἶπε κινδυνεῦσαι, Ἰουγελλῖνος γάρ, ὑφ' ᾧ τὸ ξίφος ἦν τοῦ Νέρωνος, ἀπήλανθεν αὐτὸν τῆς Ῥώμης, ὡς τὸ βαλανεῖον κατασκάψαντα οἷς εἶπε, τὸν δ' Ἀπολλώνιον ἀφανῶς ἀνίχνευεν, ὁπότε καὶ αὐτὸς ἐπιλήψιμὸν τι καὶ παραβεβλημένον εἶποι.

XLIII

ΟΔΡ. XLIII Ὁ δ' οὔτε καταγελῶν φανερός ἦν οὗτ' αὐτὸν πεφροντικῶς, ὥσπερ οἱ φυλαττόμενοί τινα κίνδυνον, ἀλλ' ἀποχρώντως περὶ τῶν προκειμένων διελέγετο, ξυμφιλοσοφούντος αὐτῷ τοῦ Τελασίνου καὶ ἑτέρων ἀνδρῶν, οἳ καίτοι φιλοσοφίας ἐπικινδύνως πραττούσης οὐκ ἂν ᾔφοντο κινδυνεῦσαι ξὺν ἐκείνῳ σπονδάζοντες ὑπωπτεύετο δέ, ὡς ἔφην, καὶ πολὺ μᾶλλον ἐφ' οἷς καὶ περὶ τῆς διοσημίας εἶπε γανομένης γάρ ποτε ἐκλείψεως ἡλίου καὶ βροντῆς ἐκδοθείσης, ὅπερ ἥκιστα ἐν ἐκλείψει δοκεῖ συμβαίνειν, ἀναβλέψας ἐς τὸν οὐρανόν,

450

LIFE OF APOLLONIUS, BOOK IV

was only saved from immediate death as the penalty of such language by the fact that Nero was in extra good voice when he sang on that day, and he sang in the tavern which adjoined the gymnasium, naked except for a girdle round his waist, like any low tapster. Demetrius, however, did not wholly escape the risk which he courted by his language, for Tigellinus, to whom Nero had committed the power of life and death, proceeded to banish him from Rome, on the plea that he had ruined and overthrown the bath by the words he used, and he began to dog the steps of Apollonius secretly, in the hope that he would catch him out too in some compromising utterance.

CHAP.
XLIII

XLIII

THE latter, however, showed no disposition to ridicule the government, nor on the other hand did he display any of the anxiety usually felt by those who are on their guard against some danger. He merely continued to discuss in simple and adequate terms the topics laid before him, and Telesinus and other persons continued to study philosophy in his company, for although philosophy was just then in a parlous condition, they did not dream that they would imperil themselves by associating themselves with his studies. Yet he was suspected as I have said, and the suspicion was intensified by words he uttered in connection with a prodigy. For presently when there was an eclipse of the sun and a clap of thunder was heard, a thing which very rarely occurs at the moment of an eclipse, he glanced up to heaven

CHAP.
XLIII
Tigellinus
dogs
Apollonius

ΟΑΡ.
 ΣΙΙΙ "ἔσται τι," ἔφη, "μέγα καὶ οὐκ ἔσται." ξυμ-
 βαλέειν μὲν δὴ τὸ εἰρημένον οὐπω εἶχον οἱ παρατυ-
 χόντες τῷ λόγῳ, τρίτῃ δ' ἀπὸ τῆς ἐκλείψεως
 ἡμέρᾳ ξυυῆκαν τοῦ λόγου παντες· σιτουμένου
 γὰρ τοῦ Νέρωνος, ἐμπεσὼν τῇ τραπέζῃ σκηπτὸς
 διήλασε τῆς κύλικος ἐν χεροῖν οὔσης καὶ οὐ πολὺ
 ἀπεχούσης τοῦ στόματος· τὸ δὴ παρὰ τοσοῦτον
 εἰλθεῖν τοῦ βληθῆναι αὐτὸν πεπράξασθαι τι εἶπε
 καὶ μὴ πεπράξασθαι. ἀκούσας δὲ Τιγελλῆνος τον
 λόγον τοῦτον ἐς δέος ἀφίκετο τοῦ ἀνδρός, ὡς
 σοφοῦ τὰ δαιμόνια, καὶ ἐς ἐγκλήματα μὲν φανερά
 καθιστάσθαι πρὸς αὐτὸν οὐκ ᾔετο δεῖν, ὡς μὴ
 κακὸν τι ἀφανὲς ὑπ' αὐτοῦ λάβοι, διαλεγόμενον δὲ
 καὶ σιωπῶντα καὶ καθημένον καὶ βαδίζοντα καὶ ὅ
 τι φάγοι καὶ παρ' ὅτῳ καὶ εἰ ἔθυσεν ἢ μὴ ἔθυσεν,
 περιηθρεῖ πᾶσιν ὀφθαλμοῖς, ὅποσοις ἢ ἀρχὴ
 βλέπει.

XLIV

ΟΑΡ.
 XLIV Ἐμπεσόντος δὲ ἐν Ῥώμῃ νοσήματος, ὃ κατάρ-
 ρουν οἱ ἱατροὶ ὀνομάζουσι, ἀνίστανται δὲ ἄρα ὑπ'
 αὐτοῦ βήχες καὶ ἡ φωνὴ τοῖς λαλοῦσι πονήρως
 ἔχει, τὰ μὲν ἱερὰ πλεῖα ἦν ἰκετευόντων τοὺς θεοὺς,
 ἐπεὶ διωδῆκει τὴν φάρυγγα Νέρων καὶ μέλαινα τῇ
 φωνῇ ἐχρήτο· ὃ δὲ Ἀπολλώνιος ἐρρήγγυντο μὲν
 πρὸς τὴν τῶν πολλῶν ἀνοιαν, ἐπέπληττε δὲ
 οὐδενί, ἀλλὰ καὶ τὸν Μένιππον παροξυνόμενον

LIFE OF APOLLONIUS, BOOK IV

and said "There shall be some great event and there shall not be." Now at the time those who CHAP
XLIII heard these words were unable to comprehend their meaning, but on the third day after the eclipse, everyone understood what was meant, for while Nero sat at meat a thunderbolt fell on the table, and clove asunder the cup which was in his hands and was close to his lips. And the fact that he so narrowly escaped being struck was attended by the words that a great event should happen and yet should not happen. Tigellinus when he heard this story began to dread Apollonius as one who was wise in supernatural matters, and though he felt that he had better not prefer any open charges against him, lest he should incur at his hands some mysterious disaster, nevertheless he used all the eyes with which the government sees, to watch Apollonius, whether he was talking or holding his tongue, or sitting down or walking about, and to mark what he ate, and in whose houses, and whether he offered sacrifice or not.

XLIV

Just then a distemper broke out in Rome, called CHAP
XLIV by the physicians influenza, and it was attended, it seems, by coughings, and the voice of speakers was Tigellinus
attends him affected by it. Now the temples were full of people supplicating the gods, because Nero had a swollen throat, and his voice was hoarse. But Apollonius vehemently denounced the folly of the crowd, though without rebuking anyone in particular; nay, he even restrained Menippus, who was irritated by such goings

CAP. LIV ὑπὸ τῶν τοιούτων ἐσωφρόνιζε τε καὶ κατεΐχε,
 ξυγγιγνωσκείν κελεύων τοῖς θεοῖς, εἰ μιν αἰ
 γέλοιον χαιρουσιν. ἀπαγγελλέντος δὲ τῷ Τυγελ-
 λίνῳ τοῦ λόγου τούτου, πεμπει τοὺς ἄξοντας
 αὐτοὺς ἐς τὸ δικαστήριον, ὥς ἀπολογησάμενοι μὴ
 ἀσεβεῖν ἐς Νερώνα, παρυσπεύεσθαι δὲ καὶ κατη-
 γορος ἐπ' αὐτῶν πολλοὺς ἀπολωλεκῶς ἤδη καὶ
 τοιούτων Ὀλυμπιαδῶν μεστος, καὶ τι καὶ γραμμα-
 τεῖον εἶχεν ἐν ταῖς χερσὶν γεγραμμένον τὸ ἐγκλημα,
 καὶ τοῦτο ὥσπερ ξίφος ἀνασειων ἐπὶ τὸν ἄνδρα
 ἠκουήσθαι τε αὐτὸ ἐλθε καὶ ἀπολεῖν αὐτόν. ἐπεὶ
 δὲ ἀνελίττων Τυγελλῖνος τὸ γραμματεῖον γραμμῆς
 μὲν ἴχνης ἐν αὐτῷ οὐχ εὔρων, ἀσημῶ δὲ τιμὴ βιβλίου
 ἐνετυχεν, ἐξ ἔννοιαν ἀπηνιχθῆ δαίμονος. τοῦτε δὲ
 καὶ Διομετιανὸς ὕστερον πρὸς αὐτὸν λέγεται
 παθεῖν. ἀπολαβὼν οὖν τὸν Ἀπολλωνίον ἤνεγκεν
 ἐς τὸ ἀπορρητὸν δικαστήριον, ἐν ᾧ περὶ τῶν
 μεγίστων ἡ ἀρχὴ αὕτη ἰφανῶς δικάζει, καὶ
 μεταστυλισμένος πυκτὰς ἐπέκειτο ἐρωτῶν, ὅστις
 εἶη, ὃ δὲ Ἀπολλωνίος πατὴρ τε ἐμμενῆτο καὶ
 πατρίδος καὶ ἐφ' ὃ τι τῇ σοφίᾳ χράτο, ἐφασκὲν τε
 αὐτῇ χρῆσθαι ἐπὶ τε τὰ θεοὺς γιγνώσκειν ἐπὶ τε
 τὰ ἀνθρώπων ξυνεῖναι, τοῦ γὰρ ἑαυτὸν γινῶναι
 χαλεπωτέρου εἶναι το ἄλλον γινῶναι " τοὺς δαι-
 μονας," εἶπεν, " ὦ Ἀπολλωνιε, καὶ τὰς τῶν εἰδωλῶν
 φαντασίας πῶς ἐλέγχεις," " ὥς γε," εἶπεν, " τοὺς
 μακίφορους τε καὶ ἀσεβεῖς ἀνθρώπους " ταῦτι δὲ
 πρὸς τὸν Τυγελλῖνον ἀποσκαπτῶν ἐλθεν, ἐπειδὴ

on and persuaded him to moderate his indignation, ^{was} urging him to pardon the gods if they did show pleasure in the names of humans. This utterance was reported to Igeus, who immediately sent justice to take him to prison and summoned him to defend himself from the charge of impiety against Nemi. And an account was returned against him who had a ready wish in a great many people and men a number of such ~~things~~ ^{things} ~~things~~ ^{things}. This account he held in his hands a scroll of paper on which the charge was written out and he has looked like a sword against his eye and declared that it was so short that it would say and hurt him. But when Igeus was unrolled the scroll and did not find upon it the trace of a single word or letter and it even found a perfect blank leaf because to the court came that account with a demon and that he would also witness to have been the thing which Igeus had written upon in a ~~manuscript~~ ^{manuscript}. Igeus then took him to court into a secret tribunal in which this closed magistrates tried to present the most important charges and having ordered all to leave the court he posed him with questions asking who he was. Apollonius gave his father's name and that of his country and explained his motive in practicing wisdom declaring that the use he made of it was to gain a knowledge of the gods and an understanding of human affairs for that the difficulty of knowing another man exceeded that of knowing himself. And about the demons said Igeus, no, and the appearance of quakes how (1) Apollonius do you can see them. In the same way he answered as I should murderers and ravenous men. This was a sarcastic answer to Igeus himself.

CAP. XLIV πᾶσης ὁμότητος τε καὶ ἀσελγείας διδάσκαλος ἦν τῷ Νέρωνι. "μαντεύσαιμ' ὃ ἄν," ἔφη, "δεηθέντι μοι," "πῶς," εἶπεν, "ὃ γε μὴ μαντις ὢν," "καὶ μὴν σέ," ἔφη, "φασὶν εἶναι τὸν εἰπόντα ἔσεσθαι τι μέγα καὶ οὐκ ἔσεσθαι." "ἀληθῶς," εἶπεν, "ἤκουσας, τοῦτο δὲ μὴ μαντικῇ προστίθει, σοφία δὲ μᾶλλον, ἣν θεὸς φαίνει σοφοῖς ἀνδράσιν." "Νέρωνα δέ," ἔφη, "διὰ τί οὐ δέδοικας," "ὅτι," εἶπεν, "ὁ θεὸς ὁ παρέχων ἐκείνῳ φοβερῶ δοκεῖν κάμω δέδωκεν ἀφοβῶ εἶναι." "φρονεῖς δὲ πῶς," εἶπε, "περὶ Νέρωνος," ὁ δὲ Ἀπολλώνιος, "βέλτιον," εἶπεν, "ἢ υμεῖς ὑμεῖς γὰρ ἡγαῖσθε αὐτὸν ἄξιον τοῦ ἄδειν, ἐγὼ δὲ ἄξιον τοῦ σιωπᾶν." ἐκπλαγεὶς οὖν ὁ Τυγελλίνος, "ἅπιθι," ἔφη, "καταστήσας ἐγγυητὰς τοῦ σώματος." ὁ δὲ Ἀπολλώνιος, "καὶ τίς," εἶπεν, "ἐγγυήσεται σῶμα, ὃ μηδεὶς δῆσει;" ἔδοξε τῷ Τυγελλίνῳ ταῦτα δαιμόνιά τε εἶναι καὶ πρόσω ἀνθρώπου, καὶ ὥσπερ θεομαχεῖν φυλαττόμενος, "χώρει," ἔφη, "οἱ βούλει, σὺ γὰρ κρείττων ἢ ὑπ' ἐμοῦ ἄρχεσθαι."

XLV

CAP. XLV Καὶ κεῖνο Ἀπολλωνίου θαῦμα· κόρη ἐν ᾧρα γαμου τεθινᾶναι ἐδόκει, καὶ ὁ νυμφίος ἡκολούθει τῇ κλίγῃ βοῶν ὅποσα ἐπ' ἀτελεῖ γάμῳ, ξυνωλοφύρετο

456

LIFE OF APOLLONIUS, BOOK IV

for he taught and encouraged in Nero every excess of cruelty and wanton violence. "And," said the other, "could you prophesy, if I asked you to?" "How," said Apollonius, "can I being no prophet?" "And yet," replied the other, "they say that it is you who predicted that some great event would come to pass and yet not come to pass." "Quite true," said Apollonius, "is what you heard; but you must not put this down to any prophetic gift, but rather to the wisdom which God reveals to wise men." "And," said the other, "why are you not afraid of Nero?" "Because," said Apollonius, "the same God who allows him to seem formidable, has also granted to me to feel no fear." "And what do you think," said the other, "about Nero?" And Apollonius answered "Much better than you do, for you think it dignified for him to sing, but I think it dignified in him to keep silent. Tigellinus was astonished at this and said "You may go, but you must give sureties for your person." And Apollonius answered "And who can go surety for a body that no one can bind?" This answer struck Tigellinus as inspired and above the wit of man; and as he was careful not to fight with a god, he said: "You may go wherever you choose, for you are too powerful to be controlled by me."

CHAP
XLIV

XLV

HERE too is a miracle which Apollonius worked. A girl had died just in the hour of her marriage, and the bridegroom was following her bier lamenting as was natural his marriage left unfulfilled, and the

CHAP
XLV
He raises
a girl from
the dead

CAP.
XLV

δὲ καὶ ἡ Ῥώμη, καὶ γὰρ ἐτύγχανεν οἰκίας ἡ κορη
τελούσης ἐς ὑπάτους. παρατυχὼν οὖν ὁ Ἀπολ-
λωνιος τῷ πάθει, "κατάθεσθε," ἔφη, "τὴν κλίνην,
ἐγὼ γὰρ ὑμᾶς τῶν ἐπὶ τῇ κόρῃ δακρύων παύσω,"
καὶ ἅμα ἤρετο, ὃ τι ὄνομα αὐτῇ εἴη. οἱ μὲν δὴ πολ-
λοὶ φοντο λόγον ἀγορεύσειν αὐτόν, οἳ τῶν λόγων
οἱ ἐπικήδαιοί τε καὶ τὰς ὀλοφυρσεις ἐγείροντες, ὃ δὲ
οὐδὲν ἄλλ' ἢ προσαψαμένος αὐτῆς καὶ τι ὑφανῶς
ἐπαιπών, ἀφύπνισε τὴν κορὴν τοῦ δοκοῦντος θανα-
του, καὶ φωνὴν τε ἡ παῖς ἰφῆκεν, ἐπανήλθ' ἑς
τὴν οἰκίαν τοῦ πατρος, ὥσπερ ἡ Ἀλκηστis ὑπὸ
τοῦ Ἡρακλεους ἀναβιωθεῖσα. δωρουμένων δὲ
αὐτῷ τῶν ξυγγενῶν τῆς κόρης μυριάδας δεκαπάντα
φερὴν ἔφη ἐπιδιδонаί αὐτὰς τῇ παιδί. καὶ εἴτε
σπινθήρα τῆς ψυχῆς εὗρεν ἐν αὐτῇ, ὅς ἐλελήθει
τοὺς θεραπεύοντας—λέγεται γάρ, ὡς ψεκίζοι μὲν
ὁ Ζεὺς, ἡ δὲ ἀτμίζοι ἀπὸ τοῦ προσώπου—εἴτ'
ἀπεσβηκυῖαν τὴν ψυχὴν ἀνέθαλψ' ἑ καὶ ἀνέλα-
βεν, ἄρρητος ἡ κατὰληψις τούτου γιγνομένου οὐκ
ἔμοι μουσι, ἀλλὰ καὶ τοῖς παρατυχοῦσιν.

XLVI

CAP.
XLVI

Ἐτύγχανε δὲ περὶ τὸν χρόνον τοῦτον καὶ Μου-
σώνιος κατελιγμένος ἐν ταῖς δεσμοτηρίαις τοῦ
Νέρωνος, ὃν φασὶ τελεωτάτα ἀνθρωπῶν φιλοσοφῆ-
σαι, καὶ φανερώς μὲν οὐ διελέγοντο ἀλλήλοις,
παραιτησαμένου τοῦ Μουσωνίου τοῦτο, ὥς μὴ
ἄμφω κινδυνεύσειαν, ἐπιστολιμαίους δὲ τὰς ξυνο-

LIFE OF APOLLONIUS, BOOK IV

whole of Rome was mourning with him, for the maiden belonged to a consular family. Apollonius then witnessing their grief, said "Put down the bier, for I will stay the tears that you are shedding for this maiden." And withal he asked what was her name. The crowd accordingly thought that he was about to deliver such an oration as is commonly delivered as much to grace the funeral as to stir up lamentation, but he did nothing of the kind, but merely touching her and whispering in secret some spell over her, at once woke up the maiden from her seeming death, and the girl spoke out loud, and returned to her father's house, just as Alcestis did when she was brought back to life by Hercules. And the relations of the maiden wanted to present her with the sum of 150,000 sesterces, but he said that he would freely present the money to the young lady by way of a dowry. Now whether he detected some spark of life in her, when those who were nursing her had not noticed—for it is said that although it was raining at the time, a vapour went up from her face—or whether life was really extinct, and he restored it by the warmth of his touch, is a mysterious problem which neither I myself nor those who were present could decide.

XLVI

ABOUT this time Musonius lay confined in the dungeons of Nero, a man who they say was unsurpassed in philosophic ability by anyone. Now they did not openly converse with one another, because Musonius declined to do so, in order that both their lives might not be endangered, but they carried on

CHAP.
XLV

CHAP.
XLVI
Corr.
paul/tonas
w. (3)
Musonius

CAP. XLVII σίας ἐποιούντο, φοιτώντος ἐς τὸ δεσμωτήριον τοῦ Μενίππου καὶ τοῦ Δάμιδος. τὰς δὲ οὐχ ὑπὲρ μεγάλων ἐπιστολας ἐάσαντες, τὰς ἀναγκαίας παραθησόμεθα καὶ ὧν ὑπάρχει κατιδεῖν τι μέγα·

Ἀπολλώνιος Μουσωνίῳ φιλοσόφῳ χαίρειν.

Βούλομαι παρὰ σέ ἀφικόμενος κοινωνῆσαί σοι λόγου καὶ στέγης, ὥς τι ὀνῆσαι μὲ σε· εἴ γε μὴ ἀπιστεῖς, ὥς Ἡρακλῆς ποτε Θησέα ἐξ Ἀΐδου ἔλυσε, γράφε, τί βούλει. ἔρρωσο.

Μουσώνιος Ἀπολλωνίῳ φιλοσόφῳ χαίρειν.

Ὦν μὲν ἐνενοήθης, ἀποκείσεται σοι ἔπαινος, ἀνὴρ δὲ ὁ ὑπομείνας ἀπολογία καὶ ὥς οὐδὲν ἀδικεῖ δείξας ἑαυτόν. ἔρρωσο.

Ἀπολλώνιος Μουσωνίῳ φιλοσόφῳ χαίρειν.

Σωκράτης ὁ Ἀθηναῖος ὑπὸ τῶν ἑαυτοῦ φίλων λυθῆναι μὴ βουλευθείς, παρῆλθε μὲν ἐς δικαστήριον, ὑπέθανε δέ. ἔρρωσο.

Μουσώνιος Ἀπολλωνίῳ φιλοσόφῳ χαίρειν.

Σωκράτης ἀπέθανεν, ἐπεὶ μὴ παρσκευάσεν ἐς ἀπολογία ἑαυτόν, ἐγὼ δὲ ἀπολογησομαι. ἔρρωσο.

LIFE OF APOLLONIUS, BOOK IV

a correspondence through Menippus and Damis, who went to and fro the prison. Such of their letters as did not handle great themes I will take no notice of, and only set before my reader the more important ones in which we get glimpses of lofty topics.

CHAP.
XLVI

"Apollonius to Musonius the philosopher, greeting.

"I would fain come unto you, to share your conversation and your lodgings, in the hope of being some use to you, unless indeed you are disinclined to believe that Hercules once released Theseus from hell, write what you would like me to do. Farewell."

"Musonius to Apollonius the philosopher sends greeting.

"For your solicitude in my behalf, I shall never do anything but commend you but he who has waited patiently to defend himself, and has proved that he has done no wrong is a true man. Farewell."

"Apollonius to Musonius the philosopher sends greeting.

"Socrates of Athens, because he refused to be released by his own friends, went before the tribunal, and was put to death. Farewell."

"Musonius to Apollonius the philosopher sends greeting.

"Socrates was put to death, because he would not take the trouble to defend himself, but I shall defend myself. Farewell."

CAP
XLVII

Ἐξελαύνοντος δὲ ἐς τὴν Ἑλλάδα τοῦ Νέρωνος, καὶ προκηρύξαντος δημοσίᾳ μηδένα ἐμφιλοσοφεῖν τῇ Ῥώμῃ, τρέπεται ὁ Ἀπολλώνιος ἐπὶ τὰ ἐσπέρια τῆς γῆς, ἃ φασιν ὀρίζεσθαι ταῖς Στήλαις, τὰς ἀμπώτεις τοῦ Ὠκεανοῦ ἐποψόμενος καὶ τὰ Γάδεια. καὶ γάρ τι καὶ περὶ φιλοσοφίας τῶν ἐκείνῃ ἀνθρώπων ἤκουεν, ὥς ἐς πολὺ τοῦ θείου προηγόντων, ἠκολούθησαν δὲ αὐτῷ οἱ γνώριμοι πάντες ἐπαινοῦντες καὶ τὴν ἀποδημίαν καὶ τὸν ἄνδρα.

LIFE OF APOLLONIUS, BOOK IV

XLVII

WHEN Nero took his departure for Greece, after issuing a proclamation that no one should teach philosophy in public at Rome, Apollonius turned his steps to the Western regions of the earth, which they say are bounded by the Pillars, because he wished to visit and behold the ebb and flow of the ocean, and the city of Gadeira. For he had heard something of the love of wisdom entertained by the inhabitants of that country, and of how great an advance they had made in religion, and he was accompanied by all his pupils, who approved no less of the expedition than they did of the sage.

CHAP
XLVII
Departs for
Spain



BOOK V

Ε'

I

CAP^I Περὶ δὲ τῶν Στηλῶν, ἃς ὄρια τῆς γῆς τὸν Ἥρα-
 κλέα φασὶ πῆξασθαι, τὰ μὲν μυθώδη ἐῷ, τὰ δ'
 ἀκοῆς τε καὶ λόγου ἄξια δηλώσω μᾶλλον· Εὐρώ-
 πης καὶ Λιβύης ἄκραι σταδίων ἐξήκοντα πορθμὸν
 ἐπέχουσιν τὸν Ὀκεανὸν ἐς τὰ ἔσω πελάγη φέρονσι,
 καὶ τὴν μὲν τῆς Λιβύης ἄκραν, ὄνομα δὲ αὐτῇ
 Ἀβιννα, λέοντες ὑπερνέμονται περὶ τὰς ὀφρύς τῶν
 ὄρων, ἃ ἔσω ὑπερφαίνεται, ξυνάπτονσαν πρὸς
 Γαιτούλους καὶ Τίγγας ἄμφω θηριώδη καὶ Λιβυκὰ
 ἔθνη, παρατείνει δὲ ἑσπλέοντι τὸν Ὀκεανὸν μέχρι
 μὲν τῶν ἐκβολῶν τοῦ Σάληκος ἑξακόσια στάδια,
 τὸ δὲ ἐντεύθεν οὐκ ἂν ξυμβάλοι τις ὀπόσα, μετὰ
 γὰρ τὸν ποταμὸν τούτον ἄβιος ἢ Λιβύη καὶ οὐκέτι
 ἄνθρωποι· τὸ δὲ τῆς Εὐρώπης ἀκρωτήριον, ὃ
 καλεῖται Κίλπις, δεξιὰ μὲν ἐπέχει τοῦ ἑσπλου,
 σταδίων ἑξακοσίων μήκος, λήγει δὲ ἐς τὰ ἀρχαῖα
 Γάδειρα.

BOOK V

1

Now in regard to the Pillars which they say CHAP.
I
 Hercules fixed in the ground as limits of the earth, I shall omit mere fables, and confine myself to recording what is worthy of our hearing and of our narrating. The extremes of Europe and Libya border on a strait sixty stadia wide, through which the ocean is admitted into the inner seas. The extremity of Libya, which bears the name Abinna, furnishes a haunt to lions, who hunt their prey along the brows of the mountains which are to be seen rising inland, and it marches with the Gaetul and Tingae, both of them wild Libyan tribes, and it extends as you sail into the ocean as far as the mouth of the river Saïx, some nine hundred stadia, and beyond that point a further distance which no one can compute, because when you have passed this river Libya is a desert which no longer supports a population. But the promontory of Europe, known as Calpis, stretches along the inlet of the ocean on the right hand side a distance of six hundred stadia, and terminates in the ancient city of Gadeira.

Account of
the Pillars
of Hercules.

II

ΟΑΡ.
 II Τὰς δὲ τοῦ Ὀκεανοῦ τροπὰς καὶ αὐτὸς μὲν περὶ
 Κελτοὺς εἶδον, ὅποιαί λέγονται, τὴν δὲ αἰτίαν ἐπὶ
 πολλὰ εἰκάζων, δι' ἣν ἄπειρον οὕτω πέλαγος ἐπιχω-
 ρεῖ τε καὶ ἀνασπᾶται, δοκῶ μοι τὸν Ἀπολλώνιον
 ἐπεσκέφθαι τὸ ὄν. ἐν μίᾳ γὰρ τῶν πρὸς Ἰουδοὺς
 ἐπιστολῶν τὸν Ὀκεανὸν φησιν ὑφ' ὕδροις ἐλαυνύ-
 μενον πνεύμασιν ἐκ πολλῶν χασμάτων, ἃ ὑπ'
 αὐτῷ τε καὶ περὶ αὐτὸν ἡ γῆ παρέχεται, χωρεῖν
 ἐς τὸ ἔξω καὶ ἀναχωρεῖν πάλιν, ἐπειδὴν ὅσπερ
 ἄσθμα ὑπονοστήσῃ τὸ πνεῦμα. πιστοῦται δε
 αὐτὸ καὶ τῶν νοσοῦντων περὶ Γάδειρα· τὸν γὰρ
 χρόνον, ὃν πλημμυρεῖ τὸ ὕδωρ, οὐκ ἀπολείπουσιν
 αἱ ψυχαὶ τοὺς ἀποθνήσκοντας, ὅπερ οὐκ ἂν ξυμ-
 βαίνειν, εἰ μὴ καὶ πνεῦμα τῇ γῇ ἐπεχωρεῖ ἢ δὲ
 περὶ τὴν σελήνην φασὶ φαίνεσθαι τικτομένην τε
 καὶ πληρουμένην καὶ φθίνουσαν, ταῦτα περὶ τὸν
 Ὀκεανὸν οἶδα, τὰ γὰρ ἐκείνης ἄνισοί μέτρα, ξυμ-
 μινύθων αὐτῇ καὶ ξυμπληρούμενος

III

ΟΑΡ.
 III Ἡμέρα δ' ἐκδέχεται νύκτα καὶ νύξ τὴν ἡμέραν
 περὶ Κελτοὺς μὲν κατ' ὀλίγον ὑπαπιώντος τοῦ
 σκότους ἢ τοῦ φωτός, ὥσπερ ἐνταῦθα, περὶ Γάδειρα
 δὲ καὶ Στήλας ἀθρόως λέγονται τοῖς ὀφθαλμοῖς
 468

LIFE OF APOLLONIUS, BOOK V

II

Now I myself have seen among the Celts the CHAP. I
 ocean tides just as they are described, and after 1
 making various conjectures about why so vast a Remarks
 bulk of waters recedes and advances, I have come to the Tides
 the conclusion that Apollonius discerned the real
 truth. For in one of his letters to the Indians he says
 that the ocean is driven by submarine influences or
 spirits out of several channels which the earth affords
 both underneath and around it, to advance outwards,
 and to recede again, whenever the influence or spirit,
 like the breath of our bodies, gives way and recedes.
 And this theory is confirmed by the course run by
 diseases in Gadeira, for at the time of high water
 the souls of the dying do not quit their bodies, and
 this would hardly happen, he says unless the
 influence or spirit I have spoken of was advancing
 towards the land. They also tell you of certain
 phenomena of the ocean in connection with the
 phases of the moon, according as it is born and
 reaches fulness and wanes. These phenomena I
 verified, for the ocean exactly keeps pace with the
 size of the moon, decreasing and increasing with her

III

And whereas the day succeeds the night and night CHAP. I
 succeeds the day in the land of the Celts by a very 1
 slow diminution of the darkness and of the light Markedness
 respectively, as in this country, in the neighbourhood of sunset
 of Gadeira on the contrary and of the Pillars, it is and down
 said that the change bursts upon the eyes all at in darkness

FLAVIUS PHILOSTRATUS

^{ΔΡ}
^{III} ἐμπίπτειν, ὥσπερ αἱ ἀστραπαί. φασὶ δὲ καὶ τὰς
Μακάρων νήσους ὀρίζεσθαι τῷ Λιβυκῷ τέρματι
πρὸς τὸ ἀοίκητον ἀνεχούσας ἀκρωτήριον.

IV

^{ΔΡ}
^{IV} Τὰ δὲ Γάδαιρα κεῖται μὲν κατὰ τὸ τῆς Εὐρώπης
τέρμα, περιττοὶ δὲ εἰσι τὰ θεῖα γήρως οὖν βωμὸν
ἴδρυνται καὶ τὸν θάνατον μόνον ἀνθρώπων παιωνί-
ζονται, βωμοὶ δὲ ἐκεῖ καὶ πενίας καὶ τέχνης καὶ
Ἡρακλέους Αἰγυπτίου καὶ ἕτεροι τοῦ Θηβαίου
τὸν μὲν γὰρ ἐπὶ τὴν ἐγγὺς Ἑρύθειαν ἐλάσαι φασίν,
ὅτε δὴ τὸν Γηρυόνην τε καὶ τὰς βούς ἐλεῖν, τὸν δὲ
σοφία δόντα γῆν ἀναμετρήσασθαι πᾶσαν ἐς τέρμα.
καὶ μὴν καὶ Ἑλληνικοὺς εἶναί φασι τὰ Γάδαιρα καὶ
παιδεύεσθαι τὸν ἡμεδαπὸν τροπον ἀσπάζεσθαι
γούιν Ἀθηναίους Ἑλλήνων μάλιστα, καὶ Μενεσθεῖ
τῷ Ἀθηναίῳ θύειν, καὶ Θεμιστοκλέα δὲ τὸν ναύ-
μαχον σοφίας τε καὶ ἀνδρείας ἀγασθέντες χαλκοῦν
ἴδρυνται ἔνουν καὶ ὥσπερ χρησμῷ ἐφιστάντα.

V

^{ΔΡ}
^V Ἴδεῖν καὶ δένδρα φασὶν ἐνταῦθα, οἷα οὐχ ἐτέρωθι
τῆς γῆς, καὶ Γηρυόνηα μὲν καλεῖσθαι αὐτά, δύο

LIFE OF APOLLONIUS, BOOK V

once, like a flash of lightning. And they also say ^{CHAP} that the Islands of the Blessed are bounded by the ^{III} limits of Libya and emerge towards the uninhabited promontory

IV

Now the city of Gadeira is situated at the extreme ^{CHAP} end of Europe, and its inhabitants are excessively ^{IV} given to religion, so much so that they have set up ^{the city of Gadeira} an altar to old age and unlike any other race they sing hymns in honour of death and altars are found there set up to poverty, and to art, and to Hercules of Egypt, and there are others in honour of Hercules the Thibian. For they say that the latter penetrated as far as the neighbouring city of Erythra, on which occasion he took captive Geryon and his cows, and they say that in his devotion to wisdom he traversed the whole earth up to its limits. They say moreover ^{the Hellenism} that there is a Hellenic culture at Gadeira, and that they educate themselves in our own fashion, anyhow, that they are sonder of the Athenians than of any other Hellenes, and they offer sacrifice to Menestheus the Athenian, and from admiration of Themistocles the naval commander, and to honour him for his wisdom and bravery they have set up a brazen statue of him in a lifelike attitude and, as it were, pondering an oracle.

V

They say also that they saw trees here such as are ^{CHAP} not found elsewhere upon the earth, and that these ^V

εἶναι, φύεσθαι δὲ τοῦ σήματος, ὃ ἐπὶ τῇ Γηρ-
 νύῃ ἴσθηται, παραλλάττοντα ἐκ πίτυος τε καὶ
 πευκής ἐς εἶδος ἕτερον, λειβεσθαι δὲ αἵματι,
 καθάπερ τῷ χρυσῷ τὴν Ἡλιάδα αἵγειρον. ἡ δὲ
 νῆσος, ἐν ἣ τὸ ἱερὸν, ἴστί μὲν σπόση ὁ πῶς, πε-
 τρώδες δὲ αὐτῆς οὐδέν, ἀλλὰ βαλβίδι ξιστῇ
 εἰκασται ἐν δὲ τῷ ἱερῷ τιμασθαι μὲν ἀμφὶ τὸ
 Ἡρακλέα φασιν, ἀγάλματα δὲ αὐτοῖς οὐκ εἶναι,
 βωμοὺς δὲ τοῦ μὲν Αἰγυπτίου δυο χαλκοῦς καὶ
 ἀσημοῦς, ἕνα δὲ τοῦ Θηβαίου—τάς δὲ ὑδράς τε
 καὶ τὰς Διομήδους ἵππους καὶ τὰ δωδεκά Ἡρα-
 κλέους ἔργα ἐκτετυπῶσθαι φασὶ πάνταίθι—λίθου
 ὄντα. ἡ Πυγμαλίωνος δὲ ἑλαια ἡ χρυσοῦ, ἀνά-
 κειται δὲ κάκεινῃ ἐς τὸ Ἡρακλείον, ἀξία μὲν, ὥς
 φασι, καὶ τοῦ θαλλοῦ θαυμάζειν, ᾧ εἰκασται,
 θαυμάζεσθαι δ' ἂν ἐπὶ τῷ καρπῷ μᾶλλον, βρυνεῖν
 γὰρ αὐτὸν σμαράγδου λίθου. καὶ Τευκροῦ τοῦ
 Τελαμωνίου ζωστήρα χρυσοῦν φασὶ δεικνυσθαι,
 πῶς δὲ ἐς τὸν Ἰκετανον πλευσαντος ἡ ἐφ' ᾧ τι,
 οὔτε αὐτὸς ὁ Δάμις ξυμβεῖν φησιν οὔτε ἐκείνων
 ἀκούσαι. τὰς δὲ ἐν τῷ ἱερῷ στηλὰς χρυσοῦ μὲν
 πεποιῆσθαι καὶ ἀργυροῦ ξυτετελεκόταιν ἐς θν
 χρῶμα, εἶναι δὲ αὐτάς ὑπὲρ πῆχυν τετραγώνου
 τεχνης, ὥσπερ οἱ ἄκμονες, ἐπιτεγρυφθαι δὲ τὰς
 κεφαλὰς οὔτε Αἰγυπτίους οὔτε Ἰνδοικοῖς γράμμασιν,
 οὔτε οἰοῖς ξυμβαλεῖν οὐδὲ Ἀπολλωνίους, ὥς οὐδὲν
 οἱ ἱερεῖς ἔφραζον, "αἱ ξυγχορεῖ μοι," ἔφη, "ο

were called trees of Cerron. There were two of them and they grew upon the mound raised over Cerron: they were a cross between the pitch tree and the pine and formed a third species, and blood dropped from their bark just as gold does from the Hircan poplar. Now the island on which the shrine is built is of exactly the same use as the temple and there is not a rough stone to be found in it for the whole of it has been given the form of a washed platform. In the shrine they say there is maintained a cult both of one and the other Hercules though there are no images of them: altars however there are namely to the Egyptian Hercules two of bronze and perfect & plain to the Thelian one of stone: on the latter they say are engraved in relief hydrae and the mares of Diomedes and the twelve labours of Hercules. And as to the golden cuir of Pygmalion, it too is preserved in the temple of Hetræa and it excited their admiration by the clever way in which the branch work was imitated and they were still more astonished at its fruit for this teemed with conchoids. And they say that the girder of Teucer of Telamon was also exhibited there of gold but how he ever moved as far as the ocean, or why he did so neither Demetrius by his own admission could understand nor ascertain from the people of the place. But he says that the pillars in the temple were made of gold and were united together so as to be of one colour and they were over a cubit high of square form, resembling anvils, and their capitals were incised with letters which were neither Egyptian nor Indian nor of any kind which he could decipher. But Apollonius since the priests would tell him nothing, remarked: Hercules

CHAP

V

The temple of Cerron

Images of
HerculesMiracle of
Teucer

FLAVIUS PHILOSTRATUS

CAΡ
V Ἡρακλῆς ὁ Αἰγύπτιος μὴ οὐ λέγειν, ὅποσα οἶδα·
Γῆς καὶ Ὀκεανοῦ ξύνδεσμοι αἶδε αἱ στῆλαι εἰσιν,
ἐπεγράψατο δὲ αὐτὰς ἐκείνος ἐν Μοιρῶν οἴκῳ, ὥς
μητε νεῖκος τοῖς στοιχείοις ἐγγένευτο μήτε ἀτιμά-
σειαν τὴν φιλότητα, ἣν ἀλλήλων ἴσχουσιν."

VI

CAΡ
VI Φασὶ δὲ καὶ τὸν ποταμὸν ἀναπλῶσαι τὸν Βαί-
τιν, ὃς δηλοῖ μάλιστα τὴν τοῦ Ὀκεανοῦ φύσιν·
ἐπειδὴ γὰρ πλημμύρῃ τὸ πέλαγος, ἐπὶ τὰς πηγὰς
ὁ ποταμὸς παλίνρρους ἔεται, πνεύματος δῆπου ἀπω-
θουμένου αὐτὸν τῆς θαλάττης. τὴν δὲ ἡπειρον
τὴν Βαιτικὴν, ἥς ὁ ποταμὸς οὗτος ὁμώνυμος,
ἀρίστην ἡπείρων φασί, πόλεων τε γὰρ εὖ ἔχειν
καὶ νομῶν, καὶ διῆχθαι τὸν ποταμὸν ἐς τὰ ἄσθη
πάντα, γεωργίας τε ξυμπάσης μεστήν εἶναι καὶ
ὥρων, οἶαι τῆς Ἀττικῆς αἱ μετοπώριναί τε καὶ
μυστηριώτιδες.

VII

CAΡ
VII Διαλέξεις δὲ τῷ Ἀπολλωνίῳ περὶ τῶν ἐκεῖ παρα-
πεσόντων ὁ Δάμις πλείους μὲν γενέσθαι φησίν,
ἀξίας δὲ τοῦ ἀναγράψαι τύσδε καθημένων ποτὲ
αὐτῶν ἐς τὸ Ἡράκλειον ἀναγελάσας ὁ Μένιππος,
ἀναμέμνητο δὲ ἄρα τοῦ Νέρωνος, "τί," ἔφη, "τὸν
γενναῖον ἠγώμεθα, τίνας," ἔφη, "ἐστεφανῶσθαι τῶν

LIFE OF APOLLONIUS, BOOK V

of Egypt does not permit me not to tell all I know CHAP.
V
Unknown
Inscriptions
These pillars are ties between earth and ocean, and they were inscribed by Hercules in the house of the Fates, to prevent any discord arising between the elements, and to save their mutual affection for one another from violation."

VI

They tell also of how they sailed up the river CHAP.
VI
Description
of Baetis
Baetis, which throws no little light upon the nature of the ocean. For whenever it is high tide, the river in its course remounts towards its sources, because apparently a current of air drives it away from the sea. And the mainland of Baetica, after which this river is called, is the best by their account of any continent, for it is well furnished with cities and pastures, and the river in its course visits all the towns, and it is very richly cultivated with all sorts of crops; and it enjoys a climate similar to that of Attica in the autumn season when the mysteries are celebrated.

VII

The conversations which Apollonius held about CHAP.
VII
Description
of Nero
and the
city of the
Gedros
things which met his eyes were, according to Darnis, many in number, but the following he said deserve to be recorded. On one occasion they were sitting in the temple of Hercules and Menippus gave a laugh, for it happened that Nero had just come into his mind, "And what," he said, "are we to think of this splendid fellow?" In which of the

CAP
 VII ἄγωνων; τοὺς δὲ βελτίστους Ἕλληνας οὐ ξὺν ὄλῳ
 γέλῳτι φοιτᾶν ἐς τὰς πανηγύρεις; ὁ δὲ Ἀπολλώ-
 νιος, ὡς μὲν ἐγώ, ἔφη, Ὑπερβόρειοι ἤκουον, δέδιδεν
 ὁ χρηστός Νέρων τὰς Ἡλείων μᾶστιγας· παρα-
 κεινομένων γὰρ αὐτῷ τῶν κολάκων νικᾶν τὰ
 Ὀλύμπια καὶ ἀνακηρύττειν τὴν Ῥώμην, ἦν γε, ἔ-
 φη, μὴ βασκῆνῃσιν Ἡλείοι, λέγονται γὰρ μασ-
 τιγοῦν καὶ φρονεῖν ὑπὲρ ἐμέ, πολλὰ δὲ καὶ ἄλλα
 ἀνοητότερα τούτων προανεφώνησεν. ἐγὼ δὲ νικῆ-
 σειν μὲν Νέρωνα ἐν Ὀλυμπίᾳ φημί, τίς γὰρ οὕτω
 θρασύς, ὥς ἐναντία θέσθαι; Ὀλύμπια δὲ οὐ
 νικῆσειν, ἅτε μηδὲ ἐν ὥρᾳ ἄγουσι πατρίῳ μὲν
 γὰρ τοῖς Ὀλυμπίοις τοῦ πέρυσιν ἐνιαυτοῦ ὄντος,
 ἐκέλευσε τοὺς Ἡλείους Νέρων ἀναβαλέσθαι αὐτὰ
 ἐς τὴν ἑαυτοῦ ἐπιδημίαν, ὥς ἐκείνῳ μᾶλλον ἢ
 τῷ Διὶ θύσοντας τραγωδίαν δ' ἐπαγγεῖλαι καὶ
 κιθαρῳδίαν ἀνδράσιν, οἷς μήτε θέατρον ἐστὶ μήτε
 σκηνὴ πρὸς τὰ τοιαῦτα, στάδιον δὲ αὐτοφυὲς καὶ
 γυμνὰ πάντα, τὸν δὲ νικᾶν, ἃ χρὴ ἐγκαλύπτεσθαι,
 καὶ τὴν Ἀνγούστου τε καὶ Ἰουλίου σκευὴν ῥίψαντα
 μεταμφιέννυσθαι νῦν τὴν Ἀμοιβέως καὶ Τερπνοῦ,
 τί φήσεις; καὶ τὰ μὲν Κρέοντος τε καὶ Οἰδίποδος
 οὕτως ἐξακριβοῦν, ὥς δεδιέναι, μὴ πῃ λάθῃ
 ἁμαρτῶν θύρας ἢ στολῆς ἢ σκῆπτρου, ἑαυτοῦ

contests has he won wreaths of late? Don't you ^{may} think that art respecting his eyes must share with laughter when they are on their way to the festivity? And Apollonius replied: "As I have heard from Telesphorus the worthy Nereus afraid of the whips of the Thyones for whom his flatterers urged him to win at Thyonea and to proclaim himself as the victor, he answered: 'Yes if the Thyones will and not deprecating me for they are said to give nothing and to wish themselves me.' And many were late of answering that they are not to be from him. I however admit that Nereus conquer at Thyonea for who is bold enough to enter the lists against him? But I deny that he will win at the Thyonea festival because they are not holding it at the right season. For custom requires that they should have been held last year but Nereus ordered the Thyones to put it off until his consent in order that they may sacrifice to him rather than to Zeus. And it is said that he has announced a tragedy and a performance on the harp for pyques who have neither a theatre nor a stage for such entertainments, but only the stadium which nature has provided, and races which are all run by athletes stripped of their clothes. He however is going to lose the prize for performances which he ought to have hidden in the dark for he has thrown off the robes of Augustus and Julius and has dressed himself up in the garb of an Amazoneus and a Trojanus. What can you say of such a record? And then he betrays such a meticulous care in playing the part of Cremus and Chelys that he is afraid of falling into some error of coming in by the wrong door or of wearing the wrong dress or using the wrong sceptre. But he has so entirely forgotten his own dignity and that of

147 δὲ καὶ Ῥωμαίων οὕτως ἐκτίπτειν, ὥς ἀντι τοῦ
 νομοθετεῖν κυμούς ἀδελφὸν καὶ σφαιρεῖον ἔξω θυρόν,
 ὡς ἔγωγ χρή καθήσθαι τον βασιλεῖα χρηματιζόντα
 ἵπερ γῆς καὶ θαλαττης, εἰσιν, ὦ Μένιππε,
 τραγῳδοὶ πλῆθους, ἐς οὗς Νέρων ἑαυτὸν γραφεὶ τί
 οὖν, εἴ τις αὐτῶν μετὰ του Οἰκομαχου ἢ του
 Κρεσφοντην ἀπειλῶν του θεάτρου, μεστὸν οὕτω
 του προσωπαῖον γένετο, ὡς ἄρχειν μὲν ἑτέρων
 βούλεσθαι, τυραννον δὲ αὐτὸν ἡγείσθαι, τι καὶ
 φησεις τουτου, ἀρ' οὐκ ἐλλαβορον δεῖσθαι καὶ
 φαρμακοποσιας, ὅποση τους νοῦς ἐκαθαίρει, εἰ
 ἔ αὐτος ὁ τυραννεύων ἐς τραγῳδοὺς καὶ τεχνητάς
 τὰ πρόγμματα ἑαυτοῦ ἄγοι, λαλῶν την φωνήν καὶ
 δεδωκε τον Ἥλαιον ἢ του Δελφου, ἢ μὴ δεδωκε μὲν,
 κακῶς δὲ οὕτως υποκαρνομενος την ἑαυτοῦ τεχνην,
 ως μὴ μαστιγώσεσθαι νομίζειν προς ταυτων, ὡς
 αὐτος ἄρχειν τετακται, τι τους κακοδαίμονας
 ἀνθρωποὺς ἐρχὴν υπο τοιούτω καθαρμοῦ ζώντας,
 τοῖς δὲ ἑλλήσι τινα ἡγῶ, ὦ Μένιππε, ποτερα
 Ξερξην καταπιμπραντα ἢ Νέρωνα ἄδοντα, εἰ
 γὰρ ἐκθυμηθεῖης την αγοράν ἢν ἐς τὰς ἐκείνου
 φῶας ξιμφέρουσι, καὶ ὡς ἐξαθλύνονται τῶν οἰκιστῶν
 καὶ ως οὐκ ἐξίστι σπουδαῖον οὐδεν ἢ σκεῦος ἢ
 ἀνδραποδον αὐτοῖς πεπᾶσθαι, περι γυναικας τι καὶ
 παῖσις ὡς δεινὰ πείσονται τὰς ἐπιρρητοὺς ἡδονὰς
 ἐξ ἀπαστης οἰκίας ἐκλέγοντες του Νέρωνος, δεκαί
 τι ὡς πολλὰι ἀναφύσσονται, καὶ τὰς μὲν ἄλλας δε,
 τὰς δὲ ἐπὶ τοῖς θειντροῖς καὶ ταῖς μεσῇς οὐκ ἤλθοι
 ἀκροασσόμενος Νέρωνος, ἢ παρησθε μὲν, ραθυμῶς

the Romans that instead of carrying on the work of ¹²⁸⁷ ^{VII} making arms he has taken to singing and strumming a puer outside the gates within which the Emperor ought to take his seat on his throne, deciding the fate of land and sea. There are (1) Meniqueus, several troupes in which Nero has nurtured himself as an actor. What next? Supposing any one of these actors quitted the theatre after playing (hundreds of) Ceanthreutes no fool of his part as to wait to pass others and imagine himself to be a hero, what would you say of him? Would you would condemn him? a slave of his fancy and the taking of wages of a mind to waste the intellect? Will you not think himself who is a complete power throwing in his lot with actors and artists cultivating a will and training up to the purpose of having no leisure or if he has leisure a trifling part of it spent in throwing it as well as at what he would to a squander the judicious overman as he will not to do. What would you say of the man who pretends to be under such a man? And in what light do you think the Helotes regard him? Is it as a Roman burning their houses down or as a Nero singing songs? Think of the women they have to meet for a song and how they are thrust out of their houses and driven to the streets to find a slave. Think of the Nero's part out of the other women and children to gratify the infamous desires and of the horrors they will suffer over them, of the cry of persecution which will be brought and without deserving it on the rest just for your attention upon those which will come out of his theatrical and singing ambitions. It is a what you hear. You did not come to listen to Nero or. You were

FLAVIUS PHILOSTRATUS

ΟΔΡ.
VII δὲ ἡμερῶν, ἐγγέλαις, οὐκ ἐκρότησας, οὐκ ἔθυσας ὑπὲρ
τῆς φωνῆς, ἵνα Πυθῶδε λαμπροτέρα ἔλθοι· πολλαί
σοι δόξουσι θεατῶν Ἰλιάδες περὶ τοὺς Ἑλληνας
εἶναι. τὸ γὰρ τετμήσεσθαι τὸν Ἴσθμὸν ἢ οὐ
τετμήσεσθαι, τέμνεται δέ, ὥς φασι, νῦν, πάσαι
προὔμαθον θεοῦ φήσαντος." ὑπολαβὼν οὖν ὁ
Δάμης, "ἀλλ' ἔμουγε," ἔφη, "ὦ Ἀπολλώνιε, τὸ
περὶ τὴν τομὴν ἔργον ὑπερφωνεῖν δοκεῖ τὰ Νέρωνος
πάντα, ἢ γὰρ διάνοια ὀρέξ, ὡς μεγάλη." "δοκεῖ
μέν," ἔφη, "κάμοί, ὦ Δάμι, τὸ δὲ ἀτελὲς αὐτῆς
διαβάλλει αὐτόν, ὡς ἀτελὴ μὲν ᾄδοντα, ἀτελὴ δὲ
ὀρύττοντα. τὰ τοι Ξέρξου ἀναλεγόμενος ἐπαινῶ
τοῦ ἄνδρα, οὐχ ὅτι τὸν Ἑλλήσποντον ἔξευξεν,
ἀλλ' ὅτι διέβη αὐτόν, Νέρωνα δὲ οὔτε πλευσού-
μενον διὰ τοῦ Ἴσθμοῦ ὀρῶ οὔτε ἐς τέρμα τῆς
ὀρυχῆς ἤξοντα, δοκεῖ δέ μοι καὶ φοβου μεστός
ἀναχωρῆσαι τῆς Ἑλλάδος, εἰ μὴ ἡ ἀλήθεια
ἀπόλωλεν."

VIII

ΟΔΡ.
VIII Ἀφικομένου δέ τινος ἐς Γάδειρα μετὰ ταῦτα
τῶν τοὺς ταχεῖς διαθεόντων δρόμους, καὶ κελεύοντος
εὐαγγέλια θύειν τρισολυμπιονίκην Νέρωνα ᾄδοντας,
τὰ μὲν Γάδειρα ξυνίει τῆς νίκης καὶ ὅτι ἐν Ἀρκαδίᾳ
480

present, but you listened to him without enthusiasm,' CHAP. VII
 'You laughed, or 'You did not clap your hands,'
 or 'You have not offered a sacrifice in behalf of his
 voice nor prayed that it may be more splendid than
 ever at the Pythian festival.' You can imagine that
 the Greeks will endure whole loads of woe at these
 spectacles. For I have long ago learned by the revela-
 tion of heaven that the Isthmus will be cut through
 or will not be cut through, and just now, they say,
 it is being cut." Here Demus took him up and said,
 "As for myself, O Apollonius, I think this is some of
 cutting through the Isthmus exceeds all other under-
 takings of Nero, for you yourself see how magnificent
 a project it is." "I admit," he said, "that it is, O
 Demus, but it will go against him tant he never
 could complete it, that just as he never finished his
 songs, so he never finished his digging. When I
 review the career of Xerxes, I am disposed to praise
 him not because he bridged the Hellespont, but
 because he got across it, but as for Nero, I perceive
 that he will neither sail his ships through the
 Isthmus, nor ever come to an end of his digging,
 and I believe, unless truth has wholly departed from
 among men, that he will retire from Hellas in a fit
 of pique."

VIII

At this time a swift runner arrived at Gadeira, and CHAP. VIII
 ordered them to offer sacrifices for the good tidings,
 and to sing hymns in honour of Nero who had thrice Spanish
 won the prize at Olympia. In the city of Gadeira imprudence
 indeed they understood the meaning of the victory, of Nero's
 and that there had been some famous contest in Olympic
victories

CAP. V. τίς εἴη ἰσγῶν εὐδόκιμος, ἐπειδὴ, ὡς εἶπον, ἐς τὰ Ἑλληνῶν σπεύδουσιν, αἱ δὲ πόλεις αἱ πρόσκοι τοῖς Γαδειοῖς οὔτε ἐγίνωσκον ὅ τι εἴη τὰ Ὀλύμπια, οὐδ' ὅ τι ἀγωνία ἢ ἀγών, οὐδὲ ἐφ' ὅτῳ θύουσιν, ἀλλ' ὑπήγοντο ἐς γελοίους, δοξας πολέμου νίκην ἡγούμενοι ταῦτα καὶ ὅτι ὁ Νέρων ἡγήκοι τινὰς ἀνθρώπους Ὀλυμπίους· οὐδὲ γὰρ τραγῳδίας ποτὲ ἢ κωμῳδίας θεαταὶ ἐγεγονεσαν.

IX

CAP. IX. Τοὺς γοῦν οἰκοῦντας τὰ Ἴπολα, πόλεις δὲ κάκειναι Βαιτική, φησὶν ὁ Δάμις παθεῖν τι πρὸς τραγῳδίας ὑποκριτῇ, οὗ καμὲ ἀξίον ἐπιμνησθῆναι· θνουςτῶν γὰρ τῶν πόλεων θαμὰ ἐπὶ ταῖς νίκαις, ἐπειδὴ καὶ αἱ Πυθικαὶ ἤδη ἱππηγέλλοντο, τραγῳδίας ὑποκριτῆς τῶν οὐκ ἀξιουμένων ἀνταγωνίζεσθαι τῷ Νέρωνι ἐπῆει τὰς ἐσπερίους πόλεις ὑγείρων, καὶ τῇ τεχνῇ χρώμενος ἡνδοκίμει παρὰ τοῖς ἡττοῖς βαρβάροις, πρῶτον μὲν δι' αὐτὸ το ἤκειν παρ' ἀνθρώπους, οἱ μὴτοι τραγῳδίας ἤκουσαν, εἰτ' ἐπειδὴ τὰς Νέρωνος μελῳδίας ἀκριβοῦν ἔφασκε, παρελθὼν δὲ ἐς τὰ Ἴπολα φαβερὸς μὲν αὐτοῖς ἐφαίνετο καὶ ὃν ἐσιώπα χρόνον ἐπὶ τῆς σκηνῆς, καὶ ὁρῶντες οἱ ἄνθρωποι βαδίζοντα μὲν αὐτὸν μέγα, κεχηνύτα δὲ τοσοῦτον, ἐφ'esτῶτα δὲ ὀκρί-

LIFE OF APOLLONIUS, BOOK V

Arcadia, for, as I said before, the people of Gadeira CHAP.
V. 1 affect Hellenic civilisation. But the cities in the neighbourhood of Gadeira neither knew what the Olympic festival was, nor what a contest nor an arena meant, nor did they understand what they were sacrificing for, but they indulged in the most ridiculous suppositions, and imagined that it was a victory in war that Nero had won and that he had taken captive some men called Olympians, for they had never been spectators either of a tragedy or of a harp-playing performance.

IX

DAMIS indeed speaks of the singular effect which CHAP.
IX a tragic actor produced upon the minds of the inhabitants of Ipola, which is a city of Aetolia, and I think the story is worthy of being reproduced by me. The cities were multiplying their sacrifices in honour of the Emperor's victories, for those at the Pythian festival were already announced, when an actor of tragedy who was one of those that had not ventured to contend for the prize against Nero, was on a strolling tour round the cities of the west, and by his histrionic talent he had won no small fame among the less barbarous of the populations, for two reasons, firstly because he found himself among people who had never before heard a tragedy, and secondly because he pretended exactly to reproduce the melodies of Nero. But when he appeared at Ipola, they showed some fear of him before he ever opened his lips upon the stage, and they shrank in dismay at his appearance when they

CAP. ^{IX} βασιμ οὕτως ὑψηλοῖς τερατιώδη τε τὰ περὶ αὐτῶν ἐσθήματα, οὐκ ἄφοβοι ἦσαν τοῦ σχήματος, ἐπεὶ δὲ ἐξάρας τὴν φωνὴν γεγωνὸν ἐφθέγγετο, φυγῇ αἱ πλείστοι ῥέοντο, ὥσπερ ὑπὸ δαίμονος ἐμβοηθέντες. τοιαῦτα μὲν τὰ ἦθη τῶν ταύτῃ βαρβάρων καὶ οὕτως ἀρχαῖα.

X

CAP. ^X Σπουδὴν δὲ ποιουμένου τοῦ τὴν Βαιτικὴν ἐπιτροπεύοντος ἐς ξυνουσίαν τῷ Ἀπολλωνίῳ ἔλθειν, ὃ μὲν ἀηδεῖς ἔφη τὰς ξυνουσίας τὰς ἑαυτοῦ φαίνεσθαι τοῖς μὴ φιλοσοφοῦσιν, ὃ δὲ προσέκειτο αἰτῶν τοῦτο· ἐπεὶ δὲ χρηστός τε εἶναι ἐλέγχετο καὶ διαβεβλημένος πρὸς τοὺς Νέρωνος μίμους, γράφει πρὸς αὐτὸν ἐπιστολὴν ὁ Ἀπολλώνιος, ἵν' ἐς τὰ Γάδειρα ἔλθοι, ὃ δὲ ἀφελὼν τὸν τῆς ἀρχῆς ὄγκον ξὺν ὀλίγοις καὶ ἑαυτῷ ἐπιτηδαιοτάτοις ἦλθεν, ἀσπασάμενοι δὲ ἑλληλοὺς καὶ μεταστησάμενοι τοὺς παρόντας, ὃ τι μὲν διελέχθησαν, οὐδεὶς οἶδε, τεκμαίρεται δὲ ὁ Δάμις ἐπὶ Νέρωνα ξυμβῆναι σφᾶς. τριῶν γὰρ ἡμερῶν ἰδίᾳ σπουδάσαντες, ο μὲν ἄπρηι περιβαλὼν τὸν Ἀπολλώνιον, ὃ δὲ, "ἔρρωσο," ἔφη, "καὶ μέμνησο τοῦ Βίνδικος" τί δὲ τοῦτο ἦν, ἐπὶ Νέρωνα ἐν Ἀχαΐᾳ ἄδοντα τὰ ἔθνη τὰ ἐσπέρια λέγεται κινῆσαι Βίνδιξ, ἀνὴρ οἶος ἐκτεμεῖν τὰς νευράς, ἃς Νέρων ἀμαθῶς ἔψαλλε, πρὸς γὰρ τὰ στρατοπεδα, οἷς ἐπετέτακτο, λόγον κατ' αὐτοῦ διήλθεν, ὃν ἐκ παννυγενναίας φιλοσοφίας ἐπὶ τύραννον ἄν τις πνεύσειεν· ἔφη γὰρ

LIFE OF APOLLONIUS, BOOK V

saw him striding across the stage, with his mouth all CHAP.
 agape, mounted on buskins extra high, and clad in ^{IX}
 the most wonderful garments, but when he lifted
 up his voice and belowed out loud, most of them
 took to their heels, as if they had a demon yelling
 at them. Such and so old-fashioned are the
 manners of the barbarians of that country

X

THE governor of Bactria was very anxious to have CHAP.
 a conversation with Apollonius, and though the ^X
 latter said that his conversation must seem tedious ^{interview}
 to any but philosophers, the other insisted in his ^{with his}
 demand. And as he was said to be a worthy person ^{the governor of}
 and to detest the crimes of Nero, Apollonius wrote ^{Bactria at}
 to him a letter asking him to come to Gadara, and ^{Gadara}
 he, divesting himself of all the pomp of authority,
 came with a few of his most intimate friends. They
 greeted one another, and no one knows what they
 said to one another in an interview from which they
 excluded the rest of the company, but Damis
 hazards the opinion that they formed a plot together
 against Nero. For after three days spent in private
 conversations, the governor went away, after em-
 bracing Apollonius, while the latter said, "Farewell,
 and do not forget Vindex." Now what was the
 meaning of this? When Nero was singing in
 Achaia, Vindex is said to have stirred up against
 him the nations of the West, and he was a man
 quite capable of cutting out the strings which Nero
 so ignorantly twanged. For he addressed a speech,
 inspired by the loftiest sentiments which a man
 can feel against a tyrant, to the troops which he

CAP. X. Νερωνα εἶναι πάντα μᾶλλον ἢ καθαρθῶδὸν καὶ
 καθαρθῶδὸν μᾶλλον ἢ βασιλέα. προφέρειν δὲ αὐτῷ
 μανίαν μὲν καὶ φιλοχρηματίαν καὶ ὤμότητα καὶ
 ἀσέλγειαν πᾶσαν, τὸ δὲ ὠμοτατον τῶν ἐκείνου μὴ
 προφέρειν αὐτῷ· τὴν γὰρ μητέρα ἐν δίκῃ ἀπεκτο-
 νεῖναι, ἐπειδὴ τοιοῦτον ἔτεκε. ταῦτ' οὖν ὥς ἔσται
 προγγυνώσκων ὁ Ἀπολλώνιος, ξυνέταττε τῷ Βίνδικι
 ὁμορον ἄρχοντα, μονουουχὶ ὄπλα ὑπὲρ τῆς Ῥώμης
 τιθέμενος.

XI

CAP. XI. Φλεγμαινοντων δὲ τῶν περὶ τὴν ἐσπέραν, τρέ-
 πονται τὸ ἐντεῦθεν ἐπὶ Λιβύην καὶ Τυρρηνοὺς, καὶ
 τὰ μὲν περὶ βαδίζοντες, τὰ δὲ ἐπὶ πλοίων πορευό-
 μενοι κατίσχουσιν ἐν Σικελίᾳ, οὗ τὸ Λιλύβαιον.
 παραπλεύσαντες δὲ ἐπὶ Μεσσήνην τε καὶ πορθμόν,
 ἐνθα ὁ Τυρρηνὸς Ἀδρία ξυμβάλλων χαλεπὴν
 ἐργάζονται τὴν Χάρυβδιν, ἀκοῦσαί φασιν, ὥς
 Νέρων μὲν πεφεύγοι, τεθνηκοὶ δὲ Βίνδιξ, ἄπτοινο
 δὲ τῆς ἀρχῆς οἱ μὲν ἐξ αὐτῆς Ῥώμης, οἱ δὲ ὀπίθεν
 τύχοι τῶν ἐθνῶν. ἐρομένου δὲ αὐτὸν τῶν ἐταίρων,
 οἳ προβήσοιτο ταῦτα καὶ ὅτοι λοιπὸν ἢ ἀρχὴ
 ἔσοιτο, “πολλῶν,” εἶπε, “Θηβαίων,” τὴν γὰρ
 ἰσχύν, ἣ πρὸς ὀλίγον Βιτέλιος τε καὶ Γάλβας καὶ
 Οἰθων ἐχρήσαντο, Θηβαίοις εἰκασεν, οἳ χρόνον
 κομιδῇ βραχυὴν ἤχθησαν ἐς τὰ τῶν Ἑλλήνων
 πρῶγματα.

LIFE OF APOLLONIUS, BOOK V

commanded, and he declared in it that Nero was CHAP
 anything rather than a harpist and a harpist rather X
 than a sovereign. And he taxed him with madness
 and avarice and cruelty and wantonness of every
 kind, though he omitted to tax him with the
 cruellest of his crimes, for he said that he had quite
 rightly put to death his mother, because she had
 borne such a monster. Apollonius, forecasting how
 all this must end, had accordingly brought into
 use with Vindex the governor of a neighbouring
 province, and so all but took up arms himself in
 behalf of Rome.

XI

BUT as matters in the west were in such an inflamed CHAP
 condition Apollonius and his friends returned thence 31
 towards Libya and the Tyrrhenian sea, and, as it partly Proth. s. in
 on foot and partly by sea, they made their way to about 1000
 Sicily, where they stopped at Lilybæum. Then 4. 10. 11. 12.
 they coasted along to Messina and to the Straits, Other
 where the junction of the Tyrrhenian Sea with the
 Adriatic gives rise to the danger of Charybdis. Here
 they say they heard that Nero had taken to flight,
 though Vindex was dead, and that various claimants
 were snatching at the throne, some from Rome
 itself, and others from various countries. Now when
 his companions asked him what would be the issue
 of these events, and who would get possession, in
 the end, of the throne, he answered "Many Thebans
 will have it." For he compared the pretenders,
 namely, Vitellius and Galba and Otho, in view of the
 short lease of power which they enjoyed, to Thebans,
 for it was only during a very short time that they
 held dominion over the Hætic world.

XII

OAP.
XII

Ὅτι μὲν γὰρ τὰ τοιαῦτα δαιμονία κινήσει προ-
εγίνωσκε, καὶ ὅτι τοῖς γόητα τὸν ἄνδρα ἡγου-
μένοις οὐχ ὑγιαίνει ὁ λόγος, δηλοῖ μὲν καὶ τὰ
εἰρημένα, σκεψώμεθα δὲ κακεῖνα· οἱ γόητες,
ἡγούμεαι δ' αὐτοὺς ἐγὼ κακοδαιμονεστάτους ἀνθ-
ρώπων, οἱ μὲν ἐς βασάνους εἰδωλὼν χωροῦντες οἱ
δ' ἐς θυσίας βαρβάρους, οἱ δὲ ἐς τὸ ἐπᾶσαι τι ἢ
ἀλεῖψαι, μεταποιεῖν φασὶ τὰ εἰμαρμένα, καὶ
πολλοὶ τούτων κατηγορίας ὑπαχθέντες τὰ
τοιαῦτα ὠμολόγησαν σοφοὶ εἶναι. ὁ δὲ εἶπετο
μὲν τοῖς ἐκ Μοιρῶν, προῦλαγε δέ, ὥς ἀνάγκη
γενέσθαι αὐτά, προεγίνωσκε δὲ οὐ γοητεύων,
ἀλλ' ἐξ ὧν οἱ θεοὶ ἔφαινον. ἰδὼν δὲ παρὰ τοῖς
Ἰνδοῖς τοὺς τρίποδας καὶ τοὺς οἰνοχόους καὶ ὅσα
αὐτόματα ἐσφοιτᾶν εἶπον, οὐθ' ὅπως σοφίζονται
αὐτά, ἤρατο, οὐτ' ἐδεήθη μαθεῖν, ἀλλ' ἐπὶ μὲν,
ζηλοῦν δ' οὐκ ἤξιον.

XIII

OAP.
XIII

Ἀφικομένων δὲ αὐτῶν ἐς τὰς Συρακούσας γυνὴ
τῶν οὐκ ἀφανῶν τέρας ἀπεκνησεν, οἷον οὕτω ἐμαι-
εύθη· τρεῖς γὰρ τῷ βρέφει κεφαλαὶ ἦσαν ἐξ οἰκείας
ἐκάστη δέρης, τὰ δὲ ἐπ' αὐταῖς ἐνὸς πάντα. οἱ
μὲν δὴ παχέως ἐξηγούμενοι τὴν Σικελίαν ἔφασαν,
τρινακρία γάρ, ἀπολίσσθαι, εἰ μὴ ἁμονοήσεί τε

LIFE OF APOLLONIUS, BOOK V

XII

THAT he was enabled to make such forecasts by some divine impulse, and that it is no sound inference to infer, as some people do, that our hero was a wizard, is clear from what I have already said. But let us consider these facts—wizards, whom for my part I reckon to be the most unfortunate of mankind, claim to alter the course of destiny, by having recourse either to the torture of lost spirits or to barbaric sacrifices, or to certain incantations or anointings, and many of them when accused of such practices have admitted that they were adepts in such practices. But Apollonius submitted himself to the decrees of the Fates, and only foretold that things must come to pass, and his foreknowledge was gained not by wizardry but from what the gods revealed to him. And when among the Indians he beheld their tripods and their dumb waiters and other automata, when I described as entering the room of their own accord, he did not ask how they were contrived, nor did he ask to be informed, he only praised them, but did not aspire to imitate them.

CHAP
XII
Apollonius
no wizard
because he
foresees
the future

XIII

Now when they reached Syracuse a woman of a leading family was brought to bed of such a monster as never any woman was delivered of before, for her child had three heads, and each head had a neck of its own, but below them there was a single body. Of the vulgar and stupid interpretations of this prodigy, one was that it signified the impending ruin

CHAP
XIII
A three-
headed
child born
in Syracuse
portends
the three
Roman
Protectors

CAP. και ξυμπνεύσειεν—ἐστασίαζον δὲ ἄρα πολλὰι τῶν
 XIII πόλειον πρὸς ἑαυτάς τε καὶ πρὸς ἀλλήλας καὶ τὸ
 ἐν κόσμῳ ζῆν ἀπὴν τῆς νήσου—οἱ δὲ ἔφασαν τὸν
 Τυφῶ, πολυκέφαλον δὲ εἶναι, νεώτερα ἀπειλεῖν τῇ
 Σικελίᾳ, ὃ δὲ Ἀπολλώνιος, “ἴθι,” ἔφη, “ὦ Δάμι,
 καὶ κάτιδε αὐτό, εἰ οὕτω ξύγκειται.” ἐξέκειτο γὰρ
 δημοσίᾳ τοῖς τερατολογεῖν εἰδόντων, ἀπαγγέιλαντος
 δὲ τοῦ Δάμιδος, ὡς τρικέφαλον εἶη καὶ ἄρρεν,
 ξυναγαγὼν τοὺς ἐταίρους, “τρεῖς,” ἔφη, “Ῥωμαίων
 αὐτοκράτορες, οὓς ἐγὼ πρῶτον Θηβαίους ἔφην,
 τελειώσει δὲ οὐδεὶς τὸ ἄρχειν, ἀλλ’ οἱ μὲν ἐπ’
 αὐτῆς Ῥώμης, ὃ δὲ περὶ τὰ ὄμορα τῇ Ῥώμῃ δυνη-
 θέντες ἀπολοῦνται, θάπτον ἀποβαλόντες τὸ προσ-
 ωπεῖον ἢ οἱ τῶν τραγηδῶν τύραννοι.” καὶ ὁ λόγος
 αὐτίκα ἐς φῶς ἦλθε· Γάλβας μὲν γὰρ ἐπ’ αὐτῆς
 Ῥώμης ἀπέθανεν ἀψάμενος τῆς ἀρχῆς, ἀπέθανε δὲ
 καὶ Βιτέλιος ὀνειροπολήσας τὸ ἄρχειν, Ὅθων δὲ
 παρὶ τοὺς ἐσπερίους Γαλάτας ἀποθανόντων οὐδὲ
 τάφοι λαμπροῦ ἔτυχεν, ἀλλ’ ὥσπερ ἰδιώτης
 κεῖται· διέπτῃ δὲ ἡ τύχη ταῦτα ἐνὶ ἔτει.

XIV

CAP. Πορευθέντες δὲ ἐπὶ Κατάνης, οὐ τὸ ὄρος ἢ
 XV Λίτνη, Καταναίων μὲν ἀκούσαί φασιν ἡγουμένων

LIFE OF APOLLONIUS, BOOK V

of Sicily for it has three headlands, — unless the ^{MAP} inhabitants composed their feuds and could live ¹¹¹ together in peace, for as a matter of fact several of the cities were at variance both with themselves and with one another and such a thing as orderly life was unknown in the island. Another explanation was that Typho a many-headed monster was threatening Sicily with his violence. But Apollonius said, "Go, O Demus, and look if the child is really made up as they say. For the thing was exposed to public view for the miracle-mongers to exercise their arguments upon it. When Demus reported that it was a three-headed creature and of the male sex Apollonius got together his companions and said, "It requires three conquerors of Rome whom yesterday I counted Demus, and not one of them shall enjoy complete triumph but two of them shall perish after having swayed in Rome itself and the third after doing so in the countries bordering upon Rome, and they shall shuffle off their masks more quickly than if they were tragic actors playing the part of tyrant. And the truth of his statement was almost immediately revealed, for Calpurnius died in Rome itself just after he grasped the crown, and Verres died after only a day's possession of the crown and Uticus died in Western Greece and was not even accorded a public funeral, but was buried like any private person. And the whole episode was past and over within a single year."

XIV

Next they came to Catania where is Mount Etna; ^{MAP} and they say that they heard from the inhabitants of ^{XIV}

τὸν Τυφῶ δεδέσθαι ἐκεῖ καὶ πῦρ ἐξ αὐτοῦ ἀνίστασθαι, ὃ τύφει τὴν Αἴτνην, αὐτοὶ δ' ἐς πιθανωτέρους ἀφικέσθαι λόγους καὶ προσήκοντας τοῖς φιλοσοφοῦσιν. ἄρξαι δ' αὐτῶν τὸν Ἀπολλώνιον ὧς ἐρόμενον τοὺς ἐταίρους, "ἔστι τι μυθολογία;" "νῆ Δί," εἶπεν ὁ Μένιππος, "ἦν γε οἱ ποιηταὶ ἐπαινοῦσι." "τὸν δὲ δὴ Αἰσωπον τί ἡγή;" "μυθολόγον," εἶπε, "καὶ λογοποιὸν πάντα." "πότεροι δὲ σοφοὶ τῶν μύθων;" "οἱ τῶν ποιητῶν," εἶπεν, "ἐπειδὴ ὡς γεγυῶντες ᾄδονται." "οἱ δὲ δὴ Αἰσώπον τί;" "βάτραχοι," ἔφη, "καὶ ὄνοι καὶ λῆροι γραυσὶν οἶοι μασᾶσθαι καὶ παιδίους." "καὶ μήν," ἔφη, "ἐμοί," ὁ Ἀπολλώνιος, "ἐπιτηδειότεροι πρὸς σοφίαν οἱ τοῦ Αἰσωπον φαίνονται· οἱ μὲν γὰρ περὶ τοὺς ἥρωας, ὧν ποιητικὴ πᾶσα ἔχεται, καὶ διαφθείρουσι τοὺς ἀκροαμένους, ἐπειδὴ ἔρωτάς τε ἀτόπους οἱ ποιηταὶ ἐρμηνεύουσι καὶ ἀδελφῶν γάμους καὶ διαβολὰς ἐς θεοὺς καὶ βρώσεις παιδῶν καὶ πανουργίας ἀνελευθέρους καὶ δίκας, καὶ τὸ ὡς γεγυῶνς αὐτῶν ἄγει καὶ τὸν ἐρῶντα καὶ τὸν ζηλοτυπαῦντα καὶ τὸν ἐπιθυμοῦντα πλουτεῖν ἢ τυραννεύειν ἐφ' ᾧ περ οἱ μῦθοι, Αἰσωπος δὲ ὑπὸ σοφίας πρῶτον μὲν οὐκ ἐς τὸ κοινὸν τῶν ταῦτα ᾄδαντων ἑαυτὸν κατέστησεν,

the city a story about Typho being bound on the spot and about fire rising from him, and this fire sends up the smoke¹ of him: but they themselves came to more plausible conclusions and more in keeping with philosophy. And they say that Apollonius began the discussion by asking his companions "Is there such a thing as mythology?" "Yes, by Zeus," answered Menippus, "and I mean by it that which furnishes poets with their themes." "What then do you talk of Aesop?" "He is a mythologist and writer of fables and no more." "And which set of myths show any talent?" "Those of the poets," he answered, "because they are represented in the poems as having taken place. And what then do you think of the stories of Aesop?" "Frogs," he answered, "and donkeys and nonsense not fit to be swallowed by old women and children." And yet for my own part, said Apollonius, "I find them more conducive to wisdom than the others. For those others, of which all poetry is so fond and which deal with heroes positively destroy the souls of their hearers, because the poet relates stories of outlandish passions and of incestuous marriages, and repeats calumnies against the gods, of how they ate their own children, and committed crimes of inhumanity and quarrelled with one another, and the affectation and pretence of reality leads passionate and jealous people and miserlike and ambitious persons to imitate the stories. Aesop on the other hand had in the first place the wisdom never to identify himself with those who put such stories into verse, but took a line

CHAP.
XV

A 4th ed. of Aesop

¹ There is a pun in the Greek between Typhé = Typhon and typho = to smoke.

CAP
XIV

ἀλλ' ἑαυτοῦ τινα ὁδὸν ἐτρύπετο, εἶτα, ὥσπερ οἱ τοῖς εὐτελεστεροῖς βρωμασι καλῶς ἐστιῶντες, ἀπὸ σμικρῶν πραγμάτων διδάσκει μεγάλᾳ, καὶ προθέμενος τὸν λόγον ἐπάγει αὐτῷ τὸ πρᾶττε ἢ μὴ πρᾶττε, εἶτα τοῦ φιλαληθούς μᾶλλον ἢ οἱ ποιεῖται ἤψατο· οἱ μὲν γὰρ βιάζονται πιθανοὺς φαινεσθαι τοὺς ἑαυτῶν λόγους, ὁ δ' ἐπαγγέλλων λόγον, ὃς ἐστὶ ψευδής, πᾶς οἶδεν ὅτι, αὐτὸ τὸ μὴ περὶ ἀληθινῶν εἶναι ἀληθεύει. καὶ ὁ μὲν ποιητὴς εἰπὼν τὸν ἑαυτοῦ λόγον καταλείπει τῷ ὑγιαίνοντι ἀκροατῇ βασανίζειν αὐτόν, εἰ ἐγένετο, ὁ δὲ εἰπὼν μὲν ψευδῆ λόγον, ἐπαγαγὼν δὲ νοουθεσίαν, ὥσπερ ὁ Αἰσωπος, δείκνυσιν ὥς ἐς τὸ χρήσιμον τῆς ἀκροάσεως τῷ ψεύδει κέχρηται· χαρίεν δ' αὐτοῦ τὸ καὶ τὰ ἄλογα ἡδέως ἐργάζεσθαι καὶ σπουδῆς ἄξια τοῖς ἀνθρώποις, ἐκ παιδῶν γὰρ τοῖς λόγοις τούτοις ξυγγενομένοι καὶ ὑπ' αὐτῶν ἐκνηπιωθέντες, δοξας ἀναλαμβάνομεν περὶ ἐκάστου τῶν ζῶων, τὰ μὲν ὥς βασιλικά εἶη, τὰ δὲ ὥς εὐίθη, τὰ δὲ ὥς κομψά, τὰ δὲ ὥς ἀκέραια, καὶ ὁ μὲν ποιητὴς εἰπὼν

πολλὰ μορφαὶ τῶν δαιμονίων¹

ἢ τοιοῦτό τι ἐπιχορεύσας ἀπῆλθεν, ὁ δὲ Αἰσωπος ἐπιχρησμοδῆσας τὸν ἑαυτοῦ λόγον καταλύει τὴν ξυνουσίαν ἐς ὃ προύθετο.

¹ Eurip. *Aiaceis*, iam line.

LIFE OF APOLLONIUS, BOOK V

of his own and in the second like those who can
draw we off the poorest ~~idea~~ he made use of 25
in able ~~people~~ to teach great truths and after
telling a story he adds to the advice to do a thing or
not to do it. For he was really more attached
to truth than the poets are for the latter do
violence to their own stories in order to make them
probable but he by announcing a story which
every one knows not to be true told the truth by the
very fact that he did not come to a ~~real~~ real
events. And the poet after telling his story gives
a healthy-minded reader enough to give his brains to
know whether it was a ~~reality~~ ~~reality~~, whereas one who
like Aeschylus tells a story which is false and does not
pretend to be anything else merely amusing with
a good moral shows that he has made use of the
in second manner its story to his audience. And
there is another charm about him, namely that he
puts animals in a pleasing light and makes them
interesting to mankind. For after being brought up
from childhood with these stories and after being as
it were nursed by them from youth and we acquire
certain opinions of the several animals and think of
some of them as real animals, of others as some of
others as witty of others as innocent. And pleased
the poet after telling us that there are many
forms of heavenly sustenance or something of the
kind dismisses his chorus and departs. Aeschylus adds an
entr'acte to his story, and dismisses his hearers just
as they reach the conclusion he wished to lead
them up to.

CAP
XV “Ἐμὲ δέ, ὦ Μένιππε, καὶ μῦθον περὶ τῆς Αἰσώπου
σοφίας ἐδιδάξατο ἡ μήτηρ κομιδῇ νήπιον, ὥς εἴη
μέν ποτε ποιμῆν ὁ Αἰσώπος, νέμοι δὲ πρὸς ἱερῷ
Ἑρμοῦ, σοφίας δὲ ἐρῶν καὶ εὐχαιτο αὐτῷ ὑπὲρ
τούτου, πολλοὶ δὲ καὶ ἕτεροι ταῦτόν αἰτοῦντες
ἐπιφουτῶεν τῷ Ἑρμῇ, ὁ μὲν χρυσόν, ὁ δ’ ἄργυρον,
ὁ δὲ κηρύκειον ἐλεφάντινον, ὁ δὲ τῶν οὕτω τι
λαμπρῶν ἀνάπτων, ὁ δ’ Αἰσώπος ἔχει μὲν οὕτως,
ὥς μηδὲν τῶν τοιούτων ἔχειν, φείδοιτο δὲ καὶ ὧν
εἶχε, γάλακτος δὲ αὐτῷ σπένδοι, ὅσον δις ἀμελχ-
θεῖσα ἐδίδου καὶ κηρίον ἐπὶ τοῖν βωμῶν φέροι, ὅσον
τὴν χεῖρα ἐμπλήσαι, ἐστιᾶν δ’ αὐτόν καὶ μύρτοις
ῥετο καὶ παραθεῖς ἂν τῶν ῥόδων ἢ τῶν ἱων
κομιδῇ ὀλίγα. “τί γὰρ δεῖ, ὦ Ἑρμῇ,” ἔλεγε,
“στεφάνους πλέκειν καὶ ἀμελεῖν τῶν προβάτων,”
ὥς δὲ ἀφίκοντο ἐς ῥητὴν ἡμέραν ἐπὶ τὴν τῆς
σοφίας διανομήν, ὁ μὲν Ἑρμῆς ἄτε λόγιος καὶ
κερδῶς, “σὺ μὲν,” ἔφη, “φιλοσοφίαν ἔχε,” τῷ
πλείστα δηπουθεν ἀναθέντι, “σὺ δὲ ἐς ῥητόρων
ἦθη χώρει,” τῷ δευτέρῳ που χαρισσάμενῳ, “σοὶ δὲ
ἀστρονομεῖν χώρα, σοὶ δὲ εἶναι μουσικῷ, σοὶ δὲ
ἡρώου ποιητῇ μέτρον, σοὶ δὲ ἰαμβείου,” ἐπεὶ δὲ
496

XV

'AND as for myself, O Metippus, my mother taught me a story about the wisdom of Aescop when I was a mere child, and told me that he was once a shepherd, and was tending his flock hard by a temple of Hermes, and that he was a passionate lover of wisdom and prayed to Hermes that he might receive it. Many other people since then also resorted to the temple of Hermes asking for the same gift, and one of them would hang on the altar gold, another silver, another a herald's wand of ivory, and others other rich presents of the kind. Now Aescop the son was not in a position to own any of these things, but he saved up what he had and poured a libation of as much milk as a sheep would give at one milking in honour of Hermes, and brought a housewren and laid it on the altar big enough to fit the band, and he thought of regaling the god with myrtle berries, or perhaps by laying just a few roses or violets at the altar. 'For said he, would you O Hermes, have the weaver crowns for you and reject my sheep? Now when on the appointed day they arrived for the distribution of the gifts of wisdom, Hermes as the god of wisdom and eloquence and also of rewards said to him who as you may well suppose, had made the biggest offering, 'Here is philosophy for you', and to him who had made the next his abstrusest present, he said, 'Do you take your place among the doctors', and to others he said, 'You shall have the gift of astronomy or you shall be a musician, or you shall be an epic poet and write in heroic metre, or you shall

1848
XV
A legend of
Aescop, and
Hermion

CAP
XV

καίτοι λογιώτατος ὢν, κατανάλωσεν ἅκων ἅπαντα τὰ τῆς φιλοσοφίας μέρη, καὶ ἔλαθει ἑαυτὸν ἐκπεσῶν τοῦ Αἰσώπου, ἐνθυμεῖται τὰς Ὀϊρας, ὑφ' ὧν αὐτὸς ἐν κορυφαῖς τοῦ Ὀλύμπου ἐτράφη, ὡς ἐν σπαργάνοις ποτὲ αὐτῷ οὔτι μῦθον διελθοῦσαι περὶ τῆς βούς, ὃν διελεχθῇ τῷ ἀνθρώπῳ ἢ βούς ὑπερ ἑαυτῆς τε καὶ τῆς γῆς, ἐς ἔρωτα αὐτὸν τῶν τοῦ Ἀπύλλωνος βοῶν κατέστησαν, καὶ δίδωσιν ἐντεῦθεν τὴν μυθολογίαν τῷ Αἰσώπῳ, λοιπὴν ἐν σοφίας οἴκῳ οὔσαι, “ἔχε,” εἰπὼν, “ἃ πρῶτα ἔμαθαι.” αἱ μὲν δὴ πολλαὶ μορφαὶ τῆς τέχνης ἐνθένδε ἀφίκοντο τῷ Αἰσώπῳ, καὶ τοιόνδε ἀπέβη τὸ τῆς μυθολογίας πρᾶγμα.

XVI

CAP
XVI

“Ἴσως δ' ἀνόητον ἔπαθον ἐπιστρέψαι γὰρ ὑμᾶς διανοηθεῖς ἐς λόγους φυσικωτέρους τε καὶ ἀληθεστέρους ὧν οἱ πολλοὶ περὶ τῆς Αἴτνης ἄδουσιν, αὐτὸς ἐς ἔπαινον μύθων ἀπηνέχθη, οὐ μὴν ἄχαρις ἢ ἐκβολὴ τοῦ λόγου γέγονεν· ὁ γὰρ μῦθος, ὃν παραιτούμεθα, οὐ τῶν Αἰσώπου λόγων ἐστίν, ἀλλὰ τῶν δραματικωτέρων καὶ ὧν οἱ ποιηταὶ θρυλοῦσιν· ἐκεῖνοι μὲν γὰρ Τυφῶ τινὰ ἢ Ἰλγέλαδον δεδέσθαι φασὶν ὑπὸ τῷ ὄρει καὶ δυσθανατοῦντα ἀσθμαίνειν τὸ πῦρ τοῦτο, ἐγὼ δὲ γύγαντας

LIFE OF APOLLONIUS, BOOK V

he a writer of numbers.' Now although he was a most wise and accomplished god he exhausted, not meaning to do so, all the various departments of wisdom, and then found that he had quite forgotten Aesop. Thereupon he remembered the Hours, by whom he himself had been nurtured on the peaks of Olympus, and betought him of how once, when he was still in swaddling clothes, they had told him a story about the cow, which and a conversation with the man about herself and about the earth, and so set him aflame after the cows of Apollo. Accordingly he forthwith bestowed upon Aesop the art of fable called mythology, for that was all that was left in the house of wisdom, and said 'Do you keep what was the first thing I learnt myself.' Aesop then acquired the various forms of his art from that source, and the issue was such as we see in the matter of mythology

CHAP.
XV

XVI

"PERHAPS I have done a foolish thing," went on Apollonius, "for it was my intencion to recall you to more scientific and truer explanations than the poetical myth given by the vulgar of Etna, and I have let myself be drawn into a eulogy of myths. However, the digression has not been without a charm of its own, for the myth which we repudiate is not one of Aesop's stories, but belongs to the class of dramatic stories which fill the mouths of our poets. For they say that a certain Typho or Enceladus has bound under the mountain, and in his death agony breathes out this fire that we see. Now I admit that

CHAP.
XVI
The myth
of Etna

ΑΙ.
XVI. μὲν γεγονέναι φημί, καὶ πολλαχοῦ τῆς γῆς ἀνα-
δείκνυσθαι τοιαυτὰ σωματα ῥαγέντων τῶν τάφων,
οὐ μὴν ἐς ἀγῶνα ἐλθεῖν τοῖς θεοῖς, ἀλλ' ὑβρίσαι
μὲν τάχα ἐς τοὺς νεῶς αὐτῶν καὶ τὰ ἔδη, οὐρανὸν
δὲ ἐπιπηδῆσαι καὶ μὴ ξυγχωρεῖν τοῖς θεοῖς ἐπ'
αὐτοῦ εἶναι, μανία μὲν λέγουν, μανία δὲ οἴεσθαι
καὶ μηδὲ ἐκεῖνος ὁ λόγος καίτοι δοκῶν εὐφημότερος
εἶναι τιμίσθω, ὥς Ἑφαίστῳ μέλει τοῦ χαλκεύειν
ἐν τῇ Λίτνῃ, καὶ κτυπεῖται τις ἐνταῦθα ὑπ' αὐτοῦ
ἄκμων, πολλὰ γὰρ καὶ ἄλλα ὄρη πολλαχοῦ τῆς
γῆς ἔμπυρα καὶ οὐκ ἂν φθάνοιμεν ἐπιφημίζοντες
αὐτοῖς γίγαντας καὶ Ἑφαίστους.

XVII

CAP.
XVII. "Τίς οὖν ἡ τῶν τοιῶνδε ὀρῶν αἰτία; γῆ κρᾶσιν
ἀσφάλτου καὶ θείου παρεχομένη τύφεται μὲν καὶ
παρ' ἑαυτῆς φύσει, πῦρ δ' οὐπω ἐκδίδωσιν, εἰ δὲ
σηραιγώδης τύχοι καὶ ὑποδράμοι αὐτὴν πνεῦμα,
φρυκτὸν ἤδη αἶρει. πλεονεκτίσασα δὲ ἡ φλόξ,
ὥσπερ τὸ ὕδωρ, ὑπορρεῖ τῶν ὀρῶν καὶ ἐς τὰ πεδία
ἐκχεῖται, χωρεῖ τε ἐπὶ θάλατταν πῦρ ἄθροον
ἐκβολὰς ποιούμενον, οἷαι τῶν ποταμῶν εἰσι. χῶρος
δ' Εὐσεβῶν, περὶ οὓς τὸ πῦρ ἐρρήνῃ, λεγέσθω μὲν
κάνταυθά τις, ἡγώμεθα δὲ τοῖς ὅσῃα πρίττουσι

500

LIFE OF APOLLONIUS, BOOK V

giants have existed, and that gigantic bodies are revealed all over earth when tombs are broken open, nevertheless I deny that they ever came into conflict with the gods, at the most they violated their temples and statues, and to suppose that they scaled the heaven and chased away the gods therefrom,—this it is madness to relate and madness to believe. Nor can I any more respect that other story, though it is more reverent in its tone, to the effect that Hephaestus attends to his forge in Ætna, and that there is there an anvil on which he smites with his hammer, for there are many other mountains all over the earth that are on fire, and yet we should never be so rash as to assign to them giants and gods like Hephaestus.

XVII

“WHAT then is the explanation of such mountains? It is this the earth by affording a mixture of asphalt and pitch, begins to smoke of its own nature, but it does not yet belch out fire, if however it be cavernous and hollow and there be a spirit or force circulating underneath it, it at once sends up into the air as it were a torch, this flame gathers force, and gets hold of all around, and then like water it streams off the mountains and flows out into the plains, and the mass of fire reaches the sea, forming mouths, out of which it issues, like the mouths of rivers. And as for the place of the Pious Ones, around whom the fire flowed, we will allow that such exists even here, but at the same time let us not forget that the whole earth affords secure ground

CHAP.
XVI

CHAP.
XVII
Explanation
of volcanoes

FLAVIUS PHILOSTRATUS

CAP. XVII γῆν μὲν πᾶσαν ἀσφαλῆ χώρον εἶναι, θάλατταν δ' εὐπορον οὐ πλέουσι μόνον, ἀλλὰ καὶ νεῶν πειρωμένοις." ἀεὶ γὰρ τοὺς λόγους ἀνέπαυεν ἐς τὰ χρηστὰ τῶν παραγγελμάτων.

XVIII

CAP. XVIII Ἐμφιλοσοφήσας δὲ τῇ Σικελίᾳ χρόνον, ὃς ἀποχρῶσαν αὐτῷ σπουδὴν εἶχεν, ἐπὶ τὴν Ἑλλάδα ἐκομίζετο περὶ ἀρκτουρου ἐπιτολάς. ἀλύπου δὲ τοῦ πλοῦ γενομένου κατασχων ἐς Λευκάδα, "ἀποβῶμεν," ἔφη, "τῆς νεῆς ταύτης, οὐ γὰρ λῶον αὐτῇ ἐς Ἀχαΐαν πλεῦσαι." προσέχουτος δὲ οὐδενὸς τῷ λόγῳ πλὴν τῶν γυγνωσκόντων τὸν ἄνδρα, αὐτὸς μὲν ἐπὶ Λευκαδίας νεῆς ὁμοῦ τοῖς βουλομένοις ξυμπλεῖν ἐς Λέχαιον κατέσχευε, ἡ δὲ ναὺς ἡ Συρακουσία κατέδυν ἐσπλέουσα τὸν Κρισαῖον κόλπον.

XIX

CAP. XIX Μυθεῖς δ' Ἀθήνησιν, ἐμύει δ' αὐτὸν ἱεροφάντης, ὃν αὐτὸς τῷ προτέρῳ ἐπεμαντεύσατο, ἐνέτυχε καὶ Δημητρίῳ τῷ φιλοσόφῳ, μετὰ γὰρ τὸ Νερωνος βαλανεῖον καὶ ἃ ἐπ' αὐτῷ εἶπε, διητᾶτο Ἀθήνησιν ὁ Δημήτριος οὕτω γενναίως, ὥς μηδὲ τὸν χρόνον, ὃν Νερων περὶ τοὺς ἀγῶνας ὕβριζεν, ἐξελθεῖν τῆς Ἑλλάδος, ἐκείνος καὶ Μουσωνίῳ ἔφασκεν ἐντετυχηκέναι περὶ τὸν Ἰσθμὸν δεδεμένῳ τε καὶ κεκε-

502

LIFE OF APOLLONIUS, BOOK V

for the doers of holiness, and that the sea is safely traversed not only by people in ships but even by people attempting to swim.' For in this way he continually ended up his discourses with useful and pious exhortations.

CHAP.
XVII

XVIII

He stayed in Sicily and taught philosophy there as long as he had sufficient interest in doing so, and then repaired to Greece about the rising of Arcturus. After a pleasant sail he arrived at Leucas, where he said "Let us get out of this ship, for it is better not to continue in it our voyage to Achaia." No one took any notice of the intarance except those who knew the sage well, but he himself together with those who desired to make the voyage with him embarked on a Leucadian ship, and reached the port of Lechaëum; meanwhile the Syracusan ship sank as it entered the Crisaean Gulf.

CHAP.
XVIII
A premonition
of shipwreck

XIX

At Athens he was initiated and by the same hierophant of whom he had delivered a prophecy to his predecessor, here he met Demetrius the philosopher, for after the episode of Nero's bath and of his speech about it, Demetrius continued to live at Athens, with such noble courage that he did not quit Greece even during the period when Nero was outraging Greece over the games. Demetrius said that he had fallen in with Musonius at the Isthmus,

CHAP.
XIX

CAP
XIX λευσμένῃ ὀρύττειν, καὶ αὐτὸς μὲν ἐπευφημῆσαι τὰ εἰκότα, τὸν δὲ ἔχεισθαι τῆς σμυνύης καὶ ἐρρωμένως τῇ γῇ ἐμβάλλειν, ἀνακύνψαντα δέ, “λυπῶσε,” φάναι, “ὦ Δημήτριε, τὸν Ἴσθμὸν ὀρύττωι τῇ Ἑλλάδι, εἰ δὲ καὶ κιθαριδοῦντί με εἶδες, ὥσπερ Νέρωνα, τί ἂν ἔπαθες,” καὶ εἰσθῶ τὰ Μουσωνίου πλείω ὄντα καὶ θαυμασιωτερα, ὥς μὴ δοκῶν θρασύνεσθαι πρὸς τὸν ἀμελῶς αὐτὰ εἰπόντα.

XX

CAP
XX Χειμάσας δ' ὁ Ἀπολλώνιος ἐν τοῖς Ἑλληνικοῖς ἱεροῖς πᾶσιν εἶχετο τῆς ἐπ' Αἰγύπτου ὁδοῦ περὶ ξαρ, πολλὰ μὲν ἐπιπλήξας, πολλὰ δὲ συμβουλευσας ταῖς πόλεσι, πολλοὶν δὲ ἐς ἔπαινον καταστάς, οὐδὲ γὰρ ἐπαίνου ἀπείχετο, ὅπῃτε τι ὑγιῶς πράσσοιτο, καταβὰς δὲ ἐς Πειραιᾶ ναῦς μὲν τις ὥρμει πρὸς ἰστίοις οὔσα καὶ ἐς Ἰωνίαν ἀφίχουσα, ὁ δ' ἔμπορος οὐ ξυνεχώρει ἐμβαίνειν, ιδιόστολον γὰρ αὐτὴν αἶγειν. ἐρομένοι δὲ τοῦ Ἀπολλωνίου, “τίς ὁ φόρτος,” “θεῶν,” ἔφη, “ἀγῶνιμα ἀπάγω ἐς Ἰωνίαν, τὰ μὲν χρυσοῦ καὶ λίθου, τὰ δὲ ἐλέφαντος καὶ χρυσοῦ.” “ἰδρυσόμενος ἢ τί,” “ἀποδωσόμενος,” ἔφη, “τοῖς βουλομένοις ἰδρύνεσθαι” “δέδιας οὖν, ὦ λῶστε, μὴ συλίσσωμεν τὰ ἀγῶνιμα ἐν τῇ νηί,” “οὐ τοῦτο,” ἔφη, “δέδια, τὸ

LIFE OF APOLLONIUS, BOOK V

where he was fettered and under orders to dig, he consoled him as best he could with better hopes for the future, but Musonius took his spade and stoutly dug it into the earth, and then looking up, said "You are distressed, Demetrius, to see me digging through the Isthmus for Greece, but if you saw me playing the harp like Nero, what would you feel then?" But I must pass over the fortunes of Musonius, though they were many and remarkable, else I shall seem impertinent like one who has carelessly repeated them.

CHAP.
XIX

XX

APOLLONIUS spent the winter in various Hellenic temples, and towards spring he embarked on the road for Egypt, after administering many rebukes indeed, yet giving much good counsel to the cities, many of which won his approval, for he never refused praise when anything was done in a right and sensible way. When he descended to the Piræus, he found a ship riding there with its sails set, just about to start for Ionia, but the owner would not allow him to embark, for he wished to go on a private cruise. Apollonius asked him what his freight consisted of. "Of gods," he replied, "whose images I am exporting to Ionia, some made of gold and stone, and others of ivory and gold." "And are you going to dedicate them or what?" "I am going to sell them," he replied, "to those who desire to dedicate them." "Then you are afraid my most excellent man, lest we should stain your images on board ship?" "I am not afraid of that," he answered, "but I do not think

CHAP.
XX
Rebukes
the export
of gods

CΑΓ
 XX δὲ πλείοσι ξυμπλεῖν αὐτὰ καὶ ὁμολίας ὑναπίμ-
 πλασθαι φαύλου διαιτηκῆς τε, ὅποση ναυτικῇ,
 δεινὸν ἡγοῦμαι." "καὶ μὲν, ὦ βέλτιστε," εἶπε,
 "δοκεῖ γάρ μοί τις Ἀθηναῖος εἶναι, τὰς ναῦς,
 αἷς ἐπὶ τοῖς βαρβάροις ἐχρησασθε, καίτοι
 ναυτικῆς ἀταξίας ἐμπεπλησμένους, ἐνέβαινον οἱ
 θεοὶ ξυν ὑμῖν καὶ οὐκ ᾤοντο ὑφ' ὑμῶν χραίνε-
 σθαι, σὺ δὲ ἀμαθῶς οὕτως ἀπωθῇ τῆς κατὰ
 φιλοσόφους ἀνδρας, οἷς μάλιστα οἱ θεοὶ χαίρουσι,
 καὶ ταῦτα ἐμπορίαν τοῖς θεοῖς πεποιημένος,
 ἣ δὲ ὑγαλματοποιία ἢ ἱερχαία οὐ τοῦτο
 ἔπραττεν, οὔτε περιήεσαν τὰς πόλεις ἀποδιδά-
 μνοι τοὺς θεοὺς. ἀλλ' ἀπάγοντες μόνον τὰς
 αὐτῶν χεῖρας καὶ ὄργανα λιθουργὰ καὶ ἐλεφαν-
 τουργὰ, ὕλην τε παρατιθέμενοι ἄργον, ἐν αὐτοῖς
 τοῖς ἱεροῖς τὰς δημιουργίας ἐποιοῦντο, συ δ' ὥσπερ
 τὰ Τρκανικά τε καὶ Σκυθικά, ἀπειρή δὲ εἰπεῖν
 τινα, οὕτω τοὺς θεοὺς ἐς τοὺς λιμένας τε καὶ τὰς
 ἀγορὰς ἄγων οὐδὲν οἶμι ἀσεβὲς πράττειν, καὶ μὲν
 καὶ σπερμολογοῦσιν ἔνιοι τῶν ἀνθρώπων, ἐξαψί-
 μνοί τι Δήμητρος ἢ Διονύσου ἄγαλμα, καὶ
 τριφεσθαί φασιν ὑπὸ τῶν θεῶν οἷς φέρουσι, τὸ
 δ' αὐτοὺς σιτεῖσθαι τοῖς θεοῖς καὶ μηδ' ἐμπί-
 πλασθαι τουτου, δεινῆς ἐμπορίας, εἰποιμι δ' ἂν
 καὶ ὑμῖν, εἰ μηδὲν ἐκ ταύτου δέδοικας." τοιαῦτα
 ἐπιπληξας ἐπὶ καὶ ἑτέρας ἐπλεῖ.

LIFE OF APOLLONIUS, BOOK V

it proper that they should have to share the voyage CHAP XX
with so many people and be defiled by such bad
company as you get on board ships. 'And may I
remind you, most worthy man,' answered Apollonius,
"for you appear to me to be an Athenian that on
the ships which your countrymen employed against
the barbarians, although they were full of a wonderly
naval crowd, the gods embarked along with them,
yet had no suspicion of being polluted thereby,
you however in your gross ignorance drive men who
are lovers of wisdom out of your ship in whose com-
pany as in that of none others the gods delight and
thus although you are trafficking in the gods! But
the image makers of old behaved not in this way,
nor did they go round the cities with their gods.
All they did was to export their own tools and their
tools for working stone and ivory, and they provided
the raw materials and placed their handicraft in the
temples themselves, but you are loading the gods
into harbours and market places just as if they
were wares of the Hyrcanians and of the Scythians.

'Far be it from me to name these and do you
think you are doing no impiety? It is true that
there are bulging buffoons who hang upon their
persons images of Demeter or Dionysus, and pretend
that they are nurtured by the gods they carry, but
as for feeding on the gods themselves as you do,
without ever being surfeited on this diet that is a
horrible commerce and one I should say savouring of
human flesh, even if you have no misgivings of your
own about the consequences. Having administered
this rebuke he took his passage on another ship.

¹ Probably lampes slaves or prostitutes.

GAL.
XXI

Καταπλεύσας δὲ εἰς τὴν Χίον, καὶ μηδὲ τοῦ πόδα
 εἰς τὴν γῆν ἐρείσας μετεπήδησεν εἰς τὴν ναῦν τὴν
 πλησίον—ἐκηρυττε δ' ἡ ναὺς εἰς Ῥόδον—καὶ οἱ
 ἐταῖροι δὲ μετεπήδων οὐδὲν εἰπόντες, ἐφίλοσοφεῖτο
 γὰρ αὐτοῖς μάλιστα τὸ ἔπαισθαι λέγοντί τε καὶ
 πράττοντι. εὐφόρῳ δὲ περαιωθεὶς πνεύματι τάδε
 ἐσπούδασεν ἐν τῇ Ῥόδῳ· προσιώντα αὐτὸν τῷ τοῦ
 Κολοσσοῦ ἀγάλματι ἤρετο ὁ Δάμις, τί ἡγοῖτο
 ἐκείνου μείζον, ὃ δὲ εἶπεν· “ἄνδρα φιλοσοφούντα
 ὑγιῶς τε καὶ ἀδόλως.” ἐπεχωρίαζε τότε τῇ Ῥόδῳ
 Κάνος αὐλητῆς, ὃς ἄριστα δὴ ἀνθρώπων ἔδοκει
 αὐλεῖν. καλέσας οὖν αὐτόν, “τί,” ἔφη, “ὁ αὐλητῆς
 ἐργάζεται,” “πᾶν,” εἶπεν, “ὅπερ ἂν ὁ ἀκροατῆς
 βούληται.” “καὶ μὴν πολλοί,” ἔφη, “τῶν ἀκρω
 μένων πλουτεῖν βούλονται μᾶλλον ἢ αὐλοῦ ἀκού
 ει· πλουσίους οὖν ἀποφαίνεις, οὓς ἂν ἐπιθυ
 μοῦντας τούτου αἰσθῇ;” “οὐδαμῶς,” εἶπεν, “ὥς
 ἐβουλόμην ἂν” “τί δ', εὐεидεῖς ἐργάζῃ τοὺς νεοὺς
 τῶν ἀκροατῶν, ἐπειδὴ καλοὶ βούλονται δοκεῖν
 πάντες, περὶ οὓς νεότης ἐστίν.” “οὐδὲ τοῦτο,”
 ἔφη, “καίτοι πλεῖστον ἀφροδίτης ἔχων ἐν τῷ
 αὐλῷ.” “τί οὖν ἐστίν,” εἶπεν, “ὃ τον ἀκροατὴν
 ἡγῇ βούλεσθαι,” “τί δὲ ἄλλο γέ,” ἢ δ' ὁ Διάνος,

ἢ τὸν λυπούμενον μὴ κοιμίζεσθαι αὐτῷ τὴν
 λυπὴν ὑπο τοῦ αὐλοῦ, τὸν δὲ χαιρόντα ἰλαρωτερον
 ἑαυτοῦ γίγνεσθαι, τὸν δὲ ἔρωστα θερμωτερον, τοῦ
 δὲ φιλοθύτην ἐνθεωτερον τε καὶ ὑμνωδῆ," τοῦτο
 οὖν," ἔφη, "ὦ Κλεμ, πότερον αὐτὸς ἐργάζεται ὁ
 αὐλὸς διὰ τὸ χρυσοῦ τε καὶ ὀρειχαλακοῦ καὶ
 θλάφωσ κτημῆς ξυγκείσθαι, αἱ δὲ καὶ ὄντων, ἢ ἑτερον
 ἔστιν, ὃ ταῦτα δύναται," "ἕτερον," ἔφη, "ὦ Λπολ
 λωνε, ἢ γὰρ μουσικὴ καὶ οἱ τροποὶ καὶ τὸ ἀναμιξ
 καὶ τὸ εὐμεταβολὸν τῆς αὐλίσσεως καὶ τὰ
 τῶν ἁρμονικῶν ἦθη, ταῦτα τοῖς ἀκροωμένοις ἁρ
 μοττεῖ καὶ τὰς ψυχὰς ἐργάζεται σφῶν, ἐποίας
 βούλονται." "ξυνήκα," ἔφη, "ὦ Κλεμ, ὅ τι σοὶ
 ἢ τέχνη πράττει, τὸ γὰρ παικίλον αὐτῆς καὶ τὸ
 ἐς παντὶς τροποῦς, τοῦτο ἐξασκεῖς τε καὶ παροχεῖς
 τοῖς παρὰ σε φοιτῶσιν. ἐμοὶ δὲ πρὸς ταῖς ὑπο σοῦ
 εἰρημένους καὶ ἐτέρων δοκεῖ ὁ αὐλὸς δεῖσθαι τῆς
 τε ευπνοίας καὶ τῆς εὐστομίας καὶ τοῦ εὐχειρα
 εἶναι τὸν αὐλοῦντα, ὅστις δὲ εὐπνοία μὲν, ἣν τορὸν
 καὶ λευκὸν ἢ τὸ πνεῦμα καὶ μὴ ἐπικτυπῇ ἢ
 φρυγξί, τοῦτ' ἵνα δοικε φθογγὴ ἀμουσφ, εὐστομίᾳ
 δὲ, ἣν τὰ χεῖλη ἐνθέματα τὴν τοῦ αὐλοῦ γλῶτταν
 μὴ πιμπραμένου τοῦ προσώπου αὐλῇ, τὸν δὲ εὐ
 χειρα αὐλητὴν πολλοῦ ηγοῖμαι ἄξιον, ἵν' μῖτε ὁ
 καρπὸς ὁπαγορευτῇ ἀνακλωμένος μῆτε οἱ διατυλαὶ
 βραδεῖς ὥσιν ἐπιπάτεσθαι τοῖς φθογγοῖς, καὶ γὰρ
 τὸ ταχέως μεταβυλλεῖν ἐκ τροποῦ ἐν τρόπῳ παρὶ
 τοὺς εὐχειράς ἐστι μᾶλλον εἰ δὴ ταῦτα πάντα

may have his motion lulled to sleep by the flute, and that they that rejoice may have their cheerfulness enlivened, and the lover may wax warmer in his passion, and that the lover of another may become more inspired and full of sacred song." Thus then, he said, "I cannot wonder you allow to be the effect of the flute itself, because it is constructed of gold or brass and of the skin of a stag, or perhaps of the skin of a donkey, or as it was during the which gave those effects." It is small, he said, he replied, "O Apollonius, for the music and the airs and the blowing of strings and the easy variations of the flute and the characters of the harmonies it is not this that conquers the souls of listeners and brings them to such a state of contentment as they were in." I understand, he replied, "O Calanus, what it is that your art performs, for you cultivate and exhibit to those who come to hear you the consummation of your music and the variety of its modes. But as for *nerse*, I think that your flute wants other reasons in addition to those you have mentioned, namely plenty of breath and a right use of the lips and manual skill on the part of the player, and the use of breath consists in its being clear and distinct unobscured by any husky cough in the throat for that would rob the sound of its musical character. And the use with the lips consists in their taking in the reed of the flute and playing without moving out the cheeks and manual skill I consider very important for the wrist must not weary from being bent nor must the fingers be slow in fluttering over the notes, and manual skill is especially shown in the swift transition from mode to mode. If then you have

FLAVIUS PHILOSTRATUS

CAP
XXI παρέχεις, θαρρῶν αὐλεῖ, ὦ Κάνε, μετὰ σοῦ γὰρ ἡ
Εὐτέρπη ἔσται."

XXII

CAP
XXII Ἐτύγγανέ τι καὶ μεράκιον νεόπλουτόν τε καὶ
ἀπαίδευτον οἰκοδομούμενον οἰκίαν τινὰ ἐν τῇ Ἰούδῃ,
καὶ ξυμφέρων ἐς αὐτὴν γραφάς τε ποικίλας καὶ
λίθους ἐξ ὑπάντων ἐθνῶν. ἤρετο οὖν αὐτό, ὅποσα
χρήματα εἴη ἐς διδασκάλους τε καὶ παιδείαν
ὑψηλοῦς· ὁ δέ, "οὐδὲ δραχμὴν," εἶπεν. "ἐς δὲ
τὴν οἰκίαν πόσα;" "δώδεκα," ἔφη, "τάλαντα,
προσαναλώσασαι δ' ἂν καὶ ἕτερα τοσαῦτα." "τί
δ'," εἶπεν, "ἡ οἰκία βούλεται σοι;" "διαίτα,"
ἔφη, "λαμπρὰ ἔσται τῷ σωματι, καὶ γὰρ δρόμοι
ἐν αὐτῇ καὶ ἄλσῃ καὶ ὀλισθα ἐς ἀγορὰν βαδιῶμαι,
καὶ προσερούσί με οἱ ἐσιόντες ἥδιον, ὥσπερ ἐς
ἱερὸν φοιτῶντες." "ζηλωτότεροι δέ," εἶπεν, "οἱ
ἄνθρωποι πότερον δι' αὐτοὺς εἰσιν ἢ διὰ τὰ περὶ
αὐτοὺς ὄντα," "διὰ τὸν πλοῦτον," εἶπε, "τὰ γὰρ
χρήματα πλείστον ἰσχύει." "χρημάτων δ'," ἔφη,
"ὦ μεράκιον, ἀμείνων φύλαξ πότερον ὁ πεπαι-
δευμένος ἔσται ἢ ὁ ἀπαίδευτος," ἔπει δὲ ἐσιώπησε,
"δοκεῖς μοι," εἶπε, "μεράκιον, οὐ σὺ τὴν οἰκίαν,
ἀλλὰ σε ἡ οἰκία κεκτηῖσθαι. ἐγὼ δὲ ἐς ἱερὸν
παρελθὼν πολλῶ ἂν ἥδιον ἐν αὐτῷ μικρῷ ὄντι
ἄγαλμα ἐλέφαντός τε καὶ χρυσοῦ ἴδοιμι ἢ ἐν
μεγάλῳ κεραμεύῳ τε καὶ φαῦλῳ."

LIFE OF APOLLONIUS. BOOK V

all these facilities, you may play with confidence, CHAP
 (I Canus for the Muse *Euterpe* will be with XX.
 you."

XXII

It happened also that a young man was building CHAP
 a house in Rhodes who was a somewhat ~~man~~ XXII
 without XXII
 any education, and he collected in his house rare XXII
 pictures and gems from different countries.
 A rich man asked him how much money he had
 spent upon teachers and on education. "Not a
 farthing," he replied. "And how much upon your
 house?" "Twelve talents," he replied, "and I
 mean to spend as much again upon it." "And
 what," said the other, "is the good of your house to
 you?" "Why, as a residence it is quite fully
 suited to my family needs; for there are colonnades
 in it and groves and I shall seldom need to walk
 out into the market place, but people will come
 in and talk to me with all the more pleasure, just
 as if they were visiting a temple." "And," said
 Apollonius, "are men to be valued more for their
 wives or for their belongings?" "For the wealth,"
 said the other, "for wealth has the most influence."
 "And," said Apollonius, "is good youth which is
 the best of all, to keep his money, as is a stupid person
 or an uneducated?" And as the other made no
 answer he added, "My good boy, it seems to
 me that it is not you that own the house, but the
 house that owns you. As for myself I would far
 rather enter a temple no matter how small and
 behold in it a statue of ivory and gold than be told
 one of pottery and bad workmanship in a vastly
 larger one."

XXIII

CAP.
XXIII

Νεανίαν δὲ ἰδὼν πίονα καὶ φρονούντα ἐπὶ τῇ
 πλείστα μὲν ἀνθρώπων ἐσθίειν, πλείστον δὲ οἶνον
 πίνειν, "ἀλλ' ἦ σύ," ἔφη, "τυγχάνεις ὦν ὁ
 γαστριζόμενος," "καὶ θύω γε," εἶπεν, "ὑπὲρ
 τούτου." "τί οὖν," ἔφη, "ἀπολέλαικας τῆς βοράς
 ταύτης," "τὸ θαυμάζεσθαι με καὶ ἀποβλέπε-
 σθαι καὶ γὰρ τὸν Ἡρακλέα ἴσως ἀκούεις, ὥς καὶ
 τὰ σιτία αὐτοῦ παραπλησίως τοῖς ἄθλοις ἤδετο."
 "Ἡρακλέους," ἔφη, "ὄντος σου δὲ τις, ὃ
 κάθαρμα, ἀρετῇ, τὸ γὰρ περίβλεπτον ἐν μόνῳ
 λείπεται σοι τῷ βραγῆναι."

XXIV

CAP.
XXIV

Τοιάδε μὲν αὐτῷ τὰ ἐν τῇ Ῥόδῳ, τα δὲ ἐν τῇ
 Ἀλεξανδρείᾳ, ἐπειδὴ ἐσέπλευσεν ἡ Ἀλεξάνδρεια
 καὶ ἀπόντος μὲν αὐτοῦ ἦρα, καὶ ἐπίθουν τὸν
 Ἀπολλωνιον, ὥς εἰς ἓνα, καὶ ἡ Αἴγυπτος δὲ ἡ ἀνω
 μεστοὶ θεολογίας ὄντες καὶ φοιτῆσαι αὐτὸν ἐς τὰ
 ἦθη τὰ αὐτῶν ἠύχοντο, ἅτε γὰρ πολλῶν ἀφικνου-
 μένων μὲν ἐνθενδὲ ἐς Αἴγυπτον, πολλῶν δὲ ἐπιμυγ-
 νύντων δεῦρο ἐξ Αἴγυπτου, ἤδετό τε παρ' αὐτοῖς
 Ἀπολλωνιος, καὶ τὰ ὦτα ἐς αὐτὸν Αἰγυπτίοις
 ὀρθὰ ἦν· προϊόντα γέ τοι ἀπὸ τῆς νεῶς ἐς τὸ ἄστυ
 θεῶ ἴσα ἀπέβλεπον καὶ διεχώρουν τῶν στενωπῶν,

XXIII

AND meeting a young man who was young and fat and who prided himself upon eating more than anybody else, and on drinking more wine than others, he remarked "Then you, it seems, are the glutton." "Yes, and I sacrifice to the gods out of gratitude for the same." "And what pleasure," said Apollonius, "do you get by gorging yourself in this way?" "Why everyone admires me and stares at me, for you have probably heard of Hercules, how people took as much pains to celebrate what he ate as what labours he performed." "Yes, for he was Hercules," said Apollonius, "but as for yourself, you seem, what good points are there about you? There is nothing left for you but tourst, if you want to be stared at."

CHAP
XXIII
Rebukes a
glutton

XXIV

SUCH were his experiences in Rhodes, and others ensued in Alexandria, so soon as his voyage ended there. Even before he arrived Alexandria was in love with him, and its inhabitants longed to see Apollonius as one friend longs for another, and as the people of Upper Egypt are intensely religious they too prayed him to visit their several societies. For owing to the fact that so many come hither and mix with us from Egypt, wade an equal number pass hence to visit Egypt, Apollonius was already celebrated among them and the ears of the Egyptians were literally prick'd up to hear him. It is no exaggeration to say that, as he advanced from the

CHAP
XXIV
His
reception in
Alexandria

FLAVIUS PHILOSTRATUS

CAP.
XXV ὥσπερ τοῖς φέρουσι τὰ ἱερί. παραπεμπομένου
δὲ αὐτοῦ μᾶλλον ἢ οἱ τῶν ἐθνῶν ἡγεμόνες, ἄνδρες
ἤγοντο τὴν ἐπὶ θανάτῳ δώδεκα λησταὶ τῇ αἰτίαν,
ὁ δὲ ἐς αὐτοὺς ἰδὼν, “οὐ πάντες,” εἶπεν, “ὁ δεῖνα
γὰρ καταψευθεὶς ἄπεισι” καὶ πρὸς τοὺς
δημίους, ὑφ’ ὧν ἤγοντο, “ὑφεῖναι,” ἔφη, “κελεύω
τοῦ δρόμου καὶ σχολαιότερον ἤκειν ἐπὶ τὸ δρυγμα.
ὑστατόν τε ἀποκτείνειν τοῦτου, μετέχει γὰρ οὐδὲν
τῆς αἰτιάσεως, ἀλλ’ ὑμεῖς γε ὅσι’ ἂν πρίντιοιτε
φειδόμενοι τούτων βραχὺ μέρος ἡμέρας, οὗς λῶον
ἦν μὴδ’ ἀποκτείνειν” καὶ ἅμα ἐνδιέτριβεν οἷς
ἔλεγεν, οὐκ εἰωθὸς ἑαυτῷ ὑποτείνων μῆκος. τί δ’
αὐτῷ ἐνόει τοῦτο, αὐτίκα ἐδείχθη· ὁκτὼ γὰρ ἤδη
ἀποτετμημένων τὰς κεφαλὰς ἵππεὺς ἐλαύνων ἐπὶ
τὸ δρυγμα, “Φαρίωνος,” ἐβόα, “φείσασθε,” μὴ
γὰρ εἶναι ληστὴν αὐτόν, ἀλλ’ ἑαυτοῦ μὲν κατεψεύ-
σθαι δέει τοῦ στρεβλώσεσθαι, βασανισθέντων δὲ
ἐτέρων χρηστὸν ὁμολογήσθαι ἄνδρα. ἐὼ τὸ
πῆδημα τῆς Αἰγυπτου καὶ ὅσον ἐπὶ τούτῳ ἐκρότη-
σαν καὶ ἄλλως θαυμαστικοὶ ὄντες.

XXV

CAP.
XXV Ἄνελθόντι δὲ αὐτῷ ἐς τὸ ἱερὸν ὁ μὲν κόσμος ὁ
περὶ αὐτὸ καὶ ὁ ἐφ’ ἐκύστῳ λόγος θεῖός τε ἐφαί-
516

LIFE OF APOLLONIUS, BOOK V

ship into the city they gazed upon him as if he was a god and made way for him in the allies, as they would for priests carrying the sacraments. As he was being thus escorted with more pomp than if he had been a governor of the country, he met twelve men who were being led to execution on the charge of being *bandits*. he looked at them and said "They are not all guilty for this one, and he gave his name." has been falsely accused or he would not be going with you. And to the executioners by whom they were being led he said "I order you to relax your pace and bring them to the ditch a little more leisurely and to put this one to death last of all, for he is guiltless of the charge, but you would anyhow act with more piety if you spared them for a brief portion of the day since it were better not to slay them at all." And withal he dwelt upon this theme at what was for him unusual length. And the reason for his doing so was immediately shown for when eight of them had had their heads cut off a man on horseback rode up to the ditch and shouted "Spare Phariou, for, he added, "he is no robber but he gave false evidence against himself from fear of being racked and others of them in their examination under torture have acknowledged that he is guiltless." I need not describe the exultation of Egypt, nor how the people who were anyhow ready to admire him, applauded him for this action.

CHAP
XXIV

Predicts the
suspicion of
a bandit

XXV

And when he had gone up into the temple, he was struck by the orderliness of its arrangements, and

CHAP
XXV

CAP. νετο καὶ κατὰ σοφίαν ξυντεθείς, τὸ δὲ τῶν ταύρων
 XXV αἷμα καὶ οἱ χῆνες καὶ ὅποσα ἐθύετο, οὐκ ἐπῆνει
 τὰ τοιαῦτα, οὐδὲ ἐς δαίτας θεῶν ἤγεν· ἐρομένου δ'
 αὐτὸν τοῦ ἱερέως, τί μαθὼν οὐχ οὔτω θύοι, " σὺ
 μὲν οὖν," εἶπεν, " ἀπόκριναί μοι μᾶλλον, τί μαθὼν
 οὔτω θύεις," εἰπόντος δὲ τοῦ ἱερέως, " καὶ τίς
 οὔτω δεινός, ὥς διορθοῦσθαι τὰ Αἰγυπτίων "
 " πᾶς," ἔφη, " σαφές, ἦν ἂν Ἰνδῶν ἦκη. καὶ βοῦν,"
 ἔφη, " ὑπανθρακίῳ τήμερον καὶ κοινώνει τοῦ
 καπνοῦ ἡμῖν. οὐ γὰρ ἰχθέσῃ περὶ τῆς μοίρας, εἰ
 κάκεινται οἱ θεοὶ δαίσονται," τηκομένου δὲ τοῦ
 πλίσματος, " ὦρα," ἔφη, " τὰ ἱερά." " ποῖα;"
 εἶπεν ὁ Αἰγύπτιος, " ὁρῶ γὰρ οὐδεὶ ἐνθάδε." ὁ δὲ
 Ἀπολλώνιος, " οἱ δὲ Ἰαμίδαι," εἶπε, " καὶ οἱ
 Τελλιῖδαι καὶ οἱ Κλυτιῖδαι καὶ τὸ τῶν Μελαμ-
 ποδιδῶν μαντεῖον ἐλήρησαν. ὦ λῶστε, τοσαῦτα
 μὲν περὶ πυρός εἰπόντες, τοσαύτας δὲ ἂν αὐτοῦ
 ξυλλεξιόμενοι φήμας, ἢ τὸ μὲν ἂν τῆς πεύκης
 πῦρ καὶ τὸ ἂν τῆς κεδρου μαντικὸν ἡγήσῃ καὶ
 ἱκανὸν δηλώσαι τι, τὸ δ' ἂν τοῦ πιωτιῆτος τε καὶ
 καθαρωτάτου δακρύοι καύμενον οὐ πολλὰ αἰρετώ-
 τερον, εἰ δ' ἐμπύρου σοφίας ἦσθα εὐξύνετος,
 εἶδες ἂν καὶ ἐν τῷ τοῦ ἡλίου κύκλῳ πολλα
 δηλούμενα, ὅποτε ἀνίσχει."

CAP.
XXVI

Τούτοις ἐπέκοπτε τὸν Αἰγύπτιον ὡς ἀμαθὴ τῶν
θεῶν. προσκειμένης δὲ τῆς Ἀλεξανδρείας ἵπποις
καὶ ξυμφοιτώσης μὲν ἐς τὸν ἵπποδραμον ἐπὶ τῇ
θέᾳ ταύτῃ, μαιφονούντων δὲ ἀλλήλους, ἐπίπληξεν
ὕπὲρ τούτων ἀποιεῖτο, καὶ παρελθὼν ἐς τὸ ἱερόν,
"ποῖ," ἔφη, "παρατενεῖτε ἀποθυήσκοντες οὐχ
ὕπὲρ τέκνων οὐδὲ ἱερῶν, ἀλλ' ὡς χραίνοιτε μὲν τὰ
ἱερὰ λύθρου μεστοὶ ἐς ταῦτα ἤκοντες, φθείροισθα
δὲ ἔσω τείχους, καὶ Τροίαν μὲν, ὡς ἔοικεν, ἵππος
εἰς διεπορθήσεν, ὃν ἐσοφίσαντο οἱ Ἀχαιοὶ τότε,
ἐφ' ὑμᾶς δὲ ἄρματα ἔξευκται καὶ ἵπποι, δι' οὓς οὐκ
ἔστιν ὑμῖν εὐηνίως ζῆν· ἀπόλλυσθε γοῦν οὐχ ὑπὸ
Ἀτρειδῶν, οὐδ' ὑπὸ Αἰακιδῶν, ἀλλ' ὑπ' ἀλλήλων,
ὃ μὴδ' οἱ Τρῶες ἐν τῇ μέθῃ. κατὰ μὲν οὖν τὴν
Ὀλυμπίαν, οὐ πάλης καὶ πυγμῆς καὶ τοῦ
παγκρατιαζειν ἄθλα, οὐδεὶς ὑπὲρ ἀθλητῶν ἀπέ-
θανεν, ἴσως καὶ ξυγγνωμῆς ὑπαρχούσης, εἴ τις ὑπερ-
σπουδάζοι περὶ τὸ ὁμόφυλον, ὑπὲρ δὲ ἵππων
ἐνταῦθα γυμνὰ μὲν ὑμῖν ἐπ' ἀλλήλους ξίφη, βολαὶ
δὲ ἔτοιμοι λίθων. πῦρ δὲ ἐπὶ τὴν ταιαύτην πόλιν,
ἐνθα οἰμαγῇ τε καὶ ὕβρις

ὀλλύντων τε καὶ ὀλλυμένων, ῥέει δ' αἵματι γαῖα
αἰδέσθητε τὸν κοινὸν τῆς Αἰγύπτου κρατῆρα

XXVI

With these words he rebuked and silenced the Egyptian showing that he was ignorant of religion. But because the Alexandrians are devoted to games and flock into the racetrack to see the spectacle and murder one another in their pastimes, he therefore administered a gross rebuke to them over these matters and covering the wounds he said: How long will you persist in hastening your death not in behalf of your families or of your shores but because you are determined to pursue the sacred precincts by entering their seeking with gods and to slaughter one another in the walls. And Troy too was razed and destroyed by a single horse while the Achaeans of our day are contented with your chariots and horses are a curse to your own despite and cause you much grief of being in subjection to the ruin of war. You are being destroyed therefore not by the men of Atreus nor by the men of Ajax but by one another a thing that the Trojans would not have done even when they were drunk. At Olympia, however where there are prizes for wrestling and boxing and for the mixed athletic contests, no one is slain in behalf of his ankles though it were quite excusable if one should show an excess of zeal in the rivalry of human beings like himself. But here I see you rushing at one another with drawn swords and ready to hurl stones, all over a horse race I would be beaten down five upon such a city as this where against the groans and wailing shouts of the destroyers and the destroyed the earth rages with loud. Can you not

FLAVIUS PHILOSTRATUS

CAP.
XXVI Νεΐλον. ἀλλὰ τί Νεΐλου μνημονεύω πρὸς
ἀνθρώπους αἵματος ἀναβάσεις διαμετροῦντας
μᾶλλον ἢ ὕδατος, " καὶ πλείω ἐς τὴν ἐπί-
πληξιν ταύτην διελέχθη ἕτερα, ὡς διδάσκει ὁ
Δάμης.

XXVII

CAP.
XXVII Οὐεσπασιανοῦ δὲ τὴν αὐτοκράτορα ἀρχὴν περι-
νοῦντος περὶ τὰ ὄμορα τῇ Αἰγύπτῳ ἔθνη, καὶ προ-
χωροῦντος ἐπὶ τὴν Αἴγυπτον, Δίῳνες μὲν καὶ Εὐ-
φράται, περὶ ὧν μικρὸν ὕστερον εἰρήσεται, χαίρειν
παρεκελεύοντο· μετὰ γὰρ τὸν πρῶτον αὐτοκράτορα,
ὑφ' οὗ τὰ Ῥωμαίων διεκοσμήθη, τυραννίδες οὕτω
χαλεπαὶ ἰσχυσαὶ ἐπὶ πεντήκοντα ἔτη, ὡς μηδὲ
Κλαύδιον τὰ μέσα τούτων τρισκαίδεκα ἄρξαντα
χρηστὸν δόξα· καίτοι πεντηκοντούτης μὲν ἐς τὸ
ἄρχειν παρήλθεν, ὅτε νοῦς μέλιστα ὑγιαίνει
ἀνθρώπων, παιδείας δὲ ξυμπάσης ἐδόκει ἐρᾶν ἀλλὰ
κάκεϊνος τηλικόσδε ὧν πολλὰ μειρακιώδη ἔπαθε
καὶ μηλόβοτον γυναῖος τὴν ἀρχὴν ἀνήκει, ὑφ' ὧν
οὕτω ῥαθύμως ἀπέθανεν, ὡς καίτοι προγινώσκων,
ὃ ἐμέλλε πείσεσθαι, μηδ' ὃ προήδει, φιλάξασθαι.
Ἀπολλώνιος δὲ παραπλησίως μὲν Εὐφράτῃ καὶ
Δίῳνι περὶ τούτων ἔχαιρε, μελέτην δ' αὐτὰ οὐκ
ἐποιεῖτο ἐς πάντα, ῥητορικωτέραν ἡγούμενος τὴν

LIFE OF APOLLONIUS, BOOK V

feel reverence for the Nile, the common mixing bowl of Egypt? But why mention the Nile to men whose gauges measure a rising tide of blood rather than of water?" And many other rebukes of the same kind he addressed to them, as DAMAS INFORMS US. CHAP. XXVI

XXVII

VESPASIAN WAS HARBOURING thoughts of seizing the absolute power, and was at this time in the country bordering upon Egypt, and when he advanced as far as Egypt, people like Dion and Euphrates, of whom I shall have something to say lower down, urged that a welcome should be given to him. For the first autocrat, by whom the Roman state was organised, was succeeded for the space of fifty years by tyrants so harsh and cruel, that not even Claudius, who reigned thirteen years in the interval between them, could be regarded as a good ruler, and that, although he was fifty years of age when he succeeded to the throne, an age when a man's judgment is most likely to be sane, and though he had the reputation of being fond of culture of all kinds, nevertheless he too in spite of his advanced age committed many youthful follies, and gave up the empire to be devoured, as sheep devour a pasture, by sily women, who murdered him, because he was so indolent that, though he knew beforehand what was in store for him, he would not be on his guard even against what he foresaw. Apollonius no less than Euphrates and Dion rejoiced in the new turn of events, but he did not make use of them as a theme in his public utterances, CHAP. XXVII
Vespasian's arrival at Alexandria

FLAVIUS PHILOSTRATUS

CAP
 XXVII τοιάνδε ιδέαν τοῦ λόγου, προσιώντι δὲ τῷ αὐτο-
 κράτορι τὰ μὲν ἱερὰ πρὸ πυλῶν ἀπήντα καὶ τὰ τῆς
 Αἰγύπτου τέλη καὶ οἱ νομοί, καθ' οὗς Αἴγυπτος
 τέτμηται, φιλόσοφοί τε ὡσαύτως καὶ σοφία πάσα,
 ὁ δὲ Ἀπολλώνιος οὐδὲν ἐπολυπραγμόνει τούτων,
 ἀλλὰ ἐσπούδαζεν ἐν τῷ ἱερῷ. διαλεχθεῖς δὲ ὁ
 αὐτοκράτωρ γενναῖά τε καὶ ἡμερα, καὶ διελθὼν
 λόγον οὐ μακρόν, "ἐπιδημεῖ," ἔφη, "ὁ Τυανεύς;"
 "ναί," ἔφασαν, "βελτίους γε ἡμᾶς ἐργασύμενος."
 "πῶς ἂν οὖν ξυγγενοῖτο ἡμῖν," ἔφη, "σφοδρα
 γὰρ δέσμαι τοῦ ἀνδρός." "ἐντεύξεταί σοι περὶ τὸ
 ἱερόν," ὁ Δίων εἶπε, "πρὸς ἐμὲ γὰρ δεῦρο ἤκοντα
 ὁμολόγει ταῦτα." "ἴωμεν," ἔφη ὁ βασιλεύς.
 "προσευξόμενοι μὲν τοῖς θεοῖς, ξυνεσόμενοι δὲ
 ἀνδρὶ γενναίῳ." ἐντεύθει ἀνέφν λόγος, ὥς ἐνθύ-
 μιος μὲν αὐτῷ ἡ ἀρχὴ γένοιτο πολιορκοῦντι τὰ
 Σόλυμα, μεταπέμποιτο δὲ τὸν Ἀπολλώνιον ὑπὲρ
 βουλῆς τούτων, ὁ δὲ παραιτοῖτο ἤκειν ἐς γῆν, ἦν
 ἐμίαναν οἱ ἐν αὐτῇ αἰκοῦντες οἷς τε ἔδρασαν οἷς τε
 ἔπαθον ὄθεν αὐτὸς ἐλθεῖν ἐς Αἴγυπτου τὴν μὲν
 ἀρχὴν κεκτημένος, διαλεξόμενος δὲ τῷ ἀνδρὶ ὅποσα
 δηλώσω.

XXVIII

CAP
 XXVIII Θύσας γὰρ καὶ οὕτω χρηματίσας κατ' ἀξίαν ταῖς
 πόλεσι προσεῖπε τὸν Ἀπολλώνιον καὶ ὥσπερ

LIFE OF APOLLONIUS, BOOK V

because he considered such an argument too much in the style of a rhetor. When the autocrat approached the city, the priests met him before the gates together with the magistrates of Egypt and the representatives of the different provinces into which Egypt is divided. The philosophers also were present and all their schools. Apollonius however did not put himself forward in this way, but remained conversing in the temple. The autocrat delivered himself of noble and gentle sentiments, and after making a short speech, said, 'Is the son of Tyana living here?' 'Yes,' they replied, 'and as has much improved in the year.' 'Can he then be induced to give us an interview?' said the emperor. 'For I am very much in want of him.' 'He will meet you,' said Dion, 'in the temple, for he admires so much to one who I was on my way out. Let us go on, sacred king, at once to offer our prayers to the gods, and to meet so noble a man.' Thus how the story grew up, that it was during his conduct of the siege of Jerusalem that the idea of making himself emperor suggested itself to him, and that he sent for Apollonius to ask his advice on the point, but that the latter declined to enter a country which its inhabitants persecuted both by what they did and by what they suffered, which was the reason why Vespasian came in person to Egypt, as well because he now had possession of the throne as in order to hold with our sage the conversations which I shall relate.

XXVIII

For after he had sacrificed and before he gave official audiences to the cities, he addressed himself

ΕΛ' XXVIII εὐχομενος αὐτῷ, " ποίησόν με," ἔφη. " βασιλέα " ὁ
 δέ, " ἐποίησα," εἶπεν, " ἤδη γὰρ εὐξάμενος βασιλέα
 δίκαιον τε καὶ γενναῖον καὶ σώφρονα καὶ πολὺ
 κεκοσμημένον καὶ πατέρα παίδων γνησίων, σὲ
 δήπου παρὰ τῶν θεῶν ἦτουν ἐγώ." ὑπερησθεὶς
 δὲ τούτοις ὁ βασιλεὺς, καὶ γὰρ ἐβόησε τὸ ἐν τῷ
 ἱερῷ πλῆθος ξυντιθέμενοι τῷ λόγῳ, " τί σοι," ἔφη,
 " Νέρωνος ἀρχὴ ἐφαίνετο, " καὶ ὁ Ἀπολλώνιος,
 " Νέρων," εἶπε, " κιθάραν μὲν ἴσως ἦδαι ἰρμόττε-
 σθαι, τὴν δὲ ἀρχὴν ἥσυχυνεν ἀνέσει καὶ ἐπιτίσει "
 " ξύμμετρον οὖν," ἔφη, " κελεύεις εἶναι τὸν ἄρ-
 χοντα, " " οὐκ ἐγώ," εἶπε, " θεὸς δὲ τὴν ἰσότητα
 μεσότητα ὀρισάμενος. ἀγαθοὶ δὲ τούτων ξύμβου-
 λοι καὶ οἶδε οἱ ἄνδρες," τὸν Δίωνα δείξας καὶ τὸν
 Εὐφράτην μὴπω αὐτῷ ἐς διαφορὰν ἤκοντα τότε
 δὴ ἀνασχὼν ὁ βασιλεὺς τὰς χεῖρας, " ὦ Ζεῦ,"
 ἔφη, " σοφῶν μὲν ἐγὼ ἄρχοιμι, σοφοὶ δὲ ἐμοῦ."
 καὶ ἐπιστρέψας ἑαυτὸν ἐς τοὺς Αἰγυπτίους,
 " ἀρύσασθα," εἶπεν, " ὡς Νείλου καὶ ἐμοῦ "

XXIX

ΟΔΡ. XXIX Ἡ μὲν δὴ Αἰγυπτος ὧδε ἀνέσχευ, ἀπειρηκότας ἤδη
 δι' ἃ ἐπιέζοντο. κατιῶν δὲ τοῦ ἱεροῦ ξυνῆλθε τῷ
 526

LIFE OF APOLLONIUS, BOOK V

to Apollonius, and, as if making prayer he said to him "Do thou make me king." And he answered "I have done so already, for I have already offered a prayer for a king who should be just and noble and temperate, endowed with the wisdom of grey hairs, and the father of legitimate sons, and surely in my prayer I was asking from the gods for none other but thyself." The emperor was delighted with this answer, for the crowd too in the theatre shouted their agreement with it. "What then," said the emperor, "did you think of the reign of Nero?" And Apollonius answered "Nero perhaps understood how to tune a lyre, but he disgraced the empire both by letting the strings go too slack and by drawing them too tight. 'Then,' said the other, "you would like a ruler to govern the mean?" "Not I," said Apollonius, "but God himself, who has defined royalty as consisting in the mean. And those gentlemen here, they too are good advisers in this matter," he added, pointing to Dion and Euphrates for the latter had not yet quarrelled with him. Thereupon the king held up his hand and said "O Zeus, may I hold away over wise men, and wise men hold away over me." And turning himself round towards the Egyptians he said "You shall draw as liberally upon me as you do upon the Nile."

CHAP.
XXVIII
The
conference
with
Apollonius
about
kingship

XXIX

THE result then was that the Egyptians regained their prosperity, for they were already exhausted by the oppressions they suffered, but as he went down

CHAP.
XXIX

ΓΑΡ
ΚΣ.Χ

Ἀπολλωνίῳ τὴν χεῖρα, καὶ παραγαγὼν αὐτὸν εἰς τὰ βασιλεια, "Ἰσως," ἔφη, "μειρακιωδὴς ἐνίοις δοκῶ βασιλείας ἀπτόμενος περὶ ἑτος ἐξηκοστὸν τοῦ βίου· δώσω οὖν ἀπολογίαν, ὥς ἀπολογούω ὑπὲρ ἐμοῦ τοῖς ἄλλοις· ἐγὼ γὰρ πλοῦτου μὲν ἡττηθεὶς οὐδὲ ἐν μαιρακίῳ ποτὲ οἶδα, τὰς δὲ ἀρχάς τε καὶ λαμπροτητας, σπόσαι τῇ Ῥωμαίων ἀρχῇ προσηκουσιν, οὕτω σωφρονῶν καὶ μετρίως διαθεμην, ὥς μητε ὑπερφρονῶ μητ' αὐ κατεπτηχῶς δοξαι, νεώτερα δὲ οὐδ' ἐπὶ Νέρωνα ἐνεθυμηθῆν, κλλ' ἐπειδὴ τὴν ἀρχήν, εἰ καὶ μὴ κατὰ νόμους, παρ' ἀνδρὸς γούν ἀννοκρυμτοροῦ παραλαβὼν εἶχεν, ὑφίεμην αὐτῷ διὰ τοῦ Κλαύδιου, δε ὑπάτου τε ἀπέδειξέ με καὶ ξυμβουλον τῶν ἑαυτοῦ· καὶ νῆ την Ἀθηνᾶν, ὅποτε Νέρωνα ἴδοιμι ἀσχημονοῦντα, δακρυά μοι ἐξεπίπτεν ἐνθυμουμένη τὸν Κλαύδιον, ὑφ' οἷου καθάρματος τὸ μέγιστον τῶν ἑαυτοῦ ἐκκληρονομήθη. ὄρων δὲ μηδ' ὅποτε Νέρων ἐκποδῶν γέγονεν ἐπὶ τὸ λῆσον μεθισταμένα τὰ τῶν ἀνθρώπων, ἀλλ' οὕτως ἀτίμως τὴν ἀρχὴν πρυττουσαν, ὥς ἐπὶ Βιτέλιῳ κείσθαι, θαρρῶν ἤδη ἐπ' αὐτὴν εἶμι, πρῶτον μὲν, ἐπειδὴ βοιλομαι τοῖς ἀνθρώποις παρασχεῖν ἑμαυτὸν πολλοῦ ἄξιον, εἴτα, ἐπειδὴ πρὸς ἀνθρώπον ὁ υἱὸς ἴσται κραιπαλῶντα· Βιτέλιος γὰρ μυρῶ μὲν λούται πλείων ἢ ἐγὼ ὕδατι, δοκεῖ δὲ μοι καὶ ξιφεὶ πληγῆς μυρον ἐκδωσάιν μᾶλλον ἢ αἷμα, οἶνον δὲ οἶνον ξυνηπτῶν μαινεταί, καὶ κυβεύει μὲν δεδωκεν μί τι αὐτῷ αἶ πεττοῖ

from the temple he grasped the hand of Apollonius, and taking him with him into the palace said—
 “Perhaps some will think me young and foolish because I assume the reins of kingdom in the nineteenth year of my life. I will then communicate to you my reasons for doing so, in order that you may justify my actions to others. For I was never the slave of wealth that I knew of even in my youth, and in the matter of the magistracies and honours, in the gift of the Roman senate, as I have never with so much solemnity and deliberation as to avoid being thought either overbearing or, on the other hand, craven and cowardly. Nor did I cherish any but loyal feelings towards Nero, but (as you all have had received the crown, if not in strict accordance with the law, at any rate from the authority I was entitled to him for the sake of Claudius, who made me consul and sharer of his counsels. And by Athens, I never saw Nero demeaning himself without shedding tears, when I thought of Claudius and contrasted with him the wretch who had inherited the greatest of his possessions. And now when I see that even the disappearance from the scene of Nero has brought no change for the better in the fortunes of humanity, and that the throne has fallen into such dishonour as to be assigned to Vitellus, I adopt advice to take it myself, firstly, because I wish to endear myself to men and win their esteem, and secondly, because the man I have to contend with is a mere drunkard. For Vitellus uses more ointment in his bath than I do water, and I believe that if you run a sword into him, more ointment would issue from the wound than blood, and his continuous bouts of drinking have made him mad, and one who were be

clear
 XLIX
 And returns
 the reign
 of a
 Jeroboam

CAP
 XXIX σφῆλωσιν, ὑπὲρ δὲ ἀρχῆς ἀναρριπτεῖ παίζων,
 ἐταίραις δὲ ὑποκείμενος ἐπιθόρνυται ταῖς γεγα-
 μημέναις, ἡδὶω φάσκων τὰ μετὰ κινδύνων ἐρωτικῶς.
 ἐὼ τα ἀσελγέστερα, ὥς μὴ τοιαῦτα ἐπὶ σοῦ
 λέγοιμι· μὴ δὴ περιῶδοιμι Ῥωμαίους ὑπὸ τοιούτου
 ἀρχθέντας, ἀλλ' ἡγεμόνας ποιούμενος τοὺς θεοὺς
 ἀνὴρ γυγνοίμην ἑμαυτῷ ὁμοιος· ὅθεν ἐκ σοῦ,
 Ἀπολλώνια, πείσμα ἐγὼ βάλλομαι, φασὶ γὰρ
 πλεῖστά σε τῶν θεῶν αἰσθάνεσθαι, καὶ ξύμ-
 βουλον ποιούμεναί σε φροντίδων, ἐφ' αἷς ἐστι γῆ
 καὶ θάλαττα, ἵν' εἰ μὲν εὖμενῇ τὰ παρὰ τῶν θεῶν
 φαίνοντο, πράττοιμι ταῦτα, εἰ δὲ ἐναντία καὶ μὴ
 πρὸς ἐμοῦ μηδὲ Ῥωμαίων, μὴ ἐνοχλοῖην τοὺς θεοὺς
 ἄκοντας."

XXX

CAP
 XXX Ἐπιθείσας δ' ὁ Ἀπολλώνιος τῷ λόγῳ, "Ζεῦ,"
 ἔφη, "Καπίτώλιε, σὲ γὰρ τῶν παρόντων πραγ-
 μάτων βραβευτὴν οἶδα, φύλαττε σεαυτὸν μὲν
 τούτῳ, σεαυτῷ δὲ τοῦτον· τὸν γὰρ νεῶν, ὃν χθὲς
 ἄδικοι χεῖρας ἐνέπρησαν, τόνδε σοὶ τὸν ἄνδρα
 ἀναστήσαι πέπρωται." θαυμάσαντος δὲ τοῦ
 βασιλέως τὸν λόγον, "αὐτά," εἶπεν, "αὐτὰ δηλώσει

LIFE OF APOLLONIUS, BOOK V

dicing would be full of apprehension lest the pieces should play him false, is yet hazarding the empire in play, and though he is the slave of mistresses, he nevertheless insults married women, and says that he likes to spice his amours with a little danger. His worst excesses I will not mention for I would rather not allude to such matters in your presence. May I then never submit tamely, while the Romans are ruled by such a man as he; let me rather ask the gods to guide me so that I may be true to myself. And this, Apollonius, is why I, as it were, make fast my cable to yourself, for they say that you have the simplest insight into the will of the gods, and why I ask you to share with me in my anxieties and aid me in points on which rests the safety of sea and land, to the end that, supposing the good-will of heaven show itself on my side, I may fulfill my task, but if heaven opposes and favours neither myself nor the Romans, that I may not trouble the gods against their will."

CHAP.
XXX

XXX

APOLLONIUS clinched his words with an appeal to heaven. "O Zeus, said he, "of the Capitol, for thou art he whom I know to be the arbiter of the present issue, do thou preserve thyself for this man and this man for thyself. For this man who stands before thee is destined to raise afresh unto thee the temple which only yesterday the hands of malefactors set on fire." And on the emperor expressing astonishment at his words "The facts themselves," he said, "will reveal, so do thou ask nothing of me, but continue and

CHAP.
XXX
An example
of
Apollonius
gift of
second sight

καὶ μηδὲν ἐμοῦ δεῖν, πέραινε δέ, ἢ ὀρθῶς ἐβου-
 λεύσω." ξυμβεβήκει δὲ ἄρα κατὰ τὴν Ῥωμην
 Δομετιανὸν μὲν τὸν Οὐεσπασιανοῦ παῖδα παρα-
 τετάχθαι πρὸς τὸν Βιτέλιον ὑπὲρ τῆς ἀρχῆς τοῦ
 πατρὸς, πολιορκίας δ' αὐτὸν περισχούσης ἐν τῷ
 Καπιτωλίῳ, τὸν μὲν διαπεφευγέναι τοὺς πολιορ-
 καῖντας τὸν νεῶν δ' ἐμπεπρήσθαι, καὶ τῷ Ἀπολ-
 λωνίῳ φαίνεσθαι πολλῇ θᾶττον ἢ εἰ κατ' Αἴγυπτον
 ἐπρίττετο. τοσαῦτα σπουδάζσαντες ὁ μὲν ἀπῆλθε
 τοῖ βασιλέως, εἰπὼν μὴ ξυγχωρεῖν αὐτῷ τὰ Ἰνδῶν
 πύττρια κατὰ μεσημβριαν ἄλλο τι παρ' ἢ ἐκεῖνοι
 πρᾶττουσι πρίττειν, ὁ δὲ ἀνέλαμπέ τε ἔτι
 μᾶλλον καὶ οὐ ξυνεχώρει τοῖς πρίγμασι δια-
 φεύγειν ἑαυτόν, ἀλλ' ὥς βεβαίων τε καὶ αὐτῷ
 καθωμολογημένων εἶχετο δι' ἢ ἤκουσεν.

XXXI

Τῇ δ' ὑστεραίᾳ περὶ ὄρθρον ἐπὶ τὰ Βασίλεια
 ἤκων ὁ Ἀπολλώνιος ἤρετο τοὺς δορυφόρους, ὅ τι
 βασιλεὺς πράττοι, οἱ δὲ ἐγρηγορέναι τε αὐτὸν
 πάλαι ἔφασαν καὶ πρὸς ἐπιστολαῖς εἶναι καὶ
 ἀκούσας τοῦτο ἀπῆλθεν εἰπὼν πρὸς τὸν Δάμνν
 "ὁ ἀνὴρ ἄρξει." ἐπανελθὼν δὲ περὶ ἡλίου
 ἀνίσχοντα Δίωνα μὲν καὶ Εὐφράτην ἐπὶ θύραις
 εὔρε, καὶ περὶ τῆς ξυνουσίας φιλοτίμως ἐρωτῶσι
 διῆλθε τὴν ἀπολογίαν ἣν τοῦ βασιλέως ἤκουσε,
 τας δὲ αὐτοῦ δόξας ἀπεσιώπησεν. ἐσκληθεὶς δὲ

LIFE OF APOLLONIUS, BOOK V

complete that which thou hast so rightly purposed." CHAP.
XXX
Now it happened just then as a matter of fact that in Rome Domitian, the son of Vespasian, was matched with Vitellius in the struggle to gain the empire for his father, and was besieged in the Capitol, with the result that although he escaped the fury of the besiegers, the temple was burnt down; and all this was revealed to Apollonius more quickly than if it had taken place in Egypt. When they had held their conversation, he left the emperor's presence, saying that it was not permitted him by the religion of the Indians to proceed at midday in any other way than the Indians do themselves; at the same time the emperor brightened up, and with fresh enthusiasm, instead of allowing matters to slip through his hands, persevered in his policy, convinced by Apollonius' words that his future was stable and assured to him by heaven.

XXXI

NEXT day at dawn Apollonius came to the palace CHAP.
XXXI and asked the guards what the emperor was doing, from whom learning that he had long risen and was engaged on his correspondence, he went off and remarked to Dionas "This man shall be sovereign." Apollonius
went to see
the emperor for
Dion and
Ruphrates
About sunrise he returned to find Dion and Ruphrates already at the door, in return to whose eager enquiries concerning the interview, he repeated the defence of his policy which he had heard from the emperor, though at the same time he let no word escape him of his own opinions. But on being summoned to enter in advance of them, he

ΟΑΡ.
XXXI πρώτος, "ὦ βασιλεῦ," εἶπεν, "Εὐφράτης καὶ Δίον
πάσαι σοι γνώριμοι ὄντες πρὸς θύρας εἰσὶν οὐκ
ἀφρόντιδες τῶν σῶν κάλει δὴ καί κείνους ἐς κοινὸν
λόγον, σοφῶ γὰρ τῷ ἀνδρῇ." "ἀκλείστους," ἔφη,
"θύρας παρέχω σοφοῖς ἀνδράσι, σοὶ δὲ καὶ τὰ
στέρνα ἀνεῶχθαι δοκεῖ τόμά."

XXXII

Ἄ.
XXXII Ἐπει δὲ ἐσεκλήθησαν, "ὑπὲρ μὲν τῆς ἑαυτοῦ
διανοίας," εἶπεν, "ὦ ἄνδρες, ὑπολελόγημαι, χθὲς
Ἀπολλωνίῳ τῷ γυναιῖ." "ἤκούσαμεν," ἦ δ' ὁ
Δίον, "τῆς ἀπολογίας, καὶ νοῦν εἶχε." "τήμερον
δέ," εἶπεν, "ὦ φίλε Δίον, ξυμφιλοσοφίσωμεν
ὑπὲρ τῶν βεβουλευμένων, ἵν' ὡς κύλλιστα καὶ
κατὰ σωτηρίαν τῶν ἀνθρώπων πάντα πρίντοιμι
ἐννοῶν γὰρ πρῶτον μὲν τὸν Τιβέριον, ὡς ἐς τὸ
ἀπάνθρωπόν τε καὶ ὠμὸν τὴν ἀρχὴν μετέστησεν,
εἶτα τὸν ἐπ' ἐκείνῳ Γάιον, ὡς διονυσομανῶν καὶ
λυδιζῶν τὴν στολὴν καὶ πολέμους νικῶν οὐκ ὄντας
ἐς πάντα τὰ Ῥωμαίων αἰσχρῶς ἐβάκχευσεν, εἶτα
τὸν χρηστὸν Κλαύδιον, ὡς ὑπὸ γυναικῶν ἡττηθεὶς
ἐπελάθετο τοῦ ἀρχεῖν, ἀλλὰ καὶ τοῦ ζῆν, ἀπέθανε
γὰρ ὑπ' αὐτῶν, ὡς φασι, Νέρωνος δὲ τί ἂν καθαπ-
τοίμην, εἰπόντος Ἀπολλωνίου βραχὺν καὶ ἰθρὸον
λόγον περὶ ἀνέσεώς τε καὶ ἐπιτάσεως, αἷς Νέρων
τὴν ἀρχὴν ἤσχυνε, τί δ' ἂν περὶ ὧν Γάβας
ξυνέταπτεν, εἶποιμι, ὅς ἐπ' ὠγορᾶς μέσης ἀπέθανεν

LIFE OF APOLLONIUS, BOOK V

said: "O King Euphrates and Dion, long your acquaintances, are at your door, being highly anxious for your welfare. I pray you, call them in also to join in our conversation, for they are both of them wise men." "I throw my doors open," he replied, "to wise men, but to you I purpose to open my breast as well."

XXXII

When they had been called in, he continued: "In defence of my own plans I said, gentlemen, what I had to say, yesterday to Apollonius our esteemed friend." "We have heard that defence," said Dion, "and it was most reasonable." "Well, to-day," he went on, "my dear Dion, let us concert some wise conclusions in support of the counsels adopted by me, of a kind to ensure my general policy being both honourable and salutary to mankind. For I cannot forget how Tiberius was the first to degrade the government into an inhuman and cruel system, of how he was followed by Caligula, who filled with Bacchic frenzy, dressed in Lydian fashion, won sham fights and by his disgraceful revels violated all Roman institutions. There followed the worthy Claudius and I remember that he was so much the thrall of women as to lose all sense of sovereignty, nay even of self-preservation, for they say he was murdered by them. Nero I hardly need assail, for Apollonius in brief and terse remarks has exposed the faults of over-indulgence and undue severity by which he disgraced his reign. Nor need I dwell on the system of Galba, who was slain in the middle of the forum in the act of adopting those

CHAP
XXXI

CHAP
XXXI

Yanji
shu
retrospect

CAP
XXXII

ἡταιρημένους ἐσποιῶν ἑαυτῷ παῖδας τὸν Ὀθωνα
καὶ τὸν Πείσωνα ; εἰ δὲ καὶ Βιτελίῳ τῷ πάντων
ἀσελγεστάτῳ τὴν ἀρχὴν παραδοίμεν, ἀναβιώῃ
Νέρων· ὁρῶν οὖν, ὦ ἄνδρες, ὑφ' ὧν εἶπον τυραννίδων
διαβεβλημένον τὸ ἄρχειν, ξυμβούλους ὑμᾶς ποιού-
μαι, πῶς ἂν διαθείμην αὐτὸ προσκεκρουκὸς ἤδη
τοῖς ἀνθρώποις " πρὸς ταῦτα ὁ Ἀπολλωνιος,
" αὐλητής," ἔφη, " τῶν πάνυ σοφῶν τοὺς ἑαυτοῦ
μαθητὰς παρὰ τοὺς φαυλοτέρους τῶν αὐλητῶν
ἐπεμπε μαθησομένους, πῶς δεῖ μὴ αὐλεῖν· τὸ μὲν
δὴ, πῶς δεῖ μὴ ἄρχειν, μεμύθηκας, ὦ βασιλεῦ,
παρὰ τούτων, αἱ ποιηρῶς ἤρξαν, τὰ δ', ὅπως δεῖ
ἄρχειν, σπουδασωμεν."

XXXIII

CAP
XXXIII

Ὁ δ' Εὐφράτης ἀφανῶς μὲν ἤδη ἐβάσκαине τῇ
Ἀπολλωνίῳ, προσκείμενον αὐτῷ τὸν βασιλέα ὁρῶν
μᾶλλον ἢ τοῖς χρηστηρίοις τοὺς ἐς αὐτὰ ἤκοντας,
ἀνοιδήσας δὲ ὑπὲρ τὸ μέτρον τότε καὶ τὴν φωνὴν
ἐπάρας παρ' ὃ εἰώθει, " οὐ χρή," ἔφη, " κολακεύειν
τὰς ὁρμὰς, οὐδὲ ἀνοήτως συνεκφέρεσθαι τοῖς παρὰ
τὴν ἡύλιαν τι πραττουσι, καταρρυθμίζειν δὲ αὐτούς,
εἴπερ φιλοσοφοῦμεν· ἃ γὰρ εἰ προσήκει πρίττειν,
ἔδει βουλευομένους φαίνεσθαι, ταῦθ' ὅν πεπράξεται
τρόπον κελεύεις λέγειν οὐπω μαθὼν, εἰ ὑπὲρ πρα-

LIFE OF APOLLONIUS, BOOK V

strumpet sons of his Otho and Piso. As for Vitellius, ^{CHAP} we had rather Nero should come to life again than ^{XXXII} betray the empire to him, the most dissolute of all. Perceiving then, my friends, that the throne has fallen into hatred and contempt by reason of the tyrants I have enumerated, I would fain have you advise me how best I can restore it, so that it should not remain what it has become, namely, a stumbling block to mankind." Apollonius replied as follows. "There was a first-rate flute-player, it is said, who used to send his pupils to teach worse artists than himself, that they might learn how not to pipe. As then you, my sovereign, have learned from these your good-for-nothing predecessors, how not to rule, let us, then, now turn our attention to the problem, how a sovereign ought to rule."

XXXIII

When Apollonius spoke, Euphrates concealed the jealousy he already felt of one whose utterances he early interested the emperor hardly less than those of an oracle, far shrine interest to one who repair to it for guidance. But now at last his feelings overcame him, and, raising his voice above its usual pitch, he cried: "We must not flatter men's imagines, nor allow ourselves to be carried away against our better judgment by men of unbridled ambition; but we should rather, if we are enamoured of wisdom, recall them to the rhythm of life. Here is a policy about the very expediency of which we should first calmly deliberate, and yet you would have us prescribe a way of executing it, before you know if the measures under discussion are desirable. For myself, I quite

¹ AP
XXX II
speech of
Euphrates,
in favour of
restoring a
despotism
republic

κτέων οἱ λόγοι. ἐγὼ δὲ Βιτελίον μὲν καταλυθῆναι κελεύω, μιὰρὰν γὰρ τὸν ἄνθρωπον οἶδα καὶ μεθύοντα ἀσελγείᾳ πάσῃ, σὲ δ' ἄνδρα εἰδὼς ἀγαθὸν καὶ γενναϊότητι προὔχοντα, οὐ φημι χρῆναι τὰ μὲν Βιτελίου διορθοῦσθαι, τὰ σεαυτοῦ δὲ μήπω εἰδέναι. ὅσα μὲν δὴ αἱ μοναρχίαι ὑβρίζουσιν, οὐκ ἐμοῦ χρὴ μαυθάνειν, ἀλλ' αὐτὸς εἴρηκας, γιγνώσκεις δ' ἄν, ὥς νεότης μὲν ἐπὶ τυραννίδα πηδῶσα προσήκοντα ἑαυτῇ που πράττει, τὸ γὰρ τυραννεύειν οὕτως ἔοικε νέοις, ὥς τὸ μεθύειν, ὥς τὸ ἐρᾶν, καὶ νέος μὲν τυραννεύσας οὕτω κακός, ἣν μὴ¹ μαυφόνος παρὰ τὴν τυραννίδα καὶ ὁμῶς καὶ ἀσελγῆς δοξῇ, γέροντος δὲ ἐπὶ τυραννίδα ἥκοντος, πρώτη αἰτία τὸ τοιαῦτα βούλεσθαι· καὶ γὰρ ἦν φιλάνθρωπος φαίνεται καὶ κεκοσμημένος, οὐκ ἐκείνου ταῦτα νομίζουσιν, ἀλλὰ τῆς ἡλικίας καὶ τοῦ κατηρτυκέναι, δοξεῖ δὲ καὶ πάλαι τούτου καὶ νέος ἔτι ἐπιθυμήσας ἁμαρτεῖν, αἱ δὲ τοιαῦται ἁμαρτίαι πρόσκεινται μὲν δυστυχίᾳ, πρόσκεινται δὲ δειλίᾳ· δοκεῖ γὰρ τις ἢ καταγνοὺς τῆς ἑαυτοῦ τύχης τὸ ἐν νῶ τυραννεύσαι παρεῖναι, ἢ τυραννησεῖν ἐκστῆναι ἐτέρῳ δείσας δήπου αὐτὸν ὥς ἄνδρα. τὸ μὲν δὴ τῆς δυστυχίας ἐάσθω, τὸ δὲ τῆς δειλίας πῶς παραιτήσῃ, καὶ ταῦτα Νέρωνα δοκῶν δεῖσαι τὸν δειλότατόν τε καὶ

¹ Kayser omits μέ, which the sense requires.

LIFE OF APOLLONIUS, BOOK V

approve of the deposition of Vitellius, whom I know ^{ORAP.} to be a ruffian drunk with every sort of profligacy, ^{EXXIII} nevertheless, although I know you to be a worthy man and of pre-eminent nobility of character, I deny that you ought to undertake the correction of Vitellius without first establishing an ideal for yourself. I need not instruct you in the excesses chargeable to monarchy as such, for you have yourself described them: but this I would have you recognize that whereas youth leaping into the tyrant's saddle does but obey its own instincts, for joining the tyrant comes as natural to young men as wine or women, and we cannot reproach a young man merely for thinking himself a tyrant, unless in pursuit of his role he shows himself a murderer, a ruffian and a debauchee: on the other hand when an old man makes himself a tyrant the first thing we blame in him is that he ever nursed such an ambition. It is no use his showing himself an example of humanity and moderation, for of these qualities we shall give the credit not to himself but to his age and mature training. And men will believe that he nursed the ambition long before, when he was still a stripling, only that he failed to raise it: and such failures are attributed partly to lack partly to poor ability. I mean that he will be thought to have renounced his dream of becoming a tyrant because he distrusted his own star, or that he stood aside and made way for another who entertained the same ambition and whose superior courage he dreaded. As for the count of ill luck, I may dismiss it, but as for that of cowardice, how can you avoid it? How escape the reproach of having been afraid of Nero, the most

ΔΑΡ
ΣΧΧΙΗ

ῥαθυμότατον, ἃ γὰρ ἐνεθυμήθη Βίνδιξ ἐπ' αὐτόν, σέ, νῆ τὸν Ἡρακλέα, ἐκάλει πρῶτον. καὶ γὰρ στρατιὰν εἶχες, καὶ ἡ δύναμις, ἣν ἐπὶ τοὺς Ἰουδαίους ἤγες, ἐπιτηδειότερα ἦν τιμωρεῖσθαι Νέρωνα· ἐκεῖνοι μὲν γὰρ πάλαι ὑφεστᾶσιν οὐ μόνον Ῥωμαίων, ἀλλὰ καὶ πάντων ἀνθρώπων· οἱ γὰρ βίον ἄμικτον εὐρόντες καὶ οἷς μήτε κοινὴ πρὸς ἀνθρώπους τράπεζα μήτε σπονδαὶ μήτε εὐχαὶ μήτε θυσίαι, πλεον ὑφεστᾶσιν ἡμῶν ἢ Σοῦσα καὶ Βάκτρα καὶ οἱ ὑπὲρ ταῦτα Ἰνδοί· οὐκοῦν οὐδ' εἰκὸς ἦν τιμωρεῖσθαι τούτους ἀφισταμένους, οὐκ βέλτιον ἦν μηδὲ κτᾶσθαι. Νέρωνα δὲ τίς οὐκ ἂν ἠῤῥξατο τῇ ἑαυτοῦ χειρὶ ἀποκτεῖναι, μονονοῦ πίνοντα τὸ τῶν ἀνθρώπων αἷμα καὶ ἐν μέσοις τοῖς φόνοις ἄδοντα, καίτοι ἐμοῦ τὰ ὦτα ὀρθὰ ἦν πρὸς τοὺς ὑπὲρ σοῦ λόγους, καὶ ὅποτε τις ἐκείθεν ἀφίκοιτο τρισμυρίους Ἰουδαίων ἀπολωλέναι φησκῶν ὑπὸ σοῦ καὶ πεντακισμυρίους κατὰ τὴν ἐφεξῆς μάχην, ἀπολαμβάνων τὸν ἥκοντα ξυμμέτρως ἡρώτων, τί δ' ὁ ἀνὴρ, μὴ μεῖζον τι τούτων; ἐπεὶ δὲ τὸν Βιτέλιον εἰδωλον πεποιημένος τοῦ Νέρωνος ἐπ' αὐτὸν στρατεύεις, ἃ μὲν βεβούλευσαι, πρᾶττε, καλὰ γὰρ καὶ ταῦτα, τὰ δὲ ἐπὶ ταύτοις ὥδε ἐχέτω· Ῥωμαίοις τὸ δημοκρατεῖσθαι πολλοῦ ἄξιον, καὶ πολλὰ τῶν ὄντων αὐτοῖς ἐπ' ἐκείνης τῆς πολιτείας ἐκτῆθῃ παῦε μοναρχίαν, περι ἧς

LIFE OF APOLLONIUS, BOOK V

cowardly and ignominious of rulers? Look at the revolt against Jerusalem by Vindex—was surely Vindex the man of the hour, its natural leader, and not he? For you had an army at your back, and the forces you were leading against the Jews, would they not have been more suitably employed in chastising Nero? For the Jews have long been in revolt, not only against the Romans, but against humanity—and a race that has made its own a life apart and irreconcilable, that cannot share with the rest of mankind in the pleasures of the table, nor join in their festivals or prayers or sacrifices, are separated from ourselves by a greater gulf than divides us from Sines or Bactres or the more distant Indians. What sense, then, or reason was there in chastising them for revolting from us, when we could better have never existed? As for Nero, who would not have prayed with his own hands to save a man well enough drunk with human blood, singing as he sat amid the decaying limbs of his victims? I confess that I ever prickled up my ears when any messenger from Vindex brought tidings of yourself, and told us how in one battle you had slain thirty thousand Jews, and in the next fifty thousand. In such cases I would take the courier aside and quietly ask him—But what of the great man? Will he not rise to better things than this? Since then you have discovered in Vindex an enemy and apt of Nero, and are turning your arms against him, persist in the justice you have embraced, for it too is a noble one, only let its sequel be noble too. You know how dear to the Romans are popular institutions, and how heavily all their conquests were won under a free polity. Put then an end to monarchy, of which you have reported to us so evil a record, and bestow

ΟΛΥΓ.
XXXIII

τοιαῦτα εἶρηκας, καὶ δίδου Ῥωμαίοις μὲν τὸ τοῦ
δήμου κράτος, σπαντῶ δὲ τὸ ἐλευθερίας αὐτοῖς
ἄρξαι.”

XXXIV

ΟΛΥΓ.
XXXIV

Τοσαῦτα τοῦ Εὐφράτου εἰπόντος ὁρῶν ὁ Ἀπολ-
λώνιος τὸν Δίωνα προστιθέμενον τῇ γνώμῃ, τουτὶ
γὰρ καὶ τῷ πνεύματι ἐπεδήλου καὶ οἷς ἐπῆναι
λέγοντα, “ μὴ τι,” ἔφη, “ Δίων, τοῖς εἰρημένοις
προστίθης,” “ νὴ Διῖ,” εἶπε, “ πῇ μὲν ὁμοία, πῇ δὲ
ἀνόμοια· τὸ μὲν γὰρ ὡς πολλῶ βελτίων ἂν ᾔην
Νέρωνα καταλίω·ν μάλλον ἢ τὰ τῶν Ἰουδαίων
διορθούμενος, ἡγοῦμαι εἰς σέ εἰρήσθαι, συ-
νὲ δὲ ἐφοικε ἀγῶνα ποιουμένῳ μὴ καταλυθῆναι ποτε
αὐτόν· ὁ γὰρ τὴν ταραχὴν τῶν ἐκείνου πραγμάτων
εὐ· τιθέμενος, ἐρῶννυέ που τὸν ἄνθρωπον ἐπὶ
πάντας, οὐκ κακῶς ἐρωτο. τὴν δὲ ἐπὶ τὸν Βιτέλιον
ὁρμὴν ἐπαινω· τοῦ γὰρ τυραννίδα καθεστηκυῖαν
παῦσαι μεῖζον ἡγοῦμαι τὸ μηδὲ εἶσαι φύναι.
δημοκρατίαν δὲ ἀσπάζομαι μὲν—καὶ γὰρ εἰ τῆς
ἀριστοκρατίας ἦντων ἦδε ἡ πολιτεία, ἀλλὰ
τυραννίδων τε καὶ ὀλιγαρχιῶν αἰρετωτέρα τοῖς
σωφροσι—δέδια δέ, μὴ χειροσθέναι ἤδη Ῥωμαίους
αὐταὶ αἱ τυραννίδες πεποιηκυῖαι χαλεπὴν ἐργά-
σονται τὴν μεταβολήν, καὶ μὴ δύνωνται μῆτε

LIFE OF APOLLONIUS, BOOK V

upon Romans a popular government and on your ^{CHAP.} self the glory of inaugurating for them a reign of ^{XXXIII} liberty.

XXXIV

THUOCOMOUS Paphlagonian long speech, Apollonius ^{CHAP.} noticed that Dion shared his sentiments, for he ^{XXXIV} manifested his approval both by gestures and the ^{from doubtless} applause with which he hailed his words: so he ^{was} asked him if he could not add some remarks of his ^{own} to what he had just heard. "By Heaven, ^{own} I can," answered Dion: "and I should agree in part ^{own} and in part disagree with his remarks. For I think ^{own} I have myself told you that he would have been ^{own} much better employed deposing Nero than setting ^{own} Jewry to rights. But your opinion appears to be ^{own} that he ought never to have been deposed, on the ^{own} ground that anyone who composed the disorder of ^{own} his affairs merely strengthened the few against ^{own} all the victims of his power. I approve however ^{own} of the campaign against Vitellius, for I consider it ^{own} a greater achievement to prevent a tyranny from ^{own} ever growing up, than to put an end to it when it ^{own} is established. And while I welcome the idea of a ^{own} democracy, for though this form of polity is inferior ^{own} to an aristocracy, nevertheless moderate men will ^{own} prefer it to tyrannies and oligarchies. I fear lest ^{own} the servility to which these successive tyrannies ^{own} have reduced the Romans will render any change ^{own} difficult to effect. I doubt if they are able to ^{own} comport themselves as free men or even to lift their

(p. Tacitus, Hist. i. 16. dignum erant & quæ res publica inciperet.

CAP XXX, ἐλευθεριάζειν μιντε πρὸς δημοκρατίαν ἀναβλεπεῖν,
 ὥσπερ οἱ ἐκ σκότους ἐς ἄθροον φῶς βλέψαντες·
 ὅθεν φημι δεῖν τὸν μὲν Βιτέλιον ἐξωθεῖν τῶν πρα-
 γμάτων, καὶ ὥς τάχιστά γε καὶ ἄριστα τοῦτο
 ἔσται, γινεσθω, δοκεῖ δέ μοι παρασκευάζεσθαι
 μὲν ὡς πολεμήσοντα, πόλεμον δὲ αὐτῷ μὴ προ-
 κηρύττειν, ἀλλὰ τιμωρίαν, εἰ μὴ μεθεῖτο τῆς ἀρχῆς,
 κὰν ἔλθῃ αὐτόν, τοῦτ' ὁ ὑπάρξειν ἰγνῶμαι σοι
 μηδὲ πονήσαντι, δίδου Ῥωμαίους αἵρεσιν τῆς αἰτῶν
 πολιτείας, κὰν μὲν αἰρῶνται δημοκρατίαν, ξυγχώρει
 τοῦτ' γὰρ σοι πολλῶν μὲν τυραυνίδων, πολλῶν
 δὲ Ὀλυμπιάδων μείζον, καὶ πανταχοῦ μὲν γεγυρίσῃ
 τῆς πόλεως, πανταχοῦ δὲ ἐστήξῃς χαλκοῦς, ἡμῖν
 δ' ἀφορμὰς παραδώσεις λόγων, αἷς οὔτε Ἀρμόδιος
 οὔτε Ἀριστογείτων παραβεβλήσεται τις. εἰ δὲ
 μοναρχίαν προσδέχονται, τίμι λοιπὸν ἀλλ' ἢ σοὶ
 ψηφίσασθαι τὴν ἀρχὴν πάντας; ἃ γὰρ ἔχων ἤδη
 τῷ κοινῷ παρήσεις, σοὶ δηποῦ μάλλον ἢ ἐτέρῳ
 δώσουσιν."

XXXV

CAP XXXV, Σιωπὴ μὲν οὖν ἐπὶ τούτοις ἐγένετο, καὶ τὸ πρόσ-
 ωπον τοῦ βασιλέως ἀγῶνα ἐπεδήλου τῆς γνώμης,
 ἐπειδὴ πάνθ' ὥσπερ αὐτοκράτωρ χρηματίζων τε
 καὶ πρῶττων ἀπάγεσθαι ἐδύκει τῆς βουλῆς ταύτης,
 καὶ ὁ Ἀπολλώνιος, "δοκεῖτέ μοι," εἶπεν, "ἡμαρ-

LIFE OF APOLLONIUS, BOOK V

eyes to a democracy, any more than people who have been kept in the dark are able to look on a sudden blaze of light. I conclude that Vitellius ought to be driven from power, and would fain see this effected as quickly and as well as can be. I think however that though you should be prepared for war, yet you yourself instead of declaring war against him, ought rather to threaten him with condign punishment, in case he refuses to abdicate, and in case you capture him, as I believe you will easily do, then I would advise you give the people of Rome the right to choose their own polity. If they choose a democracy, allow it them. For this will bring you greater glory than many tyrannies and many victories at Olympia. Your name will be inscribed all over the city, and brazen statues of you be erected everywhere, and you will furnish as with a theme for arranges in which neither Harmodius nor Aristogiton will bear comparison with you. If however they accept monarchy to whom can they possibly decree the throne except yourself? For what you already possess, and are about to resign into the hands of the public, they will surely not confer on yourself than on another."

XXXV

Thus followed a spell of silence during which the emperor's countenance betrayed contending emotions, for though he was an absolute ruler both in title and in fact, it looked as if they were trying to divert him from his resolution to remain such, and accordingly Apollonius remarked

^{Λ.}
^{XXXI} τάνειν ἑναλύοντες βασιλέα περὶ πραγμάτων ἤδη
 βεβουλευμένων, ἐς ὑδολεσχίαν καθιστάμενοι μει-
 ρακιωδῇ καὶ ὑργοτέρᾳ τοῦ καιροῦ. εἰ μὲν γὰρ
 ἔμοι κεκτημένῃ δύνάμει, ὅπόσῃν οὗτος, καὶ βου-
 λεομένῃ, τί δρῶν ἂν τοὺς ἀνθρώπους ἀγαθόν,
 ξύμβουλοι τῶν τοιούτων ἐγίγνεσθε, προὔβαινε
 ἂν ὁ λόγος ὑμῖν—αἱ γὰρ φιλόσοφοι γινώμαι τοὺς
 φιλοσόφους τῶν ἱεροσάτων διορθοῦνται—ἄνδρι δὲ
 ξυμβουλευόντας ὑπάρτω καὶ ἄρχειν εἰθισμένῃ, καὶ
 ᾧ ἔτοιμον, ἐπειδὴν ἐκπεσῇ τῆς ἀρχῆς, ἀπολαύσαναι,
 τί δεῖ ἐπιπληττεῖν, εἰ μὴ διωθῆται τὰ παρὰ τῆς
 τύχης, ἀλλὰ δεχεται μὲν αὐτὰ ἥκοντα, βουλευεται
 δέ, ὅπως χρήσεται σωφρόνως οἷς ἔχει, ὥσπερ οὖν,
 εἰ ἀθλητὴν ὁρῶντες εὐψυχίᾳ τε κατασκευασμένον
 καὶ μήκει καὶ τὴν ἁρμονίαν τοῦ σώματος ἐπιτί-
 δειον, ἐν Ὀλυμπίᾳ βαδίζοντα δι' Ἀρκαδίας, ἤδη
 προσελθόντες ἐπὶ μὲν τοὺς ἀντιπάλους ἐρρωννυμεν,
 ἐκελεύομεν δὲ αὐτόν, ἐπειδὴν νικῇσῃ τὰ Ὀλύμπια,
 μὴ κηρύττεσθαι τῆς νικῆς, μηδὲ ὑπέχειν τὴν κεφ-
 αλήν τῷ κοτινῷ, ληρεῖν ἂν ἔδοξαμεν ἢ παίζειν ἐς
 τοὺς ἑτέρων πύλους, οὕτως ἐνθυμούμενοι τῶν
 ἀνδρᾶ, καὶ ὅπόσῃ μὲν αἰχμὴ περὶ αὐτόν, ὅποσος
 δὲ χαλκὸς ἀστράπτει, πλῆθος δὲ ἵππων ἔσον,
 αὐτὸς δὲ ὡς γενναῖος τε καὶ σωφρων καὶ πρέπων
 κατασχεῖν ἃ διανοεῖται, πέμπωμεν ἐφ' ἃ ὥρμηκεν
 αἰσία μὲν φθεγγόμενοι πρὸς αὐτόν, εὐφημότερα δὲ

LIFE OF APOLLONIUS, BOOK V

"It seems to me you are mistaken in trying to counsel a monarchical policy when it is already a foregone conclusion, and that you indulge a garrulity as childish as it is in such a crisis. Were it I that had stepped into such a position of influence as he has, and were I, when taking counsel about what good I could do to the world, treated to such advice as you now give your arguments would carry some force, for philosophic aphorisms might amend the philosophically-minded of your listeners. But as it is a counsel and a man accustomed to rule whom you pretend to advise, one moreover over whom ruin impends, if he fall from power, need we carp, if instead of rejecting the gifts of fortune he welcomes them when they come and only deliberates how to make a discreet use of what is his own? Let us take a similar case. Suppose we saw an athlete well endowed with courage and stature and by no weak-kneed frame marked out as a winner in the Olympic contest, suppose we approached him when he was already on his way thither through Arcadia, and, while encouraging him to face his rivals, yet insisted that, in the event of his winning the prize he must not allow himself to be proclaimed the victor, nor consent to wear the wreath of wild olive, should we not be set down as imbeciles, mocking at another's labours? Similarly when we regard the eminent man before us, and think of the enormous army at his disposal, of the glint of their brassen arms, of his clouds of cavalry, of his own personal qualities, of his generosity, self-restraint, of his fitness to attain his objects, ought we not to send him forward on the path that leads to his goal, with favouring encouragement, and with more auspicious

CHAP
XXV

CAR.
XXXI τούτων παρεγγυῶντες οὔτε γὰρ ἐκεῖνα ἐνεθυ-
μηθητε, ὅτι δυοῖν πα δύν πατήρ οὗτος, οἱ στρατο-
πέδων ἤδη ἄρχουσιν οἷς εἰ μὴ παραδωσει την
ἀρχην, ἐχθιστοιε χρησεται καὶ τι λο πυν, ἢ ἄλλ' ἢ
ἐκπεπολημῆσθαι πρὸς τον ἑαυτοῦ οἶκον, τὴν δὲ
ἀρχην υποδεξαμένος θεραπευσεται μὲν ὑπὸ τῶν
ἑαυτοῦ παίδων, στηριζεται δὲ ἐπ' αὐτῶν καὶ ἐπ'
αὐτοῦ οἱ παῖδες, δορυφοροῖς δὲ αὐτοῦ χρήσεται,
μὰ Δι', οὐ μαμσθωμένοις, οὐδ' ἡναγκασμένοις,
οὐδὲ πλαττωμένοις εὐνοῦν προσωπον, ἢ ἄλλ' ἐπιτη-
δειοτάτοις τε καὶ φιλιτατοις

Ἔμοι πολυτειαε μὲν οὐδεμῶς μέλει, ζῶ γὰρ ὑπὸ
τοῖς θεοῖς, τὴν δὲ τῶν ἀνθρώπων ἀγγελὴν οὐκ ἀξιώ
φθείρεσθαι χητεῖ βουκόλου δικαίου τε καὶ σώ-
φρονος. ὥσπερ γὰρ εἰς ἀρετῇ προὔχων μεθιστησι
τὴν δημοκρατιαν ἐς τὸ ἑνὸς ἀνδρὸς τοῦ ἀριστοῦ
ἀρχην φαίνεσθαι, οὕτως ἡ ἑνὸς ἀρχὴ πάντα ἐς τὸ
ξυμφέρον τοῦ κοινοῦ προσιῶσα δῆμος ἐστιν οὐ
κατέλυσας, φησι, Νερωνα σὺ δὲ, Εὐφρότα, Διων
δέ, ἐγὼ δὲ, ἄλλ' ὅμως οὐδεὶς ἡμῖν ἐπιπληττει τούτο,
οὐδ' ἡγεῖται δειλούς, εἰ φιλοσυφῶν ἀνδρῶν μυρίας
ἤδη καθελόντων τυραννίδας, ἀπελειφθῆμαι ἡμεῖς
τοῦ δόξαι ὑπὲρ ἐλευθερίας τι πικρτεῖν. καίτοι τύ-
γε ἐπ' ἐμοὶ καὶ παρεταττόμενη πρὸς Νερωνα,
πολλὰ μὲν καποηθῶς διελεγχθῆς καὶ τον ὤμοτατον
Τιγελλῖνον ἐπικουφῶς ἀκουοντα, ἃ δὲ περὶ τὰ
ἐσπερία τῶν χωρίων ὠφελουν Βενδικα, Νέρωνι

Klausen reads ἀπλοχθεῖς ἀγῶναι the same.

pledges for his future than these you have recorded? CHAP
XXV
For there is another thing you have forgotten, that he is the father of two sons who are already in command of armies, and whose deepest enmity he will incur if he does not bequeath the empire to them. Is he not confronted by the alternative of embroiling himself in hostilities with his own family? If however he accepts the throne, he will have the devoted service of his own children, they will lean on him and he on them, using them as his bodyguard, and by law, as a bodyguard not hired by money, nor levied by force nor feigning loyalty with their faces only, but attached to him by bonds of natural instinct and true affection.

"For myself I care little about constitutions, seeing that my life is governed by the Gods, but I do not like to see the human flock perish for want of a shepherd at once just and moderate. For just as a single man pre-eminent in virtue transforms a democracy into the guise of a government of a single man who is the best, so the government of one man, if it provides all round for the welfare of the community, is popular government. You did not, we are told, help to depose Nero. And did you, Euphrates, or you Dion? Did I myself? However no one finds fault with us for that, nor regards us as cowardly because, after philosophers have destroyed a thousand tyrannies, we have missed the glory of striking a blow for liberty. Not but that, as regards myself I did take the field against Nero, and in response to several malignant accusations assailed his cut-throat Tigellinus to his face, and the aid I rendered to Vindex in the western half of the empire was, I hardly need say, in the nature of a redoubt raised

ΣΑΓ
ΣΧΧV

δήπου ἐπετείχιζον. ἀλλ' οὔτε ἑμαυτὸν διὰ ταῦτα
 φήσω καθηρηκέναι τὸν τύραννον, οὔτε ὑμᾶς, ἐπεὶ
 μὴ ταῦτ' ἐπρύττετε, μαλακωτέρους ἡγησομαι τοῦ
 φιλοσοφία προσήκοντος. ἀνδρὶ μὲν οὖν φιλοσόφῳ
 το ἐπὶ νοῦν ἔλθον εἰρήσεται, ποιήσεται δέ, οἶμαι,
 λόγον τοῦ μὴ τι ἀνοήτως ἢ μανικῶς εἰπεῖν· ὑπάρχει
 δ' ἐνθυμουμένῳ καταλύσαι τύραννον πρῶτον μὲν
 δεῖ βουλῆς πλειονος, ἢν' ἐξ ἀφανοῦς προσβαίῃ τοῖς
 πράγμασιν, εἴτ' ἐπιτηδείου σχήματος ὅς το μὴ
 παρορκεῖν δοκεῖν. εἰ γὰρ ἐπ' αὐτάν, ὃς ἀπέφηεν
 αὐτὸν στρατηγὸν καὶ ᾧ τὰ βέλτιστα βουλευσέει
 τε καὶ πράξειν ὥμοσε, μέλλοι χρήσεσθαι τοῖς
 δπλοισ, ἀπολογεῖσθαι δηπου τοῖς θεοῖς δεῖ πρότε-
 ρον, ὥς ξὺν ὁσίᾳ ἐπιωρκοῦντα, φίλων τε δεῖ πλειό-
 νων, οὐ γὰρ ἀχαρακώτους γε, οὐδὲ ἀφράκτους χρή
 τὰ τοιαῦτα πραττεῖν, καὶ χρημίστων ὥς πλείστῳ,
 ἢν' ὑποποιήσαιο τὰς δυναμεις καὶ ταῦτα ἐπιτιθέ-
 μενος ἀνθρώπῳ τὰ ἐν πίστῃ τῇ γῇ κεκτημένῳ.
 τριβὴ δὲ ὅση περὶ ταῦτα, ὅσοι δὲ χρόνοι. καὶ
 ταῦτα μὲν ἐκδέχεσθε, ὅπῃ βούλεσθε, μὴ γὰρ ἐς
 ἔλεγχον ἴωμεν ὧν ἐνεθυμήθη μὲν, ὥς εἰκός, οὗτος,
 ἢ τύχῃ δὲ οὐδὲ ἀγωνισαμένῳ ξυνέλαβε· πρὸς δὲ
 ἐκείνο τί ἑρεῖτε, τὸν γὰρ χθὲς ἄρχοντα καὶ στεφ-
 ανούμενον μὲν ὑπὸ τῶν πόλεων ἐν τοῖς δεῦρο
 ἱεροῖς, χρηματίζοντα δὲ λαμπρῶς καὶ ἀφθονῶς,

LIFE OF APOLLONIUS, BOOK V

against Nero. But I should not on that account ^{CHAP}
claim for myself the honour of having pulled down ^{XXXV}
that tyrant, any more than I should regard your-
selves as falling short of the philosophers ideal of
courage and constancy, because you did nothing of
the sort. For a man then of philosophic habit it is
enough that he should say what he really thinks,
but it will I imagine, take care not to talk like a
fool or a madman. For a consul on the other hand,
who designs to depose a tyrant, the first requisite is
plenty of deliberation, with a view to conceal his
plans till they are ripe for action, and the second is
a suitable pretence to save him from the reproach of
breaking his oath. For before he dreams of resorting
to arms against the man who appointed him general
and whose welfare he swore to safeguard in the
council chamber and on the field he must surely
in self defence furnish heaven with proof that he
perjures himself in the name of religion. He will also
need many friends, if he is not to approach the en-
terprise unfenced and unprotected, and also all the money
he can get so as to be able to win over the men in
power, the more so as he attacks a man who commands
the resources of the entire earth. All this demands no
end of care, no end of time. And you may take all
this as you like, for we are not called upon to sit in
judgment on ambitions which he may possibly have
entertained, but in which fortune refused to second
him, even when he came to fight for them. What
answer, however, will you make to the following
proposition? Here is one who yesterday assumed
the throne, who accepted the crown offered by the
cities here in the temples around us, whose rescripts
are as brilliant as they are ungrudging. do you bid him

CAP.
XXXV

τοῦτον κελεύετε δημοσίᾳ κηρύττειν τήμερον, ὥς ἰδιότης μὲν εἴη λοιπόν, παρανοῶν δὲ ἐπὶ τὴν ἀρχὴν ἦλθεν, ὥσπερ γὰρ ἐπιτελῶν τὰ δεδογμένα προθυμοὺς δορυφόρους, οἷς πιστεύων ταῦτ' ἐνεθι μίθῃ, παραστήσεται, οὕτως ἐς τὸ μεθιστασθαι τῶν δοξίωντων ἡκῶν πολεμῶν τῷ μετὰ ταῦτα ὑπιστουμένῳ χρήσεται."

XXXVI

CAP.
XXXVI

"Λομενος τούτων ἀκούσας ὁ βασιλεύς, " εἰ τὴν ψυχὴν," ἔφη "τὴν ἐμὴν ῥῆκεις, οὐκ ἂν οὕτω σαφῶς, ἃ ἐνεθυμηθην, ἐπήγγειλας· ἔπομαι δὴ σοι, θεῶν γὰρ ἡγοῦμαι τὸ ἐκ σοῦ πᾶν, καὶ ὅποσα χρὴ τὸν υἱαθὸν βασίλῃα πράττειν διδάσκει." καὶ ὁ Ἀπολλωνίος, "οὐ διδάκτά με," ἔφη, "ἐρωτᾷς· βασιλεία γὰρ μάγιστον μὲν τῶν κατ' ἀνθρώπους, ἀδίδακτον δὲ ὅποσα δ' οὖν μοι δοκεῖς πρυτταν ὑγιῶς ἂν πράξαι, καὶ δὴ φράσω· πλοῦτον ἡγοῦ μὴ τὸν ἀπόθετον—τι γὰρ βελτίων οὗτος τῆς ὀποθενδῆ ξυνευεχθείσης ψάμμου;—μηδὲ τὸν φοιτῶντα παρ' ἀνθρώπων, οἳ τὰς ἐσφορὰς ὀλοφύρονται. κίβδηλον γὰρ ὁ χρυσὸς καὶ μέλαν, ἦν ἐκ δακρυῶν ἡκῇ· πλουτὴρ δ' ἂν ἄριστα βασιλέων χρῆσθαι τοῖς μὲν δεομένοις ἐπαρκῶν, τοῖς δὲ πολλὰ κεκτημένοις παρέχων ὑσφαλῇ τὸν πλοῦτον, το ἐξεῖναι σοι πᾶν, ὃ τι βούλει, δέδιθι, σωφρονέστερον γὰρ αὐτῷ

LIFE OF APOLLONIUS, BOOK V

issue a proclamation to-day to the effect that for the future he retires into private life, and only assumed the reigns of government in an access of madness? As, if he carries through the policy on which he is resolved, he will confirm the loyalty of the guards relying on whom he first entertained it, so, if he falters and departs from it, he will find an enemy in everyone whom from that moment he must mistrust.

CHAP.
XXXV

XXXVI

The emperor listened gladly to the above and remarked, "If you were the tenant of my breast, you could not more accurately report my inmost thoughts. To yourself then I will follow, for every word which falls from your lips I regard as inspired; therefore instruct me I pray, in all the duties of a good king." Apollonius answered, "You ask of me a lore which cannot be imparted by any teacher, for kingship is at once the greatest of human attainments and not to be taught. However, I will mention you all the things which, if you do them, you will in my opinion do wisely. Look not on that which is laid by as wealth, for how is it better than so much sand drifted no matter from whence, nor on what flows into your coffers from populations racked by the taxgatherer, for gold lacks lustre and is mere dross, if it be wrung from men's tears, you will make better use of your wealth than ever sovereign did, if you employ it in succouring the poor at the same time that you render their wealth secure for the rich. Tremble before the very absoluteness of your prerogative, for so you will exercise it with the greater moderation. Now

CHAP.
XXXVI
The emperor is
pleased to
confer with the
philosopher.

The sage's
view of
kingship.

4 AΓ
XXVI.

χρησῇ. μὴ τέμνε τῶν ἰσταχύνων τοὺς ὑψηλοὺς τε
καὶ ὑπεραιροντας, ἄδικος γὰρ ὁ τοῦ Ἀριστοτέλους
λόγος· ἀλλὰ τὸ δυσνοῦν ἐξαίρει μᾶλλον, ὥσπερ
τὰς ἀκνυθας τῶν ληϊων, καὶ φοβερός δοκεῖ τοῖς
νεώτεροις πρίντουςι μὴ ἐν τῇ τιμωρεῖσθαι, ἀλλ'
ἐν τῇ τιμωρήσεσθαι. νόμος, ὦ βασιλεῦ, καὶ σοῦ
ἀρχέτω· σωφρονέστερον γὰρ νομοθετήσεις, ἢ μὴ
ὑπερορᾶς τῶν νομῶν. θεοὺς θεραπεύει μᾶλλον ἢ
προτερον· μεγάλᾳ μὲν γὰρ παρ' αὐτῶν εἴληφας,
ὑπὲρ μεγάλων δὲ εὐχῇ. καὶ τὰ μὲν τῇ ἀρχῇ προσ-
ήκοντα, ὡς βασιλεὺς πράττει, τὰ δὲ τῇ σωματι, ὡς
ἰδιώτης. περὶ δὲ κυβίων καὶ μάθης καὶ ἐρωτῶν καὶ
τοῦ διαβεβλήσθαι πρὸς τὰ τοιαῦτα τί ἂν σοὶ
παραμνηνῇ, ὃν φασὶ μηδὲ ἐφ' ἡλικίας ταῦτα ἐπαί-
νισαι, παῖδες εἰσι σοὶ, βασιλεῦ, δυο καὶ γενναῖοι,
ὥς φασιν. ἀρχε τούτων μαλιστα, τὰ γὰρ ἐκείνους
ἀμαρτηθέντα σὲ διηποῦ διαβαλεῖ. ἔστω δὲ σοὶ καὶ
ἀπειλὴ πρὸς αὐτοὺς, ὥς οὐ παραδώσεις τὴν ἀρχὴν
σφισιν εἰ μὴ που καλοὶ τε καὶ ἡγαθοὶ μεινώσιν,
ἵνα μὴ κληρονομαν ἡγῶνται τὴν ἀρχήν, ἀλλ'
αρετῆς ἄθλα. τὰς δὲ ἐμπολιτευόμενας ἡδονὰς τῇ
Ῥώμῃ, πολλὰι δὲ αὐταί, δοκεῖ μοι, ὦ βασιλεῦ,
ἐυμετρῶς παινεῖν, χαλεπὸν γὰρ μεταβαλεῖν δῆμον
ἐς τὸ αθροῶς σώφρων, ἢ ἀλλὰ δεῖ κατ' ὀλίγον
ἐμπαιεῖν ῥυθμὸν ταῖς γνώμας, τὰ μὲν φανερώς τὰ
δὲ ἀφανῶς διορθούμενον. ἀπελευθέρων τε καὶ δοῦ-
λων, οὓς ἡ ἀρχὴ σοὶ δίδωσιν, ἀνέλωμεν τρυφὴν

not down the loftier stalks which overtop the rest, CHAP
XXXVI
 for this manner of Aristotle's is unjust, but try rather to pluck disaffection out of men's hearts, as you would tares out of your cornfields, and inspire awe of yourself in revolutionists less by actual punishment than by shewing them that they will not go unpunished. Let the law govern you as well as them, O king, for you will be all the wiser as a legislator for so holding the laws in respect. Reverence the gods more than ever before for you have received great blessings at their hands and have still great ones to pray for. In what appertains to your prerogative, act as a sovereign, in what to your own person as a private citizen. About vice and drink and idleness and the necessity of abhorring these vices, why need I tender ye any advice, who, they say, never approved of them even as youth. You have, my sovereign, two sons, both, they say, of generous disposition. Let them before all obey your authority, for their faults will be charged to your account. Let your disciplining of them even proceed to the length of threatening not to bequeath them your throne, unless they renoun good men and honest, otherwise they will be prone to regard it not as a reward of excellence so much as a mere heritage. As for the pleasures which have made of Rome their home and residence, and they are many I would advise you, my sovereign, to use much discretion in suppressing them, for it is not easy to convert an entire people on a sudden to a wisdom and temperance, but you must feel your way and instil order and rhythm in their characters step by step, partly by open, partly by secret correction. Let us put an end to pride and luxury on the part of the freedmen and slaves whom

FLAVIUS PHILOSTRATUS

CAP.
XXXVI

τοσοῦτον ταπεινότερον αὐτοὺς ἐθίσαντες φρονεῖν,
ὅσῳ μείζονος δεσποτοὶ εἰσίν. τι λοιπὸν ἄλλ' ἢ
περὶ τῶν ἡγεμόνων εἰπεῖν, οἱ ἐς τὰ ἔθνη φοι-
τῶσιν, οὐ περὶ ὧν αὐτὰς ἐκπέμψεις, ἀριστίνδην
γάρ ποι τὰς ἀρχὰς δώσεις, ἀλλὰ περὶ τῶν κλη-
ρωσομένῳ τὰ ἀρχαῖα τούτων γὰρ τοὺς μὲν πρῶ-
τόρους τοῖς ἔθνεσιν, ἃ διέλαχον, φημὶ δεῖν πέμπειν,
ὥς ὁ κληρὸς, ἐλληνίζοντας μὲν Ἑλληνικῶν ἀρχαῖα,
ῥωμαίζοντας δὲ ὁμογλώττων καὶ συμφώνων.
δοθεὶς δὲ τούτ' ἐνεθυμηθῇ, λέξω· κατὰ τοὺς χρό-
νους, οὗς ἐν Πελοποννησῇ διητώμεν, ἡγεῖτο τῆς
Ἑλλάδος ἄνθρωπος οὐκ εἰδὼς τὰ Ἑλλήνων, καὶ
οὐδ' οἱ Ἕλληνές τι ἐκείνου ξυνέσαν. ἔσφηλεν
οὖν καὶ ἐσφάλῃ τὰ πλαῖστα, οἱ γὰρ ξύνεδροί τε
καὶ κοινωνοὶ τῆς ἐν τοῖς δικαστηρίοις γνωμῆς
ἐκαπήλευον τὰς δίκας διαλαβόντες τοῦ ἡγεμόνα,
ὥσπερ ἀνδράποδον. ταῦτα μοι, βασιλεῦ, παρέστη
τῆμερον, εἰ δέ τι καὶ ἕτερον ἐπὶ νοῦν ἔλθοι, πάλιν
ξυνελευσόμεθα. νυνὶ δὲ τὰ προσηκόντα τῇ ἀρχῇ
πράττε, μὴ ἀργότερος τοῖς ὑπηκόοις δόξης."

XXXVII

CAP.
XXXVII

Ὁ δὲ Εὐφράτης, " τοῖς μὲν δεδογμένοις ξυγχω-
ρῶ," ἔφη, " τί γὰρ ἂν πλέον μεταδιδάσκων πράτ-

LIFE OF APOLLONIUS, BOOK V

your high position assign to you, by accustoming CHAP. XXXVI
 then to think all the more humbly of themselves,
 because their master is so powerful. There remains
 only one topic to address you on, it concerns the
 governors sent out to rule the provinces. Of those
 you will yourself select. I need say nothing, for I am
 sure you will assign commands to merit, I only refer
 to those who will acquire them by lot. In their
 case too, I maintain, those only should be sent out to
 the various provinces so obtained who are in
 sympathy so far as the system of appointing by lot
 shows of it with the population they will rule. I
 mean that over Helens should be set men who can
 speak Greek and Romans over those who speak that
 language or dialects allied to it. I will tell you what
 made me think of this. During the period in which
 I lived in the Peloponnese Hellas was governed by a
 man who knew as little of the Hellenes and their
 affairs as they understood of him. What was the
 result? He was to his mistakes as much aimed
 against as aided, for his assessors and those who
 shared with him judicial authority trafficked in
 justice, and marked his authority as if he had been
 not their governor but their slave. This, my
 sovereign, is all that occurs to me to-day, but if
 anything else should come into my mind, we can
 hold another interview. So now will I yourself to
 the duties of your throne, lest your subjects accuse
 you of indolence.

XXXVII

EUPHRATES declared his assent to all these con- CHAP. XXXVII
 clusions, "For," said he, "what can I gain by

τοιμι, φιλοσοφίαν δέ, ὦ βασιλεῦ, τουτὶ γὰρ λοιπὸν προσειρήσει, τὴν μὲν κατὰ φύσιν ἐπαινεῖ και ἑσπάζου, τὴν δὲ θεοκλυτεῖν φάσκουσιν παραιτοῦ, καταψευδομενοι γὰρ τοῦ θεοῦ πολλὰ καὶ ἀνόητα ἡμᾶς ἐπαίρουσιν." ταυτὶ μὲν πρὸς τον Ἀπολλώνιον αὐτῷ ἐλέγχετο, ὁ δὲ οὐδὲν ἐπιστραφεὶς ἀπήει μετὰ τῶν ἑαυτοῦ γνωρίμων, διανύσας τὴν σπουδὴν βουλομένου δὲ τοῦ Εὐφρόιτου θρασύτερόν τι περὶ αὐτοῦ λέγειν, ξυνῆκεν ὁ βασιλεὺς καὶ διακρουόμενος αὐτόν, "ἐσκαλαίτε," ἔφη, "τοὺς δεομένους τῆς ἀρχῆς καὶ ἀκυλαβετώ ἢ βουλή τὸ ἑαυτῆς σχῆμα."

Οὕτω μὲν δὴ ὁ Εὐφράτης εἰλαθε διαβαλὼν ἑαυτόν, και γὰρ βύσκανός τε τῷ βασιλεῖ και ὑβριστῆς ἔδοξε, καὶ τοὺς λόγους τοὺς ὑπὲρ τῆς δημοκρατίας οὐχ ὥς ἐγγίνωσκεν εἰρηκῶς, ἀλλ' ἐς ἀντιλογίαν τοῦ Ἀπολλωνίου δι' ἧς περὶ τῆς ἀρχῆς ἐκείνῳ ἔδοκει οὐ μὴν ἀπερρίπτει αὐτόν, οὐδὲ ἐπεδήλου τι ὀργῆς πρὸς ταῦτα. και τον Διωνα οὐκ ἐπήκει μὲν ξυναράμενον αὐτῷ τῆς γυνωμῆς, οὐ μὴν ἐπαύσατο ἡγαπῶν ἐπίχαρίς τε γὰρ τὰς διαλέξεις ἔδοκει και τὰς ἐρίδας παρητείτο, ὥραν τε ἐπεφαινε τοῖς λυγοῖς, οἷα τοῦ πρὸς τοῖς ἱεροῖς ἀτμοῦ ἐκπνεῖ, προσην δὲ αὐτῷ και τὸ ἀποσχεδιάζειν ἄριστα ἀνθρώπων. τὸν δὲ Ἀπολλώνιον ὁ βασιλεὺς οὐκ ἠγάπα μόνον, ἀλλὰ και ὑπέκειτο αὐτῷ διόντι μὲν τὰ ἀρχαῖα, διηγουμένῳ

LIFE OF APOLLONIUS, BOOK V

endeavouring to oppose such teaching? But, O my sovereign, I have only one thing left to say, and that is that while you approve and countenance that philosophy which accords with nature, you should have nothing to do with that which affects a secret intercourse with the gods for we are easily puffed up by the many absurdities that lying philosophy falsely ascribes to providence. The above remark was made at Apollonius, who, however without paying any attention to it, departed with his companions as soon as he had ended his discourse. And Epiphates would have taken further liberties with his character, if the emperor noticed it and put him aside by saying, "Call in those who have business with the government, and let my council resume its usual form."

Thus Epiphates failed to see that he only prejudiced himself and gained with the emperor the reputation of being a jealous and insolent fellow, who aired these sentiments in favour of democracy, not because he really entertained them, but only by way of contradicting the opinions Apollonius held in regard to the empire. Notwithstanding, the emperor did not cast him off or show any resentment at his opinions. As for Dion he did not seem to be fond of him though he regretted his seconding the opinions of Epiphates. For Dion was a useful conversationalist and always declined to quarrel. He moreover imparted to his discourses that sort of charm which exhales from the perfumes at a sacrifice, and he had also, better than any living man, the talent of extempore oratory. Apollonius the emperor not merely loved for his own sake, but

CHAP.
XXXVII
Epiphates
see ch. 1.
The
see ch. 1.
see ch. 1.
see ch. 1.
see ch. 1.

Described him
of Dion

The
see ch. 1.
see ch. 1.
see ch. 1.
see ch. 1.

CAP.
XXXVII

δε τὸν Ἰνδὸν Φραιώτην, ποταμούς τε αναγράφοντι καὶ θηρία, ὅφ' ὧν ἡ Ἰνδικὴ οἰκεῖται, προλέγοντι δὲ καὶ ὅποσα οἱ θεοὶ περὶ τῆς ἀρχῆς ἔφαινον. ἐξελαύνων δὲ τῆς Αἰγύπτου ξυνεγκισμένης τε καὶ νεαζούσης, κοινωνῶν μὲν τῆς οδοῦ τοῦ Ἀπολλώνιον ἐποιεῖτο, τῷ δὲ οὐκ ἐδόκει ταῦτα Αἰγυπτίῳ τε γὰρ, ὅποση ἐστίν, οὐπω ἑωρακέναι, τοῖς τε Γυμναῖς, οὐπω ἀφίχθαι ἐς λόγον, μῆλα ἐσπουδακῶς σοφίᾳ Ἰνδικῇ ἀντικρῖναι Αἰγυπτίᾳ. "οὐδὲ Νεῖλου," ἔφη, "ἔπιον, ὅθεν ἄρχεται." ξυνεῖς οὖν ὁ βασιλεὺς, ὅτι ἐπ' Αἰθιοπίαν στέλλεται, "ἡμῶν δέ," ἔφη, "οὐ μεμνήσῃ," "νὴ Δί'," εἶπεν, "ἦν βασιλεὺς ἀγαθὸς μένης καὶ σεαυτοῦ μνημονεύῃς."

XXXVIII

CAP.
XXXVIII

Μετὰ ταῦτα θύσας ὁ βασιλεὺς ἐν τῷ ἱερῷ δωρεὰς ἐπήγγειλεν αὐτῷ δημοσίᾳ. ὁ δὲ ὅσπερ αἰτήσων, "τίνας δέ," εἶπεν, "ὦ βασιλεῦ, δωρεὰς δώσεις," "δέκα," ἔφη, "νῦν, ἀφικομένῳ δὲ ἐς τὴν Ῥώμην τὰμὰ πάντα." καὶ ὁ Ἀπολλωνίος, "οὐκοῦν," ἔφη, "φείδεσθαί με χρὴ τῶν σῶν ὡς ἐμῶν καὶ μὴ σπαθῆν αὐτὰ νῦν ἀποκεισομενά μοι ἄθροα ἀλλ' ἐπιμελήθητι τούτων. ὦ βασιλεῦ, μᾶλλον, εἰκόασι γὰρ δεομένοις." ἐδείκνυε δὲ ἄρα τοὺς περὶ τὸν Εὐφράτην. ὁ μὲν δὴ βασιλεὺς

LIFE OF APOLLONIUS, BOOK V

to his descriptions of the Indian Phraotes, and to his graphic stories of the rivers of India, and of the animals that inhabit it; above all to the forecasts and revelations imparted to him by the gods concerning the future of the empire. On quitting Egypt, after settling and rejuvenating the country, he invited Apollonius to share his voyage, but the latter declined, on the ground that he had not yet seen the whole extent of Egypt, and had not yet visited or conversed with the naked sages of that land, whose wisdom he was very anxious to compare with that of India. "Nor," he added, "have I drunk of the sources of the Nile." The emperor understood that he was about to set out for Ethiopia and said, "Will you not bear me in mind?" "I will indeed," replied the sage, "if you continue to be a good sovereign and mindful of yourself."

CHAP.
XXXVII

XXXVIII

THEREAFTER the emperor offered his sacrifice in the temple and publicly promised him presents. But Apollonius, as if he had a favour to ask, said, "And what presents, O king, will you give me?" "Then," he replied, "now, and when you come to Rome everything I have." And Apollonius answered, "Then I must husband your riches as if they were my own, and not squander in the present what is hereafter to be reserved to me in its entirety. But I pray you, O king, to attend rather to these gentlemen here, for they look as if they wanted something." And suiting his words, he pointed to Euphrates

CHAP.
XXXVIII
The Emperor's gifts
to
Euphrates
and Dion

ἐκέλευσεν αἰτεῖν θαρροῦντας, ἐρυθριύσας δὲ ὁ Δίων, "διῶλλαξον με, βασιλεῦ," εἶπε, "προς Ἀπολλωνιον τὸν διδάσκαλον ὑπὲρ ὧν ἀντιλεγειν αὐτῷ ἔδοξα, μήπω πρότερον ἀντειπὼν τῷ ἀνδρι." ἐπαινέσας οὖν ὁ βασιλεὺς, "χθές," ἔφη, "τοῦτο ἐγὼ ᾔτησα καὶ ὑπάρχει· ἀλλ' αἰτεῖ ὑπερδωρεῖς" καὶ ὁ Δίων, "Λασθένης," ἔφη, "ἐστὶ μὲν ἐξ Ἀπαμείας τῆς ἐν τῷ Βιθυνῶν ἔθνει, ξυμφιλοσοφῶν δέ μοι χλαμύδος ἡράσθη καὶ στρατιώτου βίου· τοῦτον, ἐπειδὴ τρίβωνος πάλιν ἐρᾶν φησιν, ἄνεις τῆς στρατείας, δεῖται δὲ αὐτὸς ταῦτα. χαριεῖ δέ μοι μὲν ἀποφῆναι αὐτὸν ἄνδρα ἀγαθόν, ἐκείνῳ δὲ ζῆν, ὥς βούλεται." "ἀνείσθω," ἔφη, "διδῶμι δὲ αὐτῷ καὶ τὰ τῶν ἐστρατευμένων, ἐπειδὴ σοφίαν ἐρᾷ καὶ σοῦ." καὶ μετὰ τοῦτον εἰς τὸν Εὐφράτην ἐπεστράφη, τῷ δὲ ἐπιστολῇ, ξυνετέτακτο περὶ ὧν ᾔτει. τὴν μὲν δὴ ἐπιστολὴν ὤρεγεν, ὥς ἀναγνωσομένῳ καθ' ἑαυτὸν, βουλευθεὶς δὲ ὁ βασιλεὺς παραδοῦναι τινα κατ' αὐτοῦ λόγον ἀνέγνω δημοσίᾳ πᾶσιν αἰτῶν δὲ ἐφαίνετο τὰ μὲν ἑαυτῷ, τὰ δὲ ἑτέροις, καὶ τῶν δωρεῶν αἱ μὲν χρηματα ἦσαν, αἱ δὲ ὑπὲρ χρημάτων. γελάσας οὖν ὁ Ἀπολλωνιος, "εἶτα ὑπὲρ δημοκρατίας," ἔφη, "ξυμβούλευες τοσαῦτα μέλλων αἰτήσῃν βασιλέα;"

and his friends. The emperor accordingly pressed them to ask boldly what they desired, whereupon Dion with a blush said "Reconcile me, O king, with Apollonius my teacher for that I lately ventured to oppose him in argument, for never till now have I ventured to contradict him." The emperor, approving, said "As long ago as yesterday I asked for this favour and it is already granted. But do you ask for some gift." "Lasthenes," replied Dion "of Apollonia a Bithynian city who was my companion in philosophy is in love with the uniform and look to a soldier's life. Now, he says he longs afresh to wear the sage's cloak so would you let him off from the service for that is the extent of his own request and you will confer on me the privilege of turning him into a saint and on him the burden of reigning or wishing to." "Let him be released," said the emperor "but I confer on him the rights of a veteran, since he is equally fond of wisdom and of yourself." Next the emperor turned to Euphrates, who had drawn up a letter embodying his requests, and held it out in expectation that his sovereign would peruse it in private. But the latter was determined to expose him to criticism so he read it out loud before everyone, and it was found to contain various petitions some for himself some for others and of the presents asked some consisted of cash down and others of credit notes. Whereupon Apollonius with a laugh remarked "Then your intention of asking a monarch for all this did not prevent you from giving him that good advice in favour of democracy."

LAP
XXXV

XXXIX

CAP.
XXXIX

Τὰ μὲν δὴ τῆς διαφορᾶς, ἣ Ἀπολλωνίῳ τε καὶ Εὐφράτῃ ἐγένετο, τοιάδε εὗρον, ἐξελάσαντος δὲ τοῦ βασιλέως καθήπτοντο ἀλλήλων ἐς τὸ φανερον, ὃ μὲν Εὐφράτης ξὺν ὀργῇ τε καὶ λοιδορίαις, ὃ δ' αὖ φιλοσοφῶς καὶ ξὺν ἐλέγχῳ μᾶλλον ὅποσα μὲν δὴ Εὐφράτου κατηγόρηκεν, ὥς παρὰ τὸ πρέπον φιλοσοφίᾳ πράττοντος, ἄξιστιν Ἀπολλωνίου μαθεῖν ἐκ τῶν πρὸς αὐτὸν ἐπιστολῶν. πλείους γάρ· ἐμοὶ δὲ ἀφεκτέα τοῦ ἀνδρός, οὐ γὰρ ἐκείνον διαβαλεῖν προϋθέμην, ἀλλὰ παραδοῦναι τὸν Ἀπολλωνίου βίον τοῖς μήπω εἰδοσι. τὸ μέντοι περὶ τοῦ ξύλου λεγόμενου, λέγεται δὲ ἐπανατείνασθαι μὲν αὐτὸ διαλεγόμενῳ τῷ Ἀπολλωνίῳ, μὴ καθικέσθαι δέ, οἱ μὲν πολλοὶ δεινότητι τοῦ πεπληξομένου προσγράφουσιν, ἐγὼ δὲ λογισμῷ τοῦ πλήξοντος, δι' ὃν ἐγένετο κρεῖτταιν ὀργῆς νευκηκυίας ἤδη.

XL

CAP.
XL

Ἡ δὲ τοῦ Δίωνα φιλοσοφία ῥητορικωτέρα τῇ Ἀπολλωνίῳ ἐφαίνετο καὶ ἐς τὸ εὐφραίνειν κατεσκευασμένη μᾶλλον, ὅθεν διορθούμενος αὐτὸν φησιν, "αὐλῷ καὶ λύρῳ μᾶλλον ἢ λόγῳ θέλγῃ," καὶ πολλαχοῦ τῶν πρὸς Δίωνα ἐπιστολῶν ἐπιπληττεῖ τῇ δημαγωγίᾳ ταυτῇ.

XXXIX

Such I find was the occasion of the quarrel between Apollonius and Euphrates; and after the emperor had departed they openly attacked one another, Euphrates in his anger resorting to coarse insults, which his antagonist met in a philosophical spirit, only refuting him. His accusations, I may remark, of Euphrates to the effect that his conduct violated the decrees of the philosophical life, can be learned from the epistles Apollonius addressed to him, for they are not a few. For myself I herewith disavow this gentleman, for it is no part of my scheme to say ill of him, but only to furnish with a life of Apollonius those who were as yet ignorant. As to the tale of the stick which he is said to have brandished against Apollonius when he was discoursing, I thought without a flying it most people attribute his staying so refrained to the commanding dignity of the man he was about to strike. But I prefer to set it down to the good sense of the would-be striker, and to think that it was that which enabled him to overcome an angry impulse which had almost overmastered him.

(PAP
XXIX
Quarrel be-
tween Apol-
lonius and
Euphrates)

XI

Dion's philosophy struck Apollonius as being too rhetorical and overmuch adapted to please and flatter, and that is why he addressed to him by way of correction on the words "You should use a pipe and a lyre, if you want to tickle men's senses, and not speech." And in many passages of his letters to Dion he censures his use of words to captivate the crowd.

(PAP
X
Dion's
correction
of Apol-
lonius)

XII

CAP.
XLI

Τὸ δὲ μὴ ἀφικέσθαι αὐτὸν παρὰ τοῦ βασιλέως
 ἔτι, μηδὲ ξυγγενέσθαι οἱ μετὰ τὴν Αἴγυπτον καίτοι
 καλοῦντι καὶ πλείστα ὑπὲρ τούτου γράφοντι
 ὁπόθεν ξυνέβη, δηλώσαι βούλομαι. Νέρων ἐλευ-
 θέραν ἀφῆκε τὴν Ἑλλάδα σωφρονέστερόν τι
 ταυτοῦ γινούς, καὶ ἐπανήλθον αἱ πόλεις ἐς ἡθῃ
 Δωρικὰ καὶ Ἀττικὰ, πάντα τε ἀνίβησε ξὺν
 ὁμοιοῖα τῶν πόλεων, ὃ μηδὲ πάλαι ἢ Ἑλλὰς εἶχεν,
 Οὔεσπασιανος δὲ ἀφικομενος ἀφείλετο αὐτὴν
 τοῦτο, στάσεις προβαλλόμενος καὶ ἄλλα οὕτω τῆς
 ἐπὶ τοσούτῃ ὀργῆς ταύτῃ οὖν οὐ μόνον τοῖς
 παθοῦσιν, ἀλλὰ καὶ τῷ Ἀπολλωνίῳ πικρότερα
 τοῦ τῆς βασιλείας ἡθους ἔδοξεν, ὅθεν ἐπέστειλε
 τῷ βασιλεῖ ὧδε·

Ἀπολλωνιος Οὔεσπασιανῷ βασιλεῖ χαίρειν.

Ἐδουλώσω τὴν Ἑλλάδα, ὥς φασί, καὶ πλεον
 μὲν οἷε τι ἔχειν Ξέρξου, λήληθας δὲ ἔλαττον ἔχων
 Νέρωνος. Νέρων γὰρ ἔχων αὐτὸ πυρρῆσται.
 ἔρρωσο.

Τῷ αὐτῷ.

Διαβεβλημένος οὕτω πρὸς Ἕλληνας ὡς δουλῶ-
 σθαι αὐτοὺς ἐλευθέρους ὄντας, τοῖς ἐμοῦ ξυνου-
 δαῖς; ἔρρωσο.

XLI

I must also explain how it came about that he never approached the emperor again nor visited him after their encounter in Egypt, although the latter invited him and wrote often to him in that sense. The fact is, Nero restored the liberties of Hellas with a wisdom and moderation quite alien to his character, and the cities regained their Doric and Atric characteristics, and a general rejoicence accompanied the institution among them of a peace and harmony such as not even ancient Hellas ever enjoyed. Vespasian, however, on his arrival in the country took away her liberty, alleging their factiousness with other pretexts hardly justifying such extreme severity. This policy served not only to those who suffered by it, but to Apollonius as well, of a harshness quite out of keeping with a royal temper and character and accordingly he addressed the following letters to the Emperor.

"Apollonius to the Emperor Vespasian, Greeting

"You have, they say, enslaved Hellas, and you imagine you have excelled Nerva. You are mistaken. You have only fallen below Nero. For the latter held our liberties in his hand and respected them. Farewell."

"To the same.

"You have taken such a dislike to the Hellenes, that you have enslaved them although they were free. What then do you want with my company? Farewell."

CAP.
XI.

Τῷ αὐτῷ.

Νέρων τοῖς Ἑλληνας παίζων ἡλευθέρωσε, πὺ δὲ αὐτοῖς σπουδαζων ἐδουλωσω ἔρρωσο.

Τὰ μὲν δὴ διαβύλλοντα Οὐεσπασιανὸν Ἀπολλωνίῳ τοιάδε ἐγένετο, ἀκούων δ' αὐτὸν εὖ διατιθέμενον τὴν μετὰ ταῦτα ἀρχὴν πᾶσαν, οὐκ ἀφανὴς ἦν χαίρων καὶ ἡγούμενος ἑαυτῷ ἀγαθὸν πρῶτ-
τεσθαι.

XLII

CAP.
XLII

Θαιμάσιον Ἀπολλωνίου κάκεινο ἐν Αἰγύπτῳ ἔδοξε, λέοντα ἡμέρον ἀπὸ βυτῆρος ἡγέ τις, ὥσπερ κύνα, ὃ δὲ οὐ μόνον τὸν ἄγοντα ἤκαλλεν ἀλλὰ καὶ ὅστις προσέλθοι, καὶ ἡγεῖρε μὲν πολλαχοῦ τῶν πόλεων, παρῆει δὲ καὶ ἐς τὰ ἱερὰ ὑπὸ τοῦ καθαρὸς εἶναι· οὐδὲ γὰρ τὸ τῶν θυομένων αἷμα ἀνελιχμῶτο, οὐδ' ἐπὶ τὰ δερόμενα τε καὶ ῥαχιζόμενα τῶν ἱερείων ᾗττεν, ἀλλὰ μελιττούταις διηγέτο καὶ ἄρτοις καὶ τραγήμασι καὶ κρεῶν τοῖς ἐφθοῖς, ἐντυχεῖν δὲ ἦν αὐτῷ καὶ οἶνον πίνοντι μὴ μεθιστάμεν τοῦ ἥθους. προσελθὼν δὲ τῷ Ἀπολλωνίῳ καθημένῳ ἐς τὸ ἱερὸν τοῖς τε γόνασι αὐτοῦ προσ-
εκνυζᾶτο καὶ ἐλιπαρεῖ παρὰ πάντας ἀνθρώπους, ὡς μὲν οἱ πολλοὶ φῶντα, μισθοῦ ἕνεκα, ὃ δὲ Ἀπολλωνίος, "δεῖταί μου," ἔφη, "ὁ λέων ἀναδιδῶξαι ἡμᾶς, ὅτον ἀνθρώπου ψυχὴν ἔχει· ὅστις τοίνυν Ἀμασις οὗτος, ὁ βασιλεὺς Αἰγύπτου περὶ τὸν Σαίτην νομῶν." ἐπεὶ δ' ἤκουσεν ὁ λέων ταῦτα, ἀνεβρυ-
χισατο ἐλεεινὸν καὶ θρηγνῶδες καὶ ὠλοφύρατο

LIFE OF APOLLONIUS, BOOK V

"To the same.

CHAP
XL

"Nero freed the Hellenes in play, but you have enslaved them in all seriousness. Farewell."

Such were the grounds of Apollonius' taking a dislike to Vespasian. However, when he heard of the excellence of his subsequent acts of government he made no attempt to conceal his satisfaction, but looked at it in the light of a benefaction conferred on himself.

XLII

THE following incident also of Apollonius' stay in Egypt was thought remarkable. There was a man led a tame lion about by a string, as if it had been a dog, and the animal not only followed upon him but on anyone who approached it. It went collecting about all round the town, and was admitted even to the temples, being a pure animal, for it never licked up the blood of the victims, nor pounced on them when they were being flayed and cut up, but lived upon honeycakes and bread and dried fruits and cooked meat, and you also came on it drinking wine without changing its character. One day it came up to Apollonius when he was sitting in the temple, and whined and pawed at his knees, and begged of him more earnestly than it had ever done of anybody. The bystanders imagined it wanted some solid reward, but Apollonius exclaimed: "This lion is begging me to make you understand that a human soul is within him, the soul namely of Amasis the king of Egypt in the province of Sais." And when the lion heard that, he gave a pitious and plaintive roar, and crouching down began

CHAP
XLII
The soul of
A lion is
found in
him.

CAP
XL. I ξυνοκλίσας, δίκρυα ἰεῖς αὐτὰ, καταψῶν οὖν αὐτόν ὁ Ἀπολλωνιος, "δοκεῖ," ἔφη, "πεμπειν τὸν λεόντα ἐς Λεοντοπολίην ἀνακείσόμενον τῷ ἱερῷ, βασιλέα γάρ ἐς τὸ βασιλικώτατον τῶν θηρίων μεταβαλόντα οὐκ ἄξιῳ ἀγειρειν, καθάπερ τοὺς πτωχοὺς τῶν ἀνθρώπων." ἐντεῦθεν οἱ ἱερεῖς ξυνελθόντες ἔθυσαν τῷ Ἀμάσιδι, καὶ κοσμήσαντες τὸ θηρίον στρεπτῷ καὶ ταινίαις παρέπεμπον ἐς τὴν Αἴγυπτον αὐλοῦντες καὶ ὑμνοῦντες καὶ ἐπ' αὐτῷ ᾄδοντες.

XI.III

CA
XL.III Ἰκανῶς δὲ ἔχων τῶν περὶ τὴν Ἀλεξάνδρειαν ἐστέλλετο ἐς Αἴγυπτόν τε καὶ ἐς Αἰθιοπίαν ἐς ξυνοσάειν τῶν Ὑμνῶν. τὸν μὲν δὴ Μανίππον, ἐπειδὴ τῶν διαλεγομένων ἤδη ἐτύγχανε καὶ παρρησίᾳ χρῆσθαι δευδὸς ἦν, κατέλιπεν αὐτοθι ἑφεδρον τῷ Εὐφρυτῇ, καὶ τὸν Διοσκουρίδην ἰδὼν οὐκ ἐρρωμένως πρὸς τὴν ἀποδημίαν διακειμενον παρητησατο τῆς ἡδοῦ, τοὺς δὲ λοιποὺς ξυναγαγων, μετὰ γάρ τοις ἀπολιπόντας αὐτὸν περὶ τὴν Ἀρικήν προσεγέναντο κλεινοὺς ἄλλοι, διηγεῖ πρὸς αὐτοὺς περὶ τῆς ἀποδημίας ἐνθένδε ἀρξάμενος. "Ὀλυμπικῆς προρρησεως," ἔφη. "δέομαι πρὸς ἡμᾶς, ὦ ἄνδρες. Ὀλυμπικὴ δὲ πρόρρησις ἢ τοιαύδε εἴη ἢν Ἡλείοι τοὺς ἀθλητάς, ἐπειδὴν ἦκη Ὀλύμπια, γυμνάζουσιν ἡμερῶν τριακοντα ἐν αὐτῇ τῇ Ἡλίδι, καὶ ξυναγαγοντες αὐτοὺς ὁ μὲν Δελφός ὅτε Πυθια, ὁ δὲ Κορίνθιος, ὅτε Ἰσθμια, "ἔτε," φησιν, "ἐς τὸ στάδιον, καὶ γίγνεσθαι ἄνδρες οἱοὶ νικᾶν," Ἡλείοι

LIFE OF APOLLONIUS, BOOK V

to lament, shedding tears. Thereupon Apollonius CIRAP.
XIII stroked him, and said "I think the lion ought to be sent to Leontopolis and dedicated to the temple there, for I consider it wrong that a king who has been changed into the most kingly of beasts should go about begging, like any human mendicant." In consequence the priests met and offered sacrifice to Amasis, and having decorated the animal with a collar and ribbons, they conveyed him up country into Egypt with pipings, hymns and songs composed in his honour.

XLIII

HAVING had enough of Alexandria the sage set out for Egypt and Ethiopia to visit the naked sages. CIRAP.
XLIII
The sage journeyed
Alexandria, Ph. Menippus the cynic as he was by now a qualified disputant and remarkably catspoken, he left behind to watch the ephraimites, and perceiving that Dioscorides had not a strong enough constitution for foreign travel, he dissuaded him from undertaking the journey. The rest of his company he mastered, for though some had left him at Arius, many others had subsequently joined him, and he explained to them about his impending journey and began as follows.

"I must needs preface in Olympic verse my address to you, my brave friends, and the following is an Olympic exordium. When the Olympic games are coming on, the people of Elis train the athletes for thirty days in their own country. Likewise, when the Pythian games approach, the natives of Delphi; and when the Isthmian, the Corinthians assemble them and say 'Go now into the arena and prove yourselves men worthy of victory.' The

CAP.
XLIII

δέ ἐπειδὴν ἴωσιν ἐς Ὀλυμπίαν, διαλέγονται πρὸς τοὺς ἀθλητὰς ὧδε " εἰ πεπνύηται ὑμῖν ἐπαξίως τοῦ ἐς Ὀλυμπίαν ἐλθεῖν καὶ μηδὲν ῥέθυμον μηδὲ ἀγεννὲς εἰργασται, ἴτε θαρροῦντες, οἷς δὲ μὴ ὧδε ἥσκηται, χωρεῖτε οἱ βούλεσθε."

Ξυνήκαν οἱ ὁμιλεῖται τοῦ λόγου καὶ κατέμενον ἄμφι τοὺς εἴκοσι παρὰ τῷ Μενίππῳ, οἱ δὲ λοιποὶ δέκα, οἷμαι, ὄντες, εὐξάμενοι τοῖς θεοῖς καὶ οἷον ἐμβατηρία πλοῦ θύσαντες, ἐχώρουν εὐθὺ πυραμίδων ἐπὶ καμῆλων ὀχοῦμενοι, δεξιὸν θέμενοι τοῖς Νεῖλον. πολλαχοῦ δὲ διεπλεῖτο αὐτοῖς ὁ ποταμὸς ὑπὲρ ἱστορίας τῶν ἐν αὐτῷ πάντων, οὔτε γὰρ πύλιν οὔτε ἱερὸν οὔθ' ὀπόσα τεμένη κατ' Αἴγυπτον, οὔδεν τούτων ἄφωνοι παρήλθον, ἀλλ' ἱερούς τινας ἀεὶ λόγους διδασκόμεναί τε καὶ διδασκοντες, καὶ ἡ ναὺς, ἦν ἐμβαίη Ἀπολλωνιος, ἔωκε θεωρίδι.

LIFE OF APOLLONIUS, BOOK V

Pleans however on their way to Olympia address the athletes thus. 'If ye have laboured so hard as to be entitled to go to Olympia and have banished all sloth and cowardice from your lives, then march boldly on; but as for those who have not so trained themselves, let them depart whithersoever they like.' CHAP.
XLIII

The companions of the sage understood his meaning, and about twenty of them remained with Menippus but the rest, ten in number, I believe, offered prayer to the gods, and having sacrificed such an offering as men offer when they embark for a voyage, they departed straight for the pyramids, mounted on camels and keeping the Nile on their right hand. In several places they took boats across the river in order to visit every sight on it, for there was not a city, fane or sacred site in Egypt, that they passed by without discussion. For at each they either learned or taught some holy story, so that any ship on which Apollonius embarked resembled the sacred galley of a religious legation.

INDEX



INDEX

- [illegible]

INDEX

A. ...
 A. ...
 A. ...
 A. ...
 A. ...

Apple of Egypt, plebeid, 387
 Apollo and Athena, 7 ...

Ap. ...
 Ap. ...
 Ap. ...

Ap. ...
 Ap. ...
 Ap. ...

Ap. ...
 Ap. ...
 Ap. ...

Ap. ...
 Ap. ...
 Ap. ...

Ap. ...
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INDEX

[illegible][illegible]

INDEX

jected by Andropus, 25
 leaving at Aegae
 Apollonius against the Romans, 3
 237

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

Andropus, 67, 80

INDEX

- [illegible]

INDEX

- [illegible]

INDEX

Ithyphallus, Apollo's touches at, 48
Janes arm of Indians, 100
Janes worn by old inhabitants of Attica, 225
Lion & tame lion recognized by Apollo as a reincarnation of King Amasis 369 too
Long hair of Brama's Apollonians and people of Tarentum and Mera 76
Lotos & tracts goats 137
Lotos as name of a citizen of Smyrna, 363
Lychnites or light-stone driven away snakes, 155
Magi, or wizards of Babylon, 7, visited by Apollo as 79 81
Magi is forbidden to visit them, 79
Magi of Babylon, Syria, 40
Magi etc. etc. 225 same as the Parthians 43
Mais, port of departure for Rome, 42
Marriage Pythagoras defended it Apollo as shared it 35
Marionette the of man-eater 339
Maximus of Aegae a secretary of the Emperor Tiberius 5
Meles and Perseus, their songs known to Apollo, 23
Medusa slain and pump of a drunken man 267
Megasthenes son of King Varanes, sent Apollo as a teacher, 87
Megasthenes the Astronomer 309
Megasthenes the King of 31
Megasthenes also worshipped as gods by Greeks, 301
Melampus and Cyrene slain by Apollo, 309
Mercury of Apollo, is an hymn to Nemesis 37
Mithras the Lycian, pupil of Demetrius in a love with a woman at Smyrna 403 follows with Apollo to Rome undaunted by Nero 437 rescued by Apollo from Nero, 453 accompanies Apollo to

Gades, 471 discusses fables of Anax, 498 left at Alexandria to watch Euphrates 511
Mithras, 403 Herod the Sophist, an Epicurean 25
Mithras the unworthy of a Spartan, 423
Mithras of Thigh mountains near Nysa in India, sacred to Dionysus, 43
Mithras, description of its attributes and humanitas, 55, not subject to Rome when Apollo visited it 57
Mithras & Apollo's hearth there of Nero's flight, 437
Mithras in Aegae, tomb of Apollo's there repaired by Apollo 373
Mithras and names of Ganges region, 4
Mithras statue of at Olympia, explained by Apollo 413
Mithras edge in Hadon, 265 accounted for by Apollo, 429
Mithras of healing a lame man, 317 of healing a blind man, 317 of healing a paralytic 319 of healing a woman who suffered in labour 319 of curing a girl back to life, worked by Apollo, 4
Mithras translation of Pythagoras from Tarsus to Metaphysics and Mithras translation of Apollo's from Smyrna to Ephesus 403
Mithras, sacrificed to at Gades, 471
Mithras, wrote four books on Apollo as a mentioned work of Apollo on divination by means of stars 32
Mithras of Ephesus at Ephesus also 317
Mithras and Nemesis, 384
Mithras temple of an Hellenic, visited by Apollo, 194
Mithras of Babylon imprisoned by Nero, 431 correspondence in prison with Apollo 409 set on guard the Ishtar canal in chains, 406

INDEX

- Pelops**, unloved Arcadia and Argolis, yet worshipped by Greeks, 301
Pepper trees of the Indian Caucasus harvested by spee for the Indians, 239
Peripatetichne testifies to wisdom of A.R. Iovian, 49 frequented by whom at Asia 809
Perseum visited by Apollonius, 56 temple of Asclepius there, 367
Pharion of Alexandria, rescued by Apollonius, 57
Pharos island, shade of Proteus, 28
Philolaos, philosopher of Cnossus, warns Apollonius not to face Neris, 421 fol.
Philosophy represented by Hera as Diaphorus 43
Phi known by now studied in India, 53
Philostatus, his concern for the life of Agrippinus p. 11, 53
Phoenix legends of Ind.,
Phraortes king if India, his palace and style of living 43 tells Greek, 47 no pasture and bath, 180 his arrival to history of his accession, 27-24, his judgment are at the treasury found it strange that he was so rich 47-48 told him to go to Asia large to do thus, but he refused
Physicist of Rhegium offered gifts of diamonds 17
Pier once gave gold Rhegium 3
Pillars of Hercules described 467-469
Plinius One the Place of the sea stripes of Pina 47
Pirates of Phoenicia, 170 fol.
Piso strangled son of Julia, 537
Pithecurean colony, 64
Plaques Jemou et Rousset in form of an old woman who changes into a dog, 183 fol.
Plateau west of Karpak, school of, at Asagae 7 returned gift in three voyages to 96 by 87
Polignotus artist, 189
Polydora, her suicide on couch of Achilles, 38]

INDEX

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